







A N  
H E L P  
*For the more Easy and Clear Understanding*  
O F T H E  
H O L Y . S C R I P T U R E S :  
B E I N G

The Two Gospels of S<sup>t</sup> MATTHEW  
and S<sup>t</sup> MARK,

*Explain'd after the following Method, viz.*

- I. The Original or *Greek Text* amended according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also Each Gospel is divided into Proper *Sections* and *Paragraphs*; and withall it is observ'd, What *Gaps* or *Omissions* are in each Gospel, and how *Supply'd* by some other Gospel; and what *Passages* are *not plac'd Aright* as to Order of *Time*. To the End of the *Paraphrase* is subjoin'd a *Synopsis* of the Contents of Each Gospel.
- IV. *Annotations* relating (as Occasion requires) to the Several Particulars afore-mention'd.

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The General

# P R E F A C E

T O T H E

## Gospels *and* Acts

O F T H E

## A P O S T L E S.

**I** Chose to publish my Paraphrase on the *Epistles* of N. T. and on the *Revelation* of St. *John* in the First Place, because Those sacred Books are more Difficult to be understood than the *Gospels* and *Acts* of the *Apostles*; my Paraphrase on which also, as I have by GOD's Blessing finish'd, so I shall now proceed to publish, by Publishing at this Time my Paraphrase on the Gospels of S. *Matthew* and *Mark*: Which GOD willing shall be followed with the Publication of the Rest, as fast as the Printer can work it off.

I have found it necessary to observe the *same Method* Here as Afore, viz. in dividing each Gospel and the Acts into *Sections* and *Paragraphs*, very different from the common Division, into *Chapters*. For there are several Discourses in the Gospels which are broken into two or more Chapters, whereas

A.

whereas



whereas each, being *One continued Discourse*, should more properly be contain'd within *One Division* or *Section*. And as to the *Historical Part* of the Gospels and Acts, it should be so divided, as that what was done in *One Place* or at *One Time*, or the like, should be contain'd likewise within *One Division*, either *Lesser* or *Greater*; and that (at least) the *Greater Divisions* should be as so many proper *Stages*, not only for the Reader to *Rest at* as he go's along the sacred History, but also for to *help* the Reader the *Better to keep in Mind* the *whole Course* of the said History, when he has *gone thro' it*. But now there was and could be but little *Regard* had to this in the common *Division into Chapters*: which therefore I have endeavour'd to remedy by making the several *Sections* and *Paragraphs*, into which I have divided each Book, Answer or Serviceable to the several foremention'd Ends and Uses. And whereas the several *Sections* are designed by Me as so many *Stages* aforesaid, I have therefore before each Book *laid together the Contents* of its *Sections* forasmuch as the running over these now and then will be a good Means to *fix in the Mind* the *whole Course* of the History of the Gospels and Acts. Namely, the Account given of each *Section* of the several Gospels at the Beginning thereof, informs the Reader with the *several Parts of our Saviour's Life*, wherein what is contained in the said Section, was *transacted*. And in like Manner the Account given at the Beginning of each *Section* of the Acts, informs the Reader, *within what Interval* or *Space of Time* what is contain'd in the respective Section, *came to pass*.

3. Another Advantage, which the Reader will in a special Manner receive from my Paraphrase on the four Gospels, is this, *viz.* that He will thence learn, What *Gaps* or *Omissions*, relating to the several Parts of the Gospel-History, are in each Gospel, and how they are supply'd by some one or more of the other Gospels. Namely, as St. Luke writes after St. Matthew and Mark, so it is sufficiently evident, that he has supply'd or inserted into his Gospel several very considerable Passages or Parts of the Gospel-History omitted by the two other Evangelists, and that *purposely*, forasmuch as

Another Usefulness of this Paraphrase, in setting before the Reader, what Gaps or Omissions are in each Gospel, and how supply'd by some other Gospel.

as he has been *short* in taking Notice of *such* Particulars as were *taken Notice* of before by the Two other; and has been *Long* or *More full* in giving an Account of *such* Particulars as were *Not taken Notice* of before by the Others. And in like manner St. *John*, who writ his Gospel last of All the Evangelists, has *inserted* therein *several considerable Parts* of the Gospel-History altogether *pass'd over* by the Three former Evangelists. Of which see more in the Particular Prefaces to the Gospels of St. *Luke* and *John*; and more especially in my *Table of the Harmony* of the Four Gospels, where this is most plainly shewn All at One View.

A Third peculiar Advantage, which the Reader will receive by this Paraphrase on the Gospels, is that therein He will find Particular Notice taken of All the several *Passages* of the Gospel-History, which are *Not placed* in the several Gospels, especially in That of St. *Matthew*, according to the *Order of Time*, wherein they came to pass. 4.  
A Third Use:  
fulness of this  
Paraphrase.

Now as the three forementioned Particulars, wherein the Reader will be help'd by Means of this Paraphrase, are either wholly or mostly *pass'd over* unregarded in Other Paraphrases, so it necessarily follows thence, that for Want of Regard thereto *several Texts* must be there *misunderstood* and so *misinterpreted*: Whereas due Regard being had in this Paraphrase to the said Particulars, the *Texts depending thereupon* are therefore of consequence here *Lightly understood* and *interpreted*. And it is proper for me to leave it to the Judgment of Those that are qualify'd to be competent Judges, whether several *other Texts* are not put either into a *Truer* or a *Better Light*, than they were *Afore*. For as I have been purposely *short* in such Particulars, as have been *cleared* by Others; so I have been purposely *Large* in such as have been *pass'd over* by Others, either wholly or slightly; and yet have seem'd to Me to deserve more Notice. 5.  
Further yet  
of the same.

I have all along study'd *Brevity*, as far as the Nature of Things would permit. And 'for this Reason, I have not stood to *Paraphrase*, at least Fully, such *Passages* as are repeated in Two or More of the Gospels; but have contented 6.  
Briefly I'll do  
it, and by what  
means.

## The General PREFACE.

my Self to *refer* the Reader for the Paraphrase of such *Parallel* Passages to *that* Gospel, where it is Best explained by Reason of the Context, or on some other Account. On the ~~like~~ Consideration I have made no other *Annotations*, than what seem'd *Necessary* to the Understanding of the Text Aright; nor have I added any *Discourses* but what were *Necessary* to the same End.

7.  
of the two  
Discourses be-  
longing hereun-  
to.

Namely, whereas there is mention made both in the Gospels and the Acts of several sorts of *Jewish Rulers*, and of the *Pharisees* and *Sadducees*, &c. which might be much more *Briefly* and *Clearly* explained *All together* than in several *distinct* and *distant* Notes, I therefore drew up the *First Discourse*, which is placed next after this Preface. And when I came to the Acts of the Apostles, finding it Requisite to have a clear Knowledge of the *several Persons* of the *Herodian Family* mentioned in N. T. in order to have a clear Understanding of the History thereof; and also of the Two Sorts of *Profelytes* among the Jews, Before as well as In the Times of Christ; and perceiving also that both these Subjects could be more *Briefly* and *Clearly* treated of *All together* than in *distinct* Notes; on these Considerations I drew up the *second Discourse*, which follows after the First.

8.  
of the Chrono-  
logy of N. T.

*Geography* and *Chronology* being justly esteem'd the *Two Eyes* or *Lights* of *History* in general, and consequently of *Sacred* as well as *Common* History. I have therefore next after the forementioned Discourses added a *Chronology* of N. T. which I have taken in the main from that Great and Learned Chronologer Dr. *Lloyd*, the late Lord Bishop of *Worcester*, as it is publish'd in the *Tables* set forth by Mr. *Marshal*.

9.  
of the Geog-  
raphy of N. T.

As for the *Geography* of N. T. I have sometime since publish'd a *Treatise* of That, as also of O. T. to which therefore I have contented myself to refer in the Notes hereunto belonging, either in a *particular* manner, or else in *general*. In that by consulting the *two Index's* belonging to the *two* Parts of my *Geography* of N. T. the Reader will be directed, where to find an Account of All Places mentioned in N. T.

DIS-



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# DISCOURSE I.

*Of the Jewish Rulers, Chief Priests, and Elders, as also of the Scribes, Pharisees, and Sadducees mention'd in the HISTORY of the GOSPEL.*

THERE being in the History of the Gospel frequent mention made of the Jewish *Rulers, Chief Priests, Elders, Scribes, Pharisees* and *Sadducees*, I judg'd it much better to speak of them here All together than of each singly or in a separate Note, as they should happen to be first mention'd in the Gospel-History. For there being some Connexion between All or Most of them, by laying together an Account of them All, there is avoided a great deal of *Repetition*, which would otherwise become necessary; and also hereby the Account of them becomes not only shorter, but likewise clearer or more easily to be comprehended by the Reader.

1. *The Introduction.*

In order to have the fuller and clearer Notion, both of them that are called *Rulers* in general, and of the *Chief Priests*, &c. in particular, it will be requisite to say something of the *Synagogues* and *Courts of Justice* among the Jews. It is then observable that the Word *Synagogue* do's literally import no more than an *Assembly* or *Meeting* of Persons together; and consequently may signify a *Market-Meeting* or Men's meeting together to keep Market, and a *Judicial Meeting* or Court of Justice, as well as a *Religious Meeting* for Performance.

2. *The several Senses of the Word Synagogue.*

Performance of Divine Service. In the first Sense it may be very well understood *Matth.* 6. 2. And in the second Sense *Matth.* 10. 17. and 23. 34. and *Jam.* 2. 2: But it is most frequently used by the sacred Writers in the third or last Sense aforementioned.

3. The Courts of Justice or Judicature among the Jews were in general of two Sorts; the Great or Supreme Court, which was only in Jerusalem; and the lesser or inferior Courts, which were in every City. The former was called the great Sanhedrin, or simply by Way of Eminence the Sanhedrin, (a Word made from the Greek *συνεδριον*, signifying a Consistory), and always (I think) render'd in our Translation the Council) and accordingly it exceeded the inferior Courts, both in the Number of Judges of which it consisted, and also in Power. As to its Power, it not only receiv'd Appeals from the inferior Courts, but it Alone had Power to judge of Life and Death, at least in more great and weighty Matters. This Power of Life and Death, if retain'd in the Time of Herod the Great, as the Learned Bishop of Worcester has well observ'd, forasmuch as the said Herod would not put his own Son's to Death, but by the Sentence of this Court: And that it had the said Power taken away from it before Christ's Death, is evident from *Joh.* 18. 31, where the Jews expressly say unto Pilate, *It is not lawful for us to put any Man to Death.* Which is the more to be taken Notice of, because it is so clear a Proof, that the Prophecy of Jacob, *Gen.* 49. 10. was fulfilled by our Saviour. As to the Number of Judges, the lesser Sanhedrins or inferior Courts of Judicature consisted of twenty three, whereas the Great Sanhedrin consisted of seventy two, as some, or of seventy beside the Nasi, as others, namely in allusion or conformity to *Numb.* 11. 16.

4.  
Of the Rulers  
among the  
Jews, and  
mention'd in  
N. T.

This being premis'd, it is observable that the Word *Ruler*, being of a general Signification, may be apply'd, not only to a Judge of the Great Sanhedrin, but also to a Judge of any lesser Sanhedrin, and likewise to any one that had the Direction and Ordering of Matters in any Synagogue taken to denote (not a lesser Sanhedrin or inferior Court of Judicature, but even) a Religious Assembly or Place of Divine Service. When there is Men-  
tion

tion made of *Rulers* simply, and the Text or Context refers them to *Jerusalem*, then it seems most reasonable by the said *Rulers* to understand *Those of the Great Sanhedrin*, as *Luk.* 23. 13, 35. &c. *Joh.* 7. 26. 48. *Act.* 3. 17. and 4. 5. and 13. 27. &c. In like manner the *same* are to be understood by the *Rulers of the People*, *Acts* 4. 8. and by the *chief Rulers* *Joh.* 12. 42. Otherwise, namely when either there is mention made of *Rulers* simply, and the Text or Context refers them, (not to *Jerusalem* but) to some *other City*; or when there is mention made of the *Ruler* or *Rulers of the Synagogue*; then it seems most Reasonable by the said *Rulers* to understand, either the *Rulers of the lesser Sanhedrin* and inferior Court of Judicature in that particular City, or else of the *Religious Assembly* and Place of Divine Service there. Thus by the *Rulers of the Synagogue*, *Act.* 13. 15. are plainly meant *Those of the Religious Assembly* of the Jews; and the like is understood by some of *Jairus* the *Ruler* mention'd *Matth.* 9. 18.; and more fully styl'd *One of the Rulers of the Synagogue*, *Mark* 5. 22. and a *Ruler of the Synagogue*, *Luk.* 8. 41: But, Dr. *Hammond* is of Opinion, that by the *Synagogue* mention'd in the two last Texts is rather to be understood the *lesser Sanhedrin* in that City where *Jairus* dwelt.

The *Rulers* or *Judges* of the *Great Sanhedrin* were made up of the *Chief Priests*, *Scribes*, and *Elders*. And first of <sup>5. Of the Chief Priests.</sup> the *Chief Priests*, whereby are probably understood the *Heads* of the twenty four Families, which sprang from *Eleazar* and *Thomar*, the two Sons of *Aaron*, (namely sixteen from *Eleazar* and eight from *Ishamar*) among whom the *Priest's Office* was so divided by *David* (*1 Chron.* 24.) as that each Family should perform the Service of the Temple by Course or Turn. Now the *Heads* of these Families are expressly styl'd in the *Septuagint Version* (*1 Chron.* 24. 4. ἀρχιερεῖς and v. 5. ἀρχοντες τοῦ ἁγίου ὕ ἀρχοντες τοῦ ἁγίου, which is much the same with or equivalent to ἀρχιερεῖς. And indeed since they were not only *Priests* themselves, but also the *Chief* of the *Priests*, no wonder they should be commonly call'd the *Chief Priests*.

But



9. But now among (or besides) these Chief Priests, there was One who was in a more special and eminent Manner called *ἀρχιερεῖς*, which is well enough distinguish'd in our Translation by the Name of *High-Priest*, as being *Higher* than such as were only Chief Priests, and who peculiarly succeeded Aaron in the Execution of the High-Priests Office. This Office was wont originally to go in a Lineal Descent, and to continue for Life; but the Roman Governors (as well as others before them) took upon them to change the regular Succession, and not only to put into the said Office whom they pleas'd at least of Aaron's Posterity or of the Priest's, but also to put out and put in as oft as they pleas'd. The High Priest in this Acceptation of the Word at our Saviour's Crucifixion was *Caiphas*, as we learn from the Gospel-History. It remains but to observe, that this said High Priest was, not only always One of the Great Sanhedrin, but also One of the two Chief Persons therein.

7. The other chief Person in the Great Sanhedrin was the *Nasi*, in whom was Principally lodg'd, Whatsoever Degree of Power remain'd in the Jews at any Time, by the Indulgence of their Conquerors. Such were the *ἀρχιμαρτυροὶ* or Chief of the Captives that return'd from Babylon, namely *Zobabel*, and after him his Posterity, till about the Time of the *Maccabees*. This Office of the *Nasi* generally fell on some Person of the greatest Repute among the Jews for his Skill and Knowledge in the Law; Whence it will be Reasonable to conceive that He was some Priest, (the Priests being most carefully brought up in that Knowledge) if not a Chief Priest, or One of the Heads of the twenty four Families of Aaron's Posterity. Which ever he was, He being at least a Priest, and also possess'd with so great an Authority as that of the *Nasi*, the Greatest Authority now left among the Jews; it is no wonder that He should be styl'd in a more special and eminent manner *High-Priest*, as well as He that executed the Office of the *Aaronical High-Priesthood*. And hence it is most probably, that we find Two mention'd, viz. *Annas* and *Caiphas* (Luk. 3. 2.) as *High Priests*, together; whereof *Annas* was the *Nasi*, and *Caiphas* the Aaronical *High-Priest*, most properly and commonly so

Of the Aaronical High-Priest, or High-Priest commonly call'd in the O. as well as N. T.

7. Of the Nasi or chief Priests, see Luk. 3. 2. and Act. 4. 6.

so call'd in the Scriptures; these two differing one from the other much as did *Moses* and *Aaron*. And so much for the *Chief Priests* and *High-Priests* mention'd in the N. T. or Gospel-History.

Another Sort of Persons, of which consisted the great *Sanhedrin*, were the *Elders*, who were chosen out of all the *Elders* or *Heads of Families* among the Lay Tribes, and by Imposition of Hands receiv'd into the said *Sanhedrin*. These were styl'd *Elders of the People*, Matth. 21. 23. and 26. 3. and *Elders of Israel*, Act. 4. 8, whereby they were distinguish'd from the Rest of the *Elders* or *Heads of Families* who were not Members of the said *Sanhedrin*, and were simply call'd *Elders*. 8. of the Elders.

The third and last Branch or Members of the great *Sanhedrin* were the *Scribes*, *ῥηματολόγοι*, i. e. such as had been taught *ῥηματολόγια*, the *Writings* or *Books of the Law*, and instructed in the meaning of them. Those that were taken into the said *Sanhedrin*, were styl'd *Scribes of the People* (Matth. 2. 4.) to distinguish them from the Rest who did only keep School, and teach the Law, and were styl'd simply *Scribes*. It remains only to observe in Reference to the great *Sanhedrin*, that it is generally denoted in the Gospel-History by naming All three, or some of the three Branches of it aforementioned; as *the Chief Priests and Scribes and Elders of the People*, Matth. 26. 3. and 16. 21. *The Chief Priests and Scribes*, Matth. 21. 15. *The Chief Priests and Elders of the People*, Matth. 21. 23. &c. 9. of the Scribes.

The Words *Pharisees* and *Sadducees* were not *Titles of Authority*, but only Names of two different *Sects* among the Jews. In Reference to which it is to be known, that there were even among the religious or pious Jews, some that contented themselves to do that only which was commanded by the Law; who as they were call'd *Karaim* or *Karai*; from the Word *Kara*, signifying in Hebrew to *Read*, whence *Karai* denoted such as adher'd to the *Letter* of the Law; so what was commanded by the Law was call'd *Sedek* or their *Righteousness*, which he that perform'd, satisfy'd the Obligation of the Law, or fulfill'd the *Righteousness* thereof, whence such were also call'd *Saakim* or *Sadducees*. 10. of the Pharisees and Sadducees.

*ducees*, i. e. the *Righteous*. But there were some others among the Religious Jews, that did not content themselves in many Respects to do only what was commanded by the Law, but perform'd voluntarily some Things which the Law did not require. And what was thus done over and above what the Law requir'd, was call'd their *Chesed* or *extraordinary Goodness* or *Piety*; and such as practis'd this, were thence styl'd *Chasidim* or *Asideans*, i. e. the *extraordinary Pious*. And of these we read expressly, 1 *Mactab.* 2. 42. where they are describ'd to be ἐκπαγόμενοι τῷ νόμῳ, which we render, *Voluntarily devoted to the Law*; whereas the Greek Expression signifies (as Dr. Hammond has observ'd in his *Treatise of Will-worship*, Sect. 28.) *Those that in their Obedience perform'd voluntarily some Things which the Law requir'd not.* These *Asideans* are thought to be the same that are otherwise call'd *Essens*, this latter being (as it seems) a Word only made or corrupted from the former. Now the *Asideans* or *Essens*, as they thought themselves not obliged by the Law to do several Acts of Piety or Religion which they did, so much less did they go about to lay an *Obligation on all others* to do the same. But at length there arose some among them, who began to form such *Voluntary Acts of Piety into Precepts*, and to lay an Obligation on All to do as they did. And then being not obey'd in their severe Prescriptions, they *separated* themselves from All others, even from the *Asideans*; and thence took to themselves, or had given them, the Name of *Pharisees*, from the Hebrew Word *Pharas*, which signifies to *separate*. This I take to be the best Account, both of the Rise of the *Sadducees* and *Pharisees*, and also of the Import of their Names. There occurring no mention of them in the Canonical Books of the Old Testament, it is not to be doubted but these two Sects arose in the Time between the Times of the Old and New Testament.



## DISCOURSE II.

*Of the Herodian Family, so far forth as is requisite for the better Understanding of the History of the New Testament. As also some Observations concerning the Profelytes mentioned in N. T.; and the Distinction between Hebrews and Hellenists.*

**A**S Herod surnam'd the Great was King of Judea, when our blessed Lord and Saviour JESUS CHRIST was born; so several of his Family or Descendents, were Princes either of Judea or of some neighbouring Country, during the whole Time taken Notice of in the History of the Gospels or Acts of the Apostles; and so are occasionally mention'd in the said History. Whence it comes to pass, that in order to have a right and clear Notion of several Passages in the Gospels and Acts; it is necessary to have a right and clear Knowledge of the Herodian Family, and of the several Persons thereof mention'd in the sacred History. And the best Way to give the Reader such a Knowledge of this Family is, to give an Account thereof (so far forth as relates to the sacred History) here *All together*, rather than by several Parcels canton'd into particular Notes on the Places of N. Testament, where the said several Persons are mention'd.

Herod, who was King of Judea largely taken for the Holy Land in general; was by Extraction an Idumean or Edomite, <sup>1.</sup> <sup>2.</sup> Herod, in whose Time

*CHRIST* was *mite*, that is, of the Race of *Edom* or *Esau*, and was born at *Ascalon* a City on the Mediterranean Sea in the South-West part of *Judea*. Hence he is sometimes Surnam'd the *Ascalonite* from his Birth place; as he is more frequently surnam'd the *Great*, on account of his Raising himself to the Greatness of a King, and that too a Powerful one.

Among the several *Sons* he had by several *Wives*, it will be sufficient to my purpose to take notice of these four, viz.

3. *Aristobulus, Archelaus, Antipas, and Philip.*

Of *Aristobulus* it is requisite to take Notice here, not on his own account (He being put to Death by his Fathers Means about four or Five Years before our Lord was born, and there being consequently no mention made of him in the Sacred History :) But on account of his Son *Agrippa*, who came in time to be a great Prince and King, and is mention'd in *Act. XII.* under the Name of his Grandfather *Herod*, and lastly who had several Children mention'd in *N. T.* I shall therefore speak more of him below in his Proper place, or after I have spoken of his three *Uncles* above mention'd, viz. *Archelaus, Antipas, and Philip.*

5. *Secondly, Of Archelaus, who reigned in Judea properly taken &c.*

Upon *Herod's* Death, which was in the *March* next after our Lords Birth, according to *Herods* Will confirm'd by the Roman Emperour *Augustus*, his Son *Archelaus* succeeded him in the greatest part of his Dominions, viz. *Judea* properly so called, *Idumea*, and *Samarina*. Accordingly we read in *Matth. I. 22.* that *Joseph* being return'd out of *Egypt* with the Child *Jesus* and his Mother, when he heard that *Archelaus* did reign in *Judea* in the room of his Father *Herod*, he was afraid to go thither. And this is the Only place where *Archelaus* is mention'd in the History of the Gospel. For the Understanding the Reason whereof it is observable that about nine Years after our Lords Birth, or Somewhat better, *Archelaus* having been accus'd by the Jews and Samaritans, was Outed of all by *Augustus* the Roman Emperour, and banish'd to *Vienne* in *France*; his Territories viz. *Judea, Samarina, and Idumea*, being reduced into the form of a Province, and joyn'd to *Syria*.

6. *Thirdly, Of Herod Antipas.*

Upon his Father *Herod's* Death, and according to his Will (confirm'd or consented to by *Augustus*) *Antipas* became Gover-

nor

nor of *Galilee* and *Perea* or the *Country beyond Jordan*, with the Title of a *Tetrarch*. This *Antipas* is called likewise *Herod*, Luk. III. 1. *Herod being Tetrarch of Galilee*; and the same is the *Herod*, that imprison'd and beheaded *John Baptist*, Luk. III. 19, 20. Matt. XIV. 1—10; and lastly, this is the *Herod*, to whom *Pilate* sent our Blessed Lord JESUS, and who set him at nought and mocked him. Luk. XXIII. 7—12. In A. D. 40. this *Herod* was, by *Caligula* the then Roman Emperor, not only Outed of his *Tetrarchy*, but also banish'd for ever to *Lyons in France*. The Emperor gave his *Tetrarchy* to *King Agrippa*, the Son of his Brother *Aristobulus* abovemention'd, and so his Nephew, and who was also his Brother-in law, being the Brother of *Herodias*, who had been first the Wife of *Philip*, and leaving him, cohabited with this *Herod* against the Admonitions of *John Baptist*, and thereupon became the Cause of the Baptist's Death. But Providence justly and remarkably punish'd Her, in making her likewise the Cause of this *Herod's* Banishment, by setting him on (out of Envy to her Brother *Agrippa's* Greatness, who was made a *King*) to go to *Caligula* the Emperor, and to seek for the same Honour. But the Emperor instead of making Him a *King*, took away his *Tetrarchy*, and sent him into perpetual Banishment, as is afore observ'd: a just and remarkable Punishment for One, who had set at nought the Blessed JESUS, who is KING of Kings. (Revel. 19. 16.)

The only Son of *Herod the Great*, which is mention'd in N. T. and remains here to be spoken of, is *Phillip*, who according to his Father's Will, upon his Death became *Tetrarch of Iturea and Trachonitis*, (&c.) as is mention'd Luk. III. 1. This is the *Philip*, whose Wife *Herodias* his Brother *Herod Antipas* *Tetrarch of Galilee* got from him. In the 22<sup>d</sup>. Year of the Roman Emperor *Tiberius*, which answers partly to A. D. 35, and partly to A. D. 36, dyed this *Phillip*; and upon his Death his *Tetrarchy* (viz. *Iturea and Trachonitis*, &c.) was added to *Syria* by *Tiberius*.

Having given Account of the three Sons of *Herod the Great*, who are mentioned in N. T. viz. *Archelaus*, *Herod* (*Antipas*), and *Philip*; I proceed now to speak of *Agrippa* the Grandson of *Herod the Great*.

Grandson of Herod the Great by his Son *Aristobulus* above-mention'd in §. 4. This *Agrippa* was by Order of the Emperor *Tiberius* a little before his Death (viz. *A. D.* 36.) clapt into Bonds, and kept Prisoner, at *Capria*, for saying, He should be Glad to see *Caligula* Emperor. Wherefore *Tiberius* was no sooner dead, but *Caligula* being thereby now become Emperor, order'd *Agrippa* to be pleas'd, (which was *A. D.* 37.) and withal sent him a *Crown*, making him King of his late Uncle *Philip's* Tetrarchy, and also adding thereunto the Tetrarchy of *Lysanias* mention'd *Luk.* III. 1. In *A. D.* 41. this King *Agrippa* had new Favours bestow'd upon him by *Claudius*, who was now the Roman Emperor, and who gave him All his Grandfather *Herod's* Kingdom, and moreover *Abyla*, and Mount *Libanus*. Hereupon probably He might take upon him the Name of his Grandfather viz. *Herod*, as being not only Equal to him, but was Superior now in Power: on which Account He was styl'd *Agrippa the Great*, as his Grandfather was styl'd *Herod the Great*. Certain it is that this is He who is call'd *Herod the King*, *Act.* XII, and who put *James* the Son of *Zebedee* to Death, and imprison'd *Peter* for the same purpose, as is related in *Act.* XII. After Passover *A. D.* 44, He went to *Cesarea*, where being cry'd up for a God, and not Giving Glory to God by disapproving such blasphemous Flatteries, He was smitten by God with a grievous Disease, being eaten of Worms, in order to teach Him that He was but *Flesh* or a *Mortal Man*. After his Death *Claudius* the Emperor reduced his Kingdom into a Province.

9. There is one more Prince of the *Herodian* Family mention'd in N. T. and who is there expressly call'd *Agrippa*, and King *Agrippa*, *Act.* XXV, XXVI. This was the Son of the former *Agrippa*, *Claudius* the Emperor would have made him King of his Father's Kingdom, but was diswaded. However sometime after He made him King of *Chalcis* upon the Death of his Uncle *Herod*, viz. *A. D.* 49. But in *A. D.* 52. the Emperor *Claudius* took from him *Chalcis*; and in the Room of it, gave him *Iturea* and *Balanea* &c. which had formerly been the Tetrarchy of his great Uncle *Philip*: In *A. D.* 55. He had four Cities also given him by

Of King *Agrippa*, Son to the former *K.* *Agrippa*; and of his two Sisters, *Drusilla* and *Bernice*.

by the Emperor *Nero*, viz. *Abila*, *Julias*, *Tiberias*, and *Tarichæa*. And therefore it must be in this last Respect, viz. of his Kingdom of *Iturea*, *Batanea*, *Trachonitis*, &c. that He is styled *King* in *Act. XXV, XXVI*, forasmuch as what is there related, fell out *A. D. 60*; and so several Years after the Kingdom of *Chalcis* had been taken from Him. It remains only to observe, that *Drusilla* the Wife of *Felix*, mention'd *Act. XXIV. 24*, and *Bernice*, mention'd *Act. XXV. 13*, were Both *Sisters* to this last *K. Agrippa*.

Having taken so much Notice of the *Herodian Family*, as is requisite for Understanding the Gospel-history, I proceed now to speak of the *Profelytes* among the Jews; this being likewise requisite to the Knowledge of the sacred History, there being Four times express mention made of these *Profelytes* in *N. T.*; and also they being much more frequently referr'd to along the History of the Acts of the Apostles.

10.

Of the Profelytes mention'd in N. T.

11.

The general Import of the Word: And the same denoted by the σέβουνοι in the Acts.

The Word *Profelyte* is of Greek Extraction, and in that Language denotes *One that comes to Another*; whence it is used in Matters of Religion to denote *One that comes over from one Religion to another*, as is the Word *Convert*, which is of Latin Extraction, and of the same or like literal Import in the Latin Language. Hence by a *Jewish Profelyte* is denoted in general Any One, who renouncing Heathenism or the Worship of false Gods, became a Worshipper of the True God, or God of the Jews. In this Sense is to be understood the Word σέβουνοι in several, if not in all the Places of the Acts where it occurs, which is sometimes render'd by our Translators *Devout*, but truly denotes no more than One that being a Jewish Profelyte, was a *Worshipper* namely of the *True God*. Thus *Act. 17. Τῶν τε σεβόμενων Ἑλλήνων πολὺ πλῆθος*, And of the devout Greeks a great Multitude, as in our Translation; where by the σέβουνοι Ἕλληνες *Devout Greeks*, are meant only *Gentile Profelytes*. And in like Manner *v. 17.* of the same Chapter we read τοῖς Ἰουδαίοις καὶ τοῖς σεβόμενοις; where σέβουνοι by itself denotes *Profelytes*, and is therefore oppos'd to the *Jews* by Birth as well as Religion.

But

12. But there were two Sorts of *Profelytes* among the Jews, *viz.* Some that became *Profelytes* or *Converts* so far, as to submit to *Circumcision*, and so to the Observance of *All the legal Rites and Ceremonies*. And such were distinguish'd and dignify'd by the Name of *Profelytes of the Covenant*, as having as full a Title to the *Privileges* and *Blessings* of the *Mosaical Covenant* as the *Jews* themselves. On the like Account they were also styl'd *Profelytes of Righteousness*, as by their *Circumcision* and *Observance* of the *Law* fulfilling the *Righteousness* thereof. The other Sort of *Profelytes* were call'd *Profelytes of the Gate*, as being permitted to dwell among the *Jews*; but still esteem'd of by the *Jews* in many *Respects* no better than other *Gentiles*, forasmuch as these *Profelytes* did *Not submit* to *Circumcision* or the *Observance* of the *Legal Rights*; but only *Renouncing* their former *Heathenism*, did profess to believe that the *God of Israel* is the *only True God*, and that for the *Future* they would *worship Him alone*. And this was the Import of the First of the *Seven Precepts*, that among the *Jewish Writers* go under the Name of the *Precepts of Noah*, tho' they say at the same Time, that Six of the Seven were given to *Adam*.

13. It will be more proper to take Notice of all the said Precepts, when I come to the Paraphrase of *Genesis*, if *GOD* permit. 'Twill be sufficient here to observe no more relating to them, but that Two other of the said Precepts were One against *Fornication* or *Uncleanness*; the Other against *Eating of Blood*. These I judg'd proper to take Notice of here, because they serve to give us good Light into the Reason of the *Synodical Determination* or *Decree* in Respect of these latter Sort of *Profelytes*, *viz.* that as before while they were *Profelytes* in some Sort to the *Jewish Religion*, so likewise now After they were become *Profelytes* to *Christianity*, it was *Necessary* for them to *abstain from Meats offered to Idols*, and from *Blood*, and (consequently) from *Things strangled*, and from *Fornication*, *Act. 15. 28, 29*. Forasmuch as these were Duties which were not founded on the *Mosaical Law*, but on *Precepts* of a much earlier Date, founded on the *Moral Reason* of Things, and so of perpetual Obligation.

In relation to the foremention'd two Sorts of Profelytes, it is to be observ'd further, that the *Profelytes of the Covenant* or *Righteousness*, as they submitted to Circumcision and the Observance of the whole Law, so thereby they became perfect *Jews as to Religion*; and accordingly are (I think) evidently comprehended with Those of Jewish Extraction, under the common Name of *Jews* in several Places of the Acts. Whereas the other *Profelytes*, who did not submit to Circumcision nor the Observance of the legal Rites, were not properly *Profelytes to the Jewish Religion*, but only to the God of the *Jews*, and his True Worship in general: For which Reason they are not in N. T. comprehended under the Name of *Jews*, as being *Not Jews* either by Birth or Religion; but are still distinguish'd, even after their Profelytism or Conversion, by the Name either of, *Gentiles*, or of *σεβουοι*, *Worshippers*, viz. of the true God; or jointly of *Gentile Worshippers*. Thus when it is said *Act. XV. 23. The Apostles and Elders and Brethren send Greeting unto the Brethren which are of the GENTILES in Antioch and Syria and Cilicia*; it is evident that here by *Gentiles* are to be understood only such as were *Profelytes of the Gate*; and had not submitted to Circumcision; forasmuch as it is said *v. 28. It seem'd Good to the Holy Ghost and to Us, to lay on YOU no greater Burthen, &c.* thereby denoting that they needed not to submit to Circumcision; and consequently that they were *Not yet circumcised*. Now it thus clearly appearing hence, that the Profelytes of the Gate were thus distinguish'd by the Name of the *Gentiles*, it will thence Reasonably follow, that agreeably thereto the Profelytes of the Covenant or such as were circumcis'd, were not denoted by the said Name of *Gentiles*, but dignify'd (as 'twas thought) with the Name of *Jews*, as being become perfect *Jews as to Religion*. And that they were *Actually* comprehended under the Name of *Jews*, there are I think several express Instances. Thus *Act. XI. 19, 20. Now they that were scattered Abroad—travelled as far as Phenicia, Cyprus and Antioch, preaching the Word to none but JEWS only. And (or But) some of them—when they were come to Antioch, spake unto the GENTILES;*

C

*preaching*

*preaching the Lord JESUS.* In these two Verses we have All those to whom the Gospel was preach'd, distinguish'd by the Names of *Jews* and *Gentiles*. But by the *Gentiles* are to be understood (as appears from *Act. XV. 23. &c.*) the *Uncircumcised Profelytes*; Therefore by the *Jews* are to be understood *All the Circumcised, i. e. the Circumcised Profelytes* of the *Gentiles*, as being perfectly *Jews* in Matters of Religion, as well as those who were *Jews* not only by Religion, but also by Birth. And agreeably hereto when we read in the Acts of the *Jews* envying the Growth of Christianity and persecuting the Apostles, but the *Gentiles* being more Dispos'd to receive the Gospel: by the *Jews* are to be understood *All the Circumcised*, viz. *Gentiles by Birth* as well as *Jews by Birth*, and by the *Gentiles* are to be understood the *Uncircumcised Profelytes*. And this is confirm'd both by the Nature and Reason of Things. For it is not to be doubted, but that as the *Gentiles who were Profelytes of the Covenant*, had submitted Themselves to Circumcision and the Observance of the Law, so They were no less zealous than the *Jews by Birth*, that Others should likewise submit to Circumcision and the whole Law: Nay frequent Experience convinces, that *Profelytes* or *Converts* to any Religion are more zealous for the same, than such as have been *All along bred up* in it. And therefore it is very reasonable to suppose, that under the Name of the *Jews* that oppos'd the Gospel, are to be understood, not only the *Jews by Birth*, but also the *Circumcised Gentiles*, as being no less *Jews by Religion* than the Other, and so no less Zealous for the Law, and prejudiced against the Gospel. Whereas on the contrary the *Gentiles who were Profelytes of the Gate*, plainly shew'd by Not submitting Themselves to Circumcision or the Observance of the Law, that they had no esteem of Circumcision or the legal Rites, as necessary in Themselves to render them acceptable to the true God, tho' He was the God of Israel; who had given the Law and commanded Circumcision to the Seed of Abraham: And therefore no Wonder that These were so Readily dispos'd to receive the Gospel, as coming from the True God viz. the God, of Israel; and



and yet not requiring Circumcision and the Observance of the Law as necessary to Salvation; and herein being Agreeable to their former Notions and Practice.

But now altho' the Circumcised Profelytes of the Gentiles, as well as the natural Descendents of Abraham, <sup>15.</sup> *of the Distinction between Hebrews and Hellenists* were both comprehended under the common Name of JEWS, as being One as much as the Other JEWS in Religion; yet They were wont to be distinguish'd by other Different Names agreeable to their different Extraction. Namely, Those that were JEWS, i. e. of the Jewish Religion, and descended from Abraham, were therefore distinguish'd by the Name of Hebrews, in Reference to Abraham their Progenitor, who was of the Hebrew Race: Whereas Those that were JEWS, i. e. of the Jewish Religion, and were by Descent Gentiles, were distinguish'd by the Name of Hellenists; because All Gentiles, in and before the Times of the Gospel were denoted by the Name *Ἕλληνες*, Greeks, by Reason of the Gentiles neighbouring to Judea, generally using the Greek Tongue, and conforming themselves to the Greek Customs; from the setting up of the Greek Empire. Accordingly we find this Distinction *Act. VI. 1.* Where it is said, that *there arose a murmuring of the Hellenists* (or as it is in our Translation, *Grecians*) *against the Hebrews, because their Widows were neglected in the daily Ministration.* Namely, it seems probable, that those entrusted with the Daily Ministration were Hebrews, and so shew'd more Kindness to the Widows that were also Hebrews or Descendents of Abraham, than they did to the Widows that were Hellenists or of Gentile Extraction. There is another Opinion concerning the Import of the foremention'd Distinction between the Hebrews and the Hellenists, and which is follow'd by me in the Note on the Title of the Epistle to the Hebrews: but on more mature Deliberation I judge the Opinion mention'd to be the most Preferable.

As the Word *Ἕλληνες* is used by the Sacred Writers to denote, not only the Greeks properly so call'd, but also <sup>16.</sup> *The Method observ'd by reading the Word Ἕλληνες.* (for the Reason mention'd in the foregoing Paragraph) All the Gentiles in general: So I have observ'd this Method in correcting our Translation, wherein it is indifferently render'd, sometimes *Greeks*, sometimes *Gentiles*: viz. where

it is spoken of the *Greeks* properly so call'd, or at least so call'd by common Authors in a larger Acceptation, there I have render'd it *Greeks*; but where it is spoken of such as were *not Greeks* properly or by common Authors so call'd, there I have render'd it at large *Gentiles*.

17.  
Of the Hellenis-  
tick Tongue.

It may be of Use to observe here in the last Place, that by the *Hellenistick Tongue* or *Form of Speaking or Writing* is denoted no other than the usual Way of such as were born Jews, and so were not well skilled in the Greek Tongue, to express themselves when they spoke or wrote in *Greek*, after such a Manner as was conformable to their Way of expressing themselves in the *Hebrew* or their own Language: This being no other than what is natural, and therefore observable in any Foreigners now adays, when they speak or write in a Language they are not well skill'd in. Agreeably hereto the Greek Version of the O. T. commonly call'd the Septuagint Version, as also the Greek of the New Testament, abounds with Examples of the *Hellenistick Way of Expression*, or wherein the *Greek* Expression is *adapted* to the *Hebrew* or *Oriental* Idiom or Propriety of Speaking or Writing. This Way of Speaking or Writing seems to have had the Name of the *Hellenistick Language* given to it, by such as judged the *Hellenists* mention'd in the Acts to have been such Jews by Descent among the *Ἑλληνες* or Gentiles that spoke Greek; and yet not understanding the Greek Tongue well Themselves, were wont to express themselves according to the Hebrew Idiom. And this is all I judge requisite to take Notice of here.

The CHRO-

# THE CHRONOLOGY OF THE New Testament.

True Years of CHRIST.	Years of common Ac- count from CHRIST	Years of Roman Emperors.	Remarkable Particulars either expressly mention'd in N. T. or relating hereto.
		<i>Augustus</i> 28. <i>viz. from his</i> <i>taking Alexan-</i> <i>dria in Egypt.</i> <i>or according</i> <i>to Ptolemy's</i> <i>Canon. It an-</i> <i>swers to Na-</i> <i>bon, 746.</i>	The <i>Annunciation</i> of the Bl. <i>Virgin</i> , or <i>Conception</i> of CHRIST, <i>March</i> 25. The <i>Birth</i> of <i>John Baptist</i> , <i>Jun.</i> 24. <i>Joseph</i> and <i>Mary</i> go up to <i>Bethlehem</i> to be tax'd. Christ is born at <i>Bethlehem</i> , Dec. 25.
I			
			Our Lord's <i>Circumcision</i> , Jan. 1. The <i>Wife-Men</i> come to him at <i>Bethle-</i> <i>hem</i> . His <i>Presentation</i> in the Temple. The <i>Flight</i> of <i>Joseph</i> , &c. with the Child JESUS into <i>Egypt</i> . The Mas- sacre of the <i>Infants</i> . Toward the middle of <i>March</i> this Year, <i>Herod</i> the Great dies at <i>Jericho</i> , being 70 Years Old. <i>Augustus</i> the Ro- man
I		29	

## A Chronological Table.

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors.	Remarkable Particulars.
			<p>man Emperor gives to <i>Herod's</i> Son <i>Archelaus</i> the chief Parts of his Fathers Dominions, viz. <i>Judea</i>, and <i>Idumæa</i> and <i>Samaria</i>: To <i>Herod's</i> Son <i>Antipas</i> he gave <i>Galilee</i> and <i>Perea</i>; and to his Son <i>Philip</i>, <i>Iturea</i>, and <i>Trachonitis</i>.</p> <p><i>Herod</i> being dead, and <i>Archelaus</i> reigning in <i>Judea</i>, <i>Joseph</i> and the <i>Virgin Mary</i> with the Child <i>JESUS</i> return out of <i>Egypt</i>.</p>
2		30	
3	1	31	
4	2	32	
6	4	34	<i>Jun. 27.</i> <i>Augustus</i> adopted <i>Tiberius</i> .
8	6	36	<i>Archelaus</i> was now accused by the Jews and Samaritans.
9	7	37	<p><i>Archelaus</i> is depriv'd of All by <i>Augustus</i> for Misgovernment, and banish'd to <i>Vienna in Gaul</i>. His Territories viz. <i>Judea</i>, <i>Samaria</i>, and <i>Idumæa</i> were reduced to the Form of a Province, and join'd to <i>Syria</i>.</p> <p><i>Quirinius</i> call'd <i>Luk. II. 2.</i> <i>Cyrenius</i>, was now sent into <i>Syria</i> by <i>Augustus</i> to levy a Tax there, according to the Valuation of Estates formerly made, viz. in the Year when <i>Christ</i> was born.</p>

*Judas*

True Years of CHRIST.	Years of common Ac- count from CHRIST	Years of Roman Emperors.	Remarkable Particulars.
			<i>Judas of Galilee now in the Days of this Taxing drew away much People after him. Act. V. 37.</i>
12	10		CHRIST comes up to <i>Jerusalem</i> being 12 Years of Age, to the <i>Passover</i> , Luk. II. 42.
16	14	<i>Tiberius</i> I.	<i>August</i> 19. The Emperor <i>Augustus</i> dies at <i>Nola</i> in <i>Campania</i> , being 76 Years of Age. To whom <i>Tiberius</i> succeeds, who reigned 22 Years, 6 Months, and 26 Days.
28	26	12	<i>Pontius Pilate</i> is sent by <i>Tiberius</i> to be <i>Procurator</i> of <i>Judea</i> .
29	27	13	<i>Agrippa</i> junior, the last King of the Jews, is born. We read of him <i>Act. XXV, XXVI.</i>
			<i>Bernice</i> Sister to King <i>Agrippa</i> , and mention'd <i>Act. 25. 13</i> , was born this Year.
30	28	14	Our Lord, <i>beginning to be about thirty Years of Age</i> , Luk. III. 23. came to be baptiz'd by <i>John Baptist</i> . After which follow his <i>Fast forty Days</i> , and <i>Temptation</i> in the <i>Wilderness</i> . Then He returns to the Baptist at <i>Bethabara</i> ; where <i>Andrew</i> and <i>John</i> and <i>Peter</i> become his Disciples. <i>Joh. I. 28. 40, 41.</i> Hence therefore is to be dated the very first Beginning of his Ministry.

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors.	Remarkable Particulars.
31	29	15	<p><i>April 18.</i> was the FIRST PASSOVER after our Lords Entering into his Ministry, which he <i>kept at Jerusalem.</i> Joh. II. 13. <i>John Baptist</i> was not yet cast into Prison. Joh. III. 24.</p>
32	30	16	<p><i>April 7.</i> was the SECOND PASSOVER after our Lord's Entrance on his Ministry, which He <i>kept</i> likewise at <i>Jerusalem.</i> Joh. V. 1.</p> <p><i>John Baptist</i> was now cast into Prison, as may be reasonably inferr'd from Christs saying, <i>He WAS a burning and a shining Light.</i> Joh. V. 35.</p> <p>JESUS going sometime after this into <i>Galilee</i>, begins <i>that Part</i> of his Ministry, which is taken Notice of by St. <i>Matthew, Mark</i> and <i>Luke</i>, viz. <i>after the Imprisonment</i> of the <i>Baptist.</i> Matth. IV. 12. Mark. I. 14.</p> <p>Now upon his <i>preaching</i> and doing <i>Miracles</i> in a more settled PUBLICK manner than Afore, the People GATHERED to him in vast Multitudes, Matth. IV. 24, 25. Whereby was <i>Fulfill'd JACOBS Prophecy</i>, (Gen. 49. 10.) the SCEPTER also being then <i>departed from Judah.</i></p>
33	31	17	<p><i>March 26.</i> was the THIRD PASSOVER, after our Lords First Entry upon this Ministry, which he <i>kept not at Jerusalem</i>, staying in <i>Galilee</i> by Reason of the Malice of the Jewish Rulers against Him, and because his</p> <p style="text-align: right;">Hour</p>

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors.	Remarkable Particulars.
33	31	17	Hour was not yet come. He was in <i>Galilee</i> now in Harvest Time (which always began on the XVth of <i>Nisan</i> , which was <i>March 26.</i> this Year) as appears from his Disciples plucking there the <i>Ears of Corn</i> , &c. <i>Mark. II. 23. Luk. VI. 1.</i>
34	32	18	<p><i>April 13</i> this Year was the <b>FOURTH PASSOVER</b> after our Lord's First Entering upon his Ministry, when He <i>stay'd in Galilee</i>, as he had done the Year afore; as appears from <i>Joh. VI. 4. &amp;c.</i></p> <p>On <i>May 11</i>, of this <i>Julian</i> Year, or some little time later, ended the <i>seven Weeks</i> and <i>Sixty two Weeks</i> (<i>viz. of Years</i>) from the <i>Twentieth</i> of <i>Artaxerxes</i> (<i>Nehem. II.</i>) After which, and Before the End of another Year, the <i>Messias</i> was to be cut off according to <i>Dan. IX. 26. viz.</i> at the Passover next ensuing when accordingly our Lord was cut off.</p> <p>On the 15th of the Hebrew Month <i>Tisri</i> was always the <i>Feast of Tabernacles</i>, which 15th of <i>Tisri</i> fell this Year about the middle of our <i>October</i>. Our Lord came up to <i>Jerusalem</i> to keep this Feast there, <i>Joh. VII. 2, 10.</i></p> <p>On the 25th of the Hebrew Month <i>Cisleu</i>, which answer'd this Year to our <i>Decemb. 16.</i> (according to <i>Ricciolius</i>) was the <i>Feast of the Dedication</i>, which</p> <p style="text-align: center;">D                      our</p>

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors.	Remarable Particulars.
			our Lord likewise kept. at <i>Jerusalem</i> , as appears <i>Joh. X. 22.</i>
35	33	19	<i>April 3.</i> was the FIFTH PASSOVER after our Lord's First Entering upon his Ministry, at which he suffered, viz. on the foresaid <i>April 3.</i> Being then the <i>Preparation-Day</i> or the Day before the Jewish Sabbath, which accordingly answers to Our <i>Friday.</i> <i>April 5.</i> our Lord rose from the dead; Forty Days after He ascended into Heaven. At <i>Pentecost May 24,</i> seven Weeks after our Lord's Resurrection, the <i>Holy Ghost descended on the Apostles.</i> And what else is related in the first five Chapters of the <i>Acts</i> , is suppos'd to have fell within this Year.
36	34	20	The Institution and Ordination of the first seven <i>Deacons.</i> Toward the End of this Year began the <i>Persecution</i> of the Church at <i>Jerusalem</i> , in which <i>Stephen</i> was ston'd. <i>Philip</i> , one of the <i>Deacons</i> , makes Converts at <i>Samaria</i> , and among others converts <i>Simon Magus</i> , who afterwards became the Author of great Heresy in the Church. <i>Philip</i> converts also the <i>Ethiopian Eunuch.</i>
			<i>Saul's</i> or <i>St. Paul's</i> Conversion. He goes into <i>Arabia</i> ; where he had his Revelation immediately from Christ, <i>Gal. I. 12.</i>



True Years of CHRIST.	Years of common Ac- count from CHRIST	Years of Roman Emperors.	Remarkable Particulars.
37	35	21	In 22d Year of <i>Tiberius</i> dy'd <i>Philip</i> the Tetrarch without Children. About this Time the <i>Samaritans</i> breaking out into open War, <i>Pilate</i> kills many of them.
38	36	22	<i>Saul</i> or <i>St. Paul</i> stay'd All this Year in <i>Arabia</i> . On <i>Pilate's</i> killing some <i>Samaritans</i> , as is mention'd in the foregoing Year, He is <i>accused of Murder</i> before <i>Vitellius</i> the President of <i>Syria</i> ; and order'd by him to <i>Rome</i> . <i>Tetrarch Herod's</i> Army was now routed by <i>Aretas</i> King of <i>Arabia</i> , who had now garrison'd <i>Damascus</i> .
39	37	1 <i>Caligula</i>	<i>March 16</i> this Year dies the Emperor <i>Tiberius</i> , and is succeeded by <i>Caius Caligula</i> , who reigned 3 Years 10 Months 8 Days. <i>Pilate</i> is banish'd by <i>Caius</i> to <i>Vienne</i> in <i>Gaul</i> or <i>France</i> . <i>Agrippa</i> Son of <i>Aristobalus</i> and Grandson of <i>Herod the Great</i> , is made a King by <i>Caius</i> , who gave to him the Tetrarchy of his Uncle <i>Philip</i> , and also the Tetrarchy of <i>Lysanias</i> . This is He whom <i>St. Luke</i> calls <i>Herod</i> , <i>Act. XII. 1, &amp;c.</i> <i>St. Paul</i> return'd to <i>Damascus</i> out of <i>Arabia</i> , and there preaches.
40	38	2	<i>St. Paul</i> escapes from <i>Damascus</i> to <i>Jerusalem</i> , whence (to escape being kill'd D 2

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors.	Remarable Particulars.
			kill'd by the <i>Hellenists</i> ) he went to <i>Cæsarea</i> , and so to <i>Tarsus</i> .
41	39	3	Now had the CHURCH Rest thro' all <i>Judea</i> , <i>Samaria</i> , and <i>Galilee</i> . <i>Peter</i> passes thro' all Quarters, and comes to <i>Lydia</i> , and <i>Joppa</i> , and thence to <i>Cæsarea</i> , where he converts <i>Cornelius</i> . &c.
42	40		Tetrarch <i>Herod</i> had his Tetrarchy now taken from him by the Emperor <i>Caius</i> , and is banish'd for ever to <i>Lyons</i> in <i>France</i> . <i>Caius</i> gave <i>Herod's</i> Tetrarchy to his Brother <i>Agrippa</i> .
43	41	<i>Claudius</i> . 1	<i>Januar.</i> 24 <i>Caius</i> the Emperor is kill'd by Conspirators. His Uncle <i>Claudius Cæsar</i> succeeds, and reigns 13 Y. 8 m. 20 d. King <i>Agrippa</i> had now new Favours bestow'd on him by <i>Claudius</i> , viz. all his Grandfather <i>Herod's</i> Patrimony, and more over <i>Abila</i> , and Mount <i>Libanus</i> . And therefore probably He might take upon Him the Name of his Grandfather, as being not only equal to him, but Superior now in Power. <i>Barnabas</i> is now sent by the Church at <i>Jerusalem</i> to <i>Antioch</i> in <i>Syria</i> , <i>Act.</i> XI. 22.
44	42	2	<i>Barnabas</i> fetches <i>Paul</i> from <i>Tarsus</i> to <i>Antioch</i> ( <i>Act.</i> XI. 23, 25.) where <i>Luke</i> is judg'd to have been converted by <i>St. Paul</i> . <i>James</i>

# A Chronological Table.

29

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors	Remarkable Particulars.
46	44	4	<p><i>James Son of Zebedee is kill'd by Herod Agrippa, and Peter imprison'd by him, but miraculously deliver'd. Herod himself dies quickly after, being eaten with Worms (Act. XII.)</i></p> <p>About this Time <i>St. Matthew</i> probably writ his Gospel.</p> <p><i>Paul and Barnabas</i> carry the Contributions of the Christians at <i>Antioch</i> to the Elders at <i>Jerusalem</i>, whence they return to <i>Antioch</i>, bringing with them <i>John</i> surnam'd <i>Mark</i>, <i>Silvers</i> Son to <i>Barnabas</i>.</p>
47	45	5	<p>The Beginning of this Year (if not the Ending of the last) <i>Paul and Barnabas</i> are by the Direction of the Holy Ghost separated to the Office and Work of Apostles. <i>Act. XIV. 4, 14.</i></p> <p>Accordingly They set forth from <i>Antioch</i> to <i>Seleucia</i>, and so to <i>Cyprus</i>.</p> <p>About this Time, viz. sometime in the Twelfth Year after <i>Christ's Ascension</i>, 'tis generally believ'd that the Apostles left <i>Jerusalem</i> to go and preach in the several Provinces of the Gentile World.</p> <p><i>Paul and Barnabas</i> sail from <i>Cyprus</i> to <i>Perga</i> in <i>Pamphylia</i>, where <i>John Mark</i> left them, returning to <i>Jerusalem</i>. <i>Paul and Barnabas</i> go on to <i>Antioch</i> in <i>Pisidia</i>. <i>Act. XIII. 14.</i></p> <p style="text-align: right;">Thence</p>

## A Chronological Table.

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors.	Remarkable Particulars.
48	46	6	Thence they go to <i>Iconium</i> , <i>Lystra</i> and <i>Derbe</i> . <i>Timothy</i> was now made a <i>Christian</i> by <i>St. Paul</i> .
49	47	7	<i>Paul</i> and <i>Barnabas</i> return from <i>Derbe</i> to <i>Lystra</i> , and so to <i>Iconium</i> and <i>Antioch in Pisidia</i> ; thence they come to <i>Attalia</i> , and so by Sea to <i>Antioch</i> in <i>Syria</i> .
50	48	8	Now arose the Dispute at <i>Antioch</i> about <i>Circumcision</i> , <i>Act. XV. 1.</i>
51	49	9	<i>Paul</i> and <i>Barnabas</i> go up to <i>Jerusalem</i> about the said Dispute. A <i>Synod</i> or <i>Council</i> is there held about it, which was the <i>First Christian Council</i> . A <i>Synodical Determination</i> of the said Dispute. <i>Paul</i> and <i>Barnabas</i> (with <i>Judas</i> and <i>Silas</i> ) return to <i>Antioch</i> .
52	50	10	<i>Peter</i> and <i>Paul</i> and <i>Barnabas</i> were now All at <i>Antioch</i> . <i>Paul</i> and <i>Barnabas</i> part Company. <i>Barnabas</i> with <i>John Mark</i> sail'd to <i>Cyprus</i> . <i>Paul</i> with <i>Silas</i> goes through <i>Syria</i> and <i>Cilicia</i> , and thence to <i>Derbe</i> and <i>Lystra</i> , and takes <i>Timothy</i> along with him.
53	51	11	<i>Paul</i> and <i>Silas</i> and <i>Timothy</i> go thro' <i>Phrygia</i> , <i>Galatia</i> , and <i>Mysia</i> to <i>Troas</i> . There <i>Luke</i> join'd them. <i>Act. XVI. 10.</i> From <i>Troas</i> they all go to <i>Philippi</i> in <i>Macedonia</i> . Thence All but Lue

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors	Remarkable Particulars.
			<i>Luke</i> (as appears <i>Act. XVI. 17.</i> ) went to <i>Thessalonica</i> .
54	52	12	<i>Paul</i> goes from <i>Thessalonica</i> to <i>Be- reæ</i> , and so to <i>Athens</i> , and <i>Corinth</i> , where <i>Silas</i> and <i>Timothy</i> come to him. We read no more of <i>Silas</i> after this. <i>Paul</i> is judg'd now to write his I <sup>st</sup> Epistle to the <i>Thessalonians</i> .
55	53	13	<i>Paul</i> still stays at <i>Corinth</i> , where he is accused before <i>Gallio</i> . He is judg'd now to write his II <sup>d</sup> Epistle to the <i>Thessalonians</i> .
56	54	14  Nero.  I	After 1 Years 6 Months stay at <i>Co- rinth</i> , <i>Paul</i> sails to <i>Ephesus</i> , and so to <i>Cæsarea</i> , and goes thence to <i>Jerusalem</i> at Passover. Thence he goes to <i>Anti- och in Syria</i> ( <i>Act. 18. 22.</i> ) Thence thro' <i>Galatia</i> and <i>Phrygia</i> to <i>Ephe- sus</i> . October 13. Dies <i>Claudius</i> the Em- peror, being poison'd by his Wife <i>A- grippina</i> Mother of <i>Nero</i> , who suc- ceeded and reigned 13 Years 7 Months 28 Days.
			<i>Peter</i> is said to have come to <i>Corinth</i> about this Time, and to have gone thence to <i>Rome</i> . <i>Paul</i> continues still at <i>Ephesus</i> , preach- ing in the School of <i>Tyrannus</i> , for two Years, ( <i>Act. 19. 10.</i> )

True Year of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperor.	Remarkable Particulars.
57	55	1	<i>Felix</i> , who was made Governor by <i>Claudius</i> , and came into <i>Samaria</i> at the Beginning of <i>A. D.</i> 49, is confirm'd in his Government by <i>Nero</i> .
59	57	3	<i>Paul</i> being still in <i>Asia</i> , viz. at <i>Ephesus</i> , is now judg'd to write his Ist Epistle to the <i>Corinthians</i> , as also that to the <i>Galatians</i> . Leaving <i>Ephesus</i> on the Account of the Uproar made by <i>Demetrius</i> , he comes to <i>Macedonia</i> and <i>Grace</i> , where at <i>Corinth</i> he is judg'd to write his Epistle to the <i>Romans</i> ; as he had before in <i>Macedonia</i> writ his IId Epistle to the <i>Corinthians</i> . These last Particulars might fall in with the Beginning of <i>A. D.</i> 58.
60	58	4	<i>Paul</i> returns from <i>Corinth</i> thro' <i>Macedonia</i> , and so to <i>Troas</i> and <i>Miletus</i> , and lastly to <i>Jerusalem</i> : Here he is apprehended and sent Prisoner to <i>Casarea</i> to <i>Felix</i> .
62	60	6	<i>Porcius Festus</i> succeeds <i>Felix</i> after two Years, viz. of <i>Paul's</i> being kept at <i>Casarea</i> . <i>Paul</i> appeals to <i>Cesar</i> ; and being sent by Sea to <i>Rome</i> , is in his Voyage cast upon the Isle of <i>Maltba</i> . <i>James</i> is judg'd to have writ his Epistle in this (or the foregoing) Year; and also <i>Peter</i> to have writ his first Epistle.

After

True Years of CHRIST.	Years of common Count from CHRIST.	Years of Roman Emperors.	Remarkable Particulars.
63	61	7	After 3 Months stay in Malta, Paul sails thence to Syracuse, and so to Rhegium, and Puteoli for Rome. Whither he came about February in the Seventh of Nero, as Bishop Pearson largely proves in his <i>Annal. Paulin.</i>
64	62	8	In the End of this Year St. Paul is judged to have writ four Epistles in the Order following, viz. to the Philippians, Ephesians, Colossians, and Philemon.
65	63	9	In Beginning of this Year Paul having his Liberty went from Rome, but was still in Italy, where he writes his Epistle to the Hebrews. In the End of this Year Paul and Timothy going for Judea sail'd unto Crete.
			Sometime after Paul's Departure from Rome, and Peters, Irenaus informs us, that Mark and Luke writ their Gospels, and consequently Luke must also write the Acts: The Particular Year is not Certain.
66	64	10	Paul is now judg'd to have ordain'd Titus Bishop of Crete: Then sailing thence with Timothy to have come into Judea according to his Intention (Hebr. 13. 23.) Thence to have gone into Asia and there at Ephesus to have left Timothy with Authority over the Teachers, i. e. to have made him Bishop.

B

Paul

True Years of CHRIST.	Years of common Ac- count from CHRIST.	Years of Roman Emperors.	Remarkable Particulars.
67	65	11	Paul went from Ephesus to Macedonia (1 Tim. I. 3.) and so to Philippi (Phil. I. 25.) He winter'd at Nicopolis in Epirus, (as Bishop Pearson proves) not in Macedonia. Paul writ 1st Epistle to Timothy and also That to Titus.
68	66	12	From Nicopolis Paul went to Corinth, where he left Erastus (2 Tim. 4. 20.) He was also at Troas (v. 13.) and Miletus, where he left Trophimus sick (v. 20.)
69	67	13	Paul ventur'd to Rome, the Persecution being over above two Years since, and Nero also being now in Greece. But Paul found another Nero there, viz. Helius, to whom Nero had left the Government with full Power in all Matters, to act as he pleas'd, even without consulting him. Paul was so well known at Rome, that he could not be hid. He was therefore taken, and kept now a close Prisoner, inasmuch that Onesiphorus had much ado to find him (2 Tim. I. 17.) He was call'd to a Trial before Helius, for his Life. None of his Friends dar'd to appear for or with Him; but All forsook him. (2 Tim. 4. 16.) But God then deliver'd him out of the Mouth of the Lyon, (ib.) namely Helius. After his first Trial before Helius, Paul writ his Second Epistle to Timothy being



True Years of CHRIST.	Years of common Ac- count from CHRIST	Years of Roman Emperors.	Remarkable Particulars.
			being then in near Expectation of Death (2 Tim. 4. 6.) Peter writes his <i>Second</i> Epistle.
70	68	14	February 23. St Paul was martyr'd at Rome under the Governors in Nero's Absence, as Clemens Romanus witness- es. St. Peter also is said now to have suffer'd Martyrdom together with St. Paul. June 9th. Nero kills himself.
73	71		Jude might now write his Epistle, which seems to have been design'd a- gainst the Ebionites, who now broke out of the Country round about Pella.
98	96		St. John might now write his 1st Epi- stle. And not long after his other Two. Toward the End of Domitian's Reign, (who was kill'd Sept. 18. this Year) He writ his Book of Revelations. After Domitian's Death he return'd from the Isle of Patmos to Ephesus.
100	98		He now writ his Gospel at the Re- quest of the Bishops of Asia.
102	100		This Year being the 3d of Trajan the Emperor, dy'd St. John, the longest Liver of the Apostles.

VI 3 O L E E 2 THE

Containing the Particulars as are taken Notice of by the  
Scriptures from some Antient Authors.

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*The several Sections into which the following Paraphrase of St. MATTHEW's Gospel is distinguish'd.*

## SECTION I.

CONTAINING such Particulars as are taken Notice of by St. MATTHEW, from the *Birth* of CHRIST to his *Baptism*, when he began to be *about Thirty Years* of Age. Which Particulars take up the *two first Chapters* of the said Gospel, and begin

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## SECTION II.

Containing such Particulars as are taken Notice of by St. MATTHEW in Reference to the *Baptism* of CHRIST, when he began to be *about thirty Years* of Age, and *from thence* to CHRIST's *entring on the more publick Part of his Ministry*, after the Imprisonment of *John* the Baptist, when CHRIST was in the *thirty second Year* of his Age. These Particulars take up Chap. III—IV. 11. of the said Gospel, and begin

p. 23

## SECTION III.

Containing such Particulars as are taken Notice of by St. MATTHEW, From CHRIST's *entring on the more publick Part of his Ministry*, which was *some Time after the Passover* that was in the *thirty second Year* of Christ's Life (but *A. D. 30*, that is, in the *thirtieth Year* of the common *Æra* on Account from Christ's Nativity,) To *some little Time afore the Passover* that was in the *thirty fourth Year* of his Life (or *A. D. 32*.) Which Particulars take up Chap. IV. 12—XIV. 12. In which Large Part of this Gospel St. MATTHEW do's generally *Not observe Order of Time*, as to his Relation of the Particulars therein contain'd. This Section begins p. 37

## SECTION IV.

Containing such Particulars as are taken Notice of by St. MATTHEW, From *some little Time afore the Passover* that was in the *thirty*

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*thirty fourth Year of our Saviour's Life (or A. D. 32.) To his Departure out of Galilee in order to his keeping his last Passover at Jerusalem, which was in the thirty fifth Year of his Life (or A. D. 33.) Which Particulars take up Chap. XIV. 13—Chap. XVIII. ult. And are related by St. MATTHEW in due Order of Time; which is likewise very well observ'd in all the remaining Part of this Gospel. This Section begins* p. 149

## SECTION V.

Containing such Particulars as are taken Notice of by St. MATTHEW, from CHRIST's *Departure out of Galilee*, in order to his *Coming up to Jerusalem at that Passover whereat he suffer'd*, and which was in the *thirty fifth Year of his Life (or A. D. 33.) To his coming to Bethany or Bethphage, and riding thence in Triumph into Jerusalem*: Which Particulars take up Chap. XIX and XX, and begin p. 181

## SECTION VI.

Containing an Account of CHRIST's coming to *Bethphage*, and *Riding in a Lowly and yet Triumphal Manner to Jerusalem*, with such other Particulars as are taken Notice of by St. MATTHEW, and were done on the *First Day of the Passion-Week, now call'd Palm-Sunday*; and take up Chap. XXI. 1—17; and begin p. 199

## SECTION VII.

Containing an Account of such Particulars as were done on the *Second Day or the Monday of the Passion-Week*, and are taken Notice of by St. MATTHEW Chap. XXI. 18, 19. and begin p. 203

## SECTION VIII.

Containing such Particulars as were done on the *Third day or Tuesday of the Passion-Week, and before the Evening thereof*, and which are taken Notice of Chap. XXI. 20—XXIII. ult. and begin p. 203

## SECTION IX.

Containing an Account of CHRIST's Discourse to his Disciples *After he came out of the Temple at Evening on the Third day or Tuesday of the Passion-week: namely concerning the Destruction of the Temple, and the Last Judgment*. Which Discourse takes up Chap. XXIV and XXV, and was almost wholly deliver'd by our Saviour as he sat *on the Mount of Olives*. This Section begins p. 227

## SECTION X.

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## SECT X.

Containing such Particulars as occur'd on the *Fourth day or Wednesday* of the *Passion-week*, and are taken Notice of Chap. XXVI 1—13. and begin p. 245

## SECT XI.

Containing such Particulars as fell out on the *Fifth Day or Thursday* of the *Passion-week*; namely *before the Evening* of that Day; and which are taken Notice of Chap. XXVI. 14—19, and begin p. 248

## SECT XII.

Containing such Particulars as were transacted on the *Passover-Day* it self, (which was in the *thirty fifth Year* of Christ's Life, but *A. D. 33.*) or *from Thursday Evening to Friday Evening* in the *Passion-week*. The Chief of which Particulars are the Institution of the Lord's Supper, the betraying of CHRIST, his Trial before *Caiphas* and *Pilate*, his Crucifixion, Death and Burial; which are related Chap. XXVI. 20—XXVII. 61; and begin p. 250

## SECT XIII.

Containing such Particulars as were transacted on the *Sabbath* of the *Passover-week*, or which comes to the same; from *Sun-set on Friday* to *Sun-set on Saturday* in the *Passion-week*; and these Particulars are related Chap. XXVII. 62—ult. and begin p. 273.

## SECT XIV.

Containing such Particulars as fell out *after our Saviour's Resurrection*, chiefly on *Easter-day*, and are taken Notice of Chap. XXVIII. and begin p. 275

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*The several Sections, into which the following Paraphrase of St. MARK's Gospel is distinguished.*

## SECTION I.

CONTAINING such Particulars, as are taken Notice of by *St. MARK*, in Reference to the *Baptism* of CHRIST, when he was *about thirty Years* of Age, and *from thence* to CHRIST's *Entering on the more publick Part of his Ministry* after the Imprisonment

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ment of John the Baptist, when CHRIST was in the *thirty-second* Year of his Age. These Particulars take up Chap. I. 1—13. of this Gospel, and begin p. 283

## SECTION II.

Containing such Particulars as are taken Notice of by St. MARK, From CHRIST's *entring on the more publick Part of his Ministry*, which was *some time after the Passover* that was in the *thirty-second* Year of his Life, (but *A. D.* 30, that is, in the *thirtieth* Year of the common Æra or Account from CHRIST's Nativity) To the *Passover* next ensuing, or in the *thirty third* Year of his Life (but *A. D.* 31.) Which Particulars take up Chap. I. 14—II. 22, and begin p. 285

## SECTION III

Containing such Particulars as are taken Notice of by St. MARK, From the *Passover* that was in the *thirty third* Year of CHRIST's Life (or *A. D.* 31.) To a *little before the Passover* that was in the *thirty fourth* Year of his Life (or *A. D.* 32.) Which Particulars take up Chap. II. 23—VI. 30; and begin p. 297

## SECTION IV.

Containing such Particulars as are related by St. MARK, From a *little before the Passover* that was in the *thirty fourth* Year of CHRIST's Life (or *A. D.* 32.) To CHRIST's *Departure out of Galilee* in order to his keeping his *Last Passover at Jerusalem*, which Passover was in the *thirty fifth* Year of his Life (or *A. D.* 33.) And these Particulars take up Chap. VI. 31—IX. ult. and begin p. 327

## SECTION V.

Containing such Particulars as are related by St. MARK, From CHRIST's *Departure out of Galilee* in order to his *Coming up to Jerusalem* at that *Passover whereat he suffer'd*, (and which was in the *thirty fifth* Year of his Life, but in the *thirty third* Year of the common Æra or *A. D.* 33.) to his *coming to Bethphage and Bethany, and riding thence in Triumph unto Jerusalem*: Which Particulars take up Chap. X. and begin p. 355

## SECTION VI.

Containing an Account of CHRIST's *coming to the Mount of Olives, and riding in a Lowly and yet Triumphant manner unto Jerusalem*; with

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with such other Particulars as are related by St. MARK, and were done on the *First day* of the *Passion-week*, commonly call'd *Palm-Sunday*: Which Particulars take up Chap. XI. 1—11. and begin p. 365

## S E C T VII.

Containing an Account of such Particulars as were done on the *Second-day*, or the *Monday* of the *Passion-week*, and are related by St. MARK Chap. XI. 12—19, and begin p. 367

## S E C T VIII.

Containing such Particulars as were done on the *Third day* or *Tuesday* of the *Passion-week*, and before the Evening thereof, and which are related Chap. XI. 20—XII. ult. and begin p. 369

## S E C T IX.

Containing an Account of CHRIST's Discourse to his Disciples, *After* he came out of the Temple at *Evening* on the *Third Day*, or the *Tuesday* of the *Passion-week*; viz. concerning the *Destruction of the Temple*, and the *Last Judgment*: Which Discourse takes up Chap. XIII. and was almost wholly deliver'd on the *Mount of Olives*, and begins p. 379

## S E C T X.

Containing such Particulars as were transacted on the *Fourth day* or *Wednesday* of the *Passion-week*, and are related by St. MARK Chap. XIV. 1—9. This Section begins p. 387

## S E C T XI.

Containing such Particulars as were done on the *Fifth day* or *Thursday* in the *Passion-week*, namely *before the Evening* or *Sun-set* that Day, and which are taken Notice of Chap. XIV. 10—16. and begin p. 389

## S E C T XII.

Containing such Particulars as were transacted from *Thursday-Evening* to *Friday-Evening* in the *Passion-week*, that is, on the *Passover-day* itself, which was in the *thirty fifth* Year of CHRIST's Life, but *A. D. 33.* or in the *thirty third* Year of the Common *Christian Era*. The chief of the Particulars contain'd in this Section, are the Institution of the Lord's Supper, the betraying of CHRIST, his Tryal, Crucifixion, Death and Burial; which are related Chap. XIV. 17—XV. ult. and begin p. 389

## S E C T XIII.

Containing such Particulars as fell out *after CHRIST's Resurrection*, chiefly on *Easter-day*, and are related Chap. XVI. and begin p. 407

# The G O S P E L

## ACCORDING TO

# S<sup>t</sup> MATTHEW.

### THE PREFACE.

**I**T is agreed both by Ancient and Modern Writers, that the *Four Gospels* were writ in the same Order, wherein they are plac'd in N. T. and consequently that *this Gospel of St Matthew* was writ *first of All*. As to the more exact Time or Year, when this Gospel was writ, there is not the like Agreement either among the Ancients or Moderns. However thus much seems (a) unquestionable, viz. that this Gospel was writ some time *before St Matthew left Judea or the Holy Land*, to go and preach in the Provinces or Countries of the Gentile World that fell to his Lot. And since it is the generally receiv'd Opinion, that the Apostles did disperse themselves into the several Provinces of the Gentile World *in or presently after the twelfth year from Christs Ascension*; hence it follows that this Gospel was writ some time *before A. D. 45 or 46*.

That this Gospel was writ Originally in *Hebrew*, (as being primarily design'd for the Use of the *Jewish Converts*;) is a thing so Universally and Uncontroulably asserted by All Antiquity, that it is *strange* (as Dr *Cave* (b) has observ'd) *that Any should question it*. By whom the *Hebrew Original* was translated into *Greek*, it matters not; since we are assur'd, that *St John*, if no other of the Apostles, *perus'd and approv'd of the Greek Version*, and so gave it an *Authority equal* to the Original. Concerning the Greek Translation see more in my Preface to *St Mark's Gospel*.

This Gospel being thus writ before *St Matthew left Jerusalem*, or at least the *Holy Land*, and in the *Hebrew tongue*; it is not to be doubted, but it was writ somewhere in *Palestine* or the *Holy Land*, if not more particularly at *Jerusalem* it self; agreeably to the Account given thereof at the End of this Gospel in several MSS. Copies.

(a) This is not, I think, at all contradicted by what *Irenæus* says, lib. 3. cap. 1. Ο μὲν δὲ Ματθαῖος ἐν Ἰσραὴλ τοῖς ἰδίοις ἀφελόμενος αὐτῶν, καὶ χειρὶ ἐκίνησεν Εὐαγγέλιον, τὸ Πέτρος καὶ τὸ Παῦλος ἐν Ῥώμῃ εὐαγγελίζωμεν &c. For the *Indefinite ἐκίνησεν* (according to the use of the said *Tente*) may be render'd not only *edidit*, as it is by the Old Translator, but also *ediderat*; and so may be easily taken away All the Difficulty of this Passage; *Irenæus* thereby only and Rightly asserting in general, that *St Matthew had writ his Gospel, when Peter and Paul preach'd at Rome &c.*

(b) In his *Life of St Matthew* §. 7.

TO KATA  
MATΘAION  
EYAPFEΛION.

The GOSPEL  
ACCORDING TO  
S<sup>t</sup> MATTHEW.

TEXT.

TRANSLATION.

Chap. I.

Κεφ. α'. ΒΙΒΛΟΣ γενέσεως

Ἰησοῦ Χριστοῦ, υἱοῦ

A N<sup>\*</sup> Account of the Ge-  
neration of JESUS  
CHRIST, the son  
Δαβὶθ,

ANNOTATIONS.

(\*) See *Luke* 3. 23.

(a) It being the general Tradition of the Ancients, that St *Matthew* writ his Gospel in *Hebrew*, (concerning which see more in the Preface) it is not to be doubted, but the two first Words, wherewith his Gospel began in Hebrew, were תולדות ספר agreeably to what we read in the Hebrew Bible *Gen.* 5. 1. And therefore as the Seventy Interpreters render'd the said Hebrew words in the fore-cited *Gen.* 5. 1. by the Greek βίβλος γενέσεως, so the Greek Interpreter of St *Mat-thew's* Gospel render'd the *same* Hebrew words by the *same* Greek words, in conformity to the Septuagint Translation. Hence it follows, that the True meaning of βίβλος γενέσεως is to be discover'd, by considering the True meaning of ספר תולדות. Now ספר do's primarily or literally signify a *Reckoning up*, or an *Account*, or *Catalogue*; and thence came to signify secondarily, *That wherein* is written any *Reckoning*, *Catalogue*, or *Account*, whether it be a *single Paper* or *Roll*, or a *Book*. Hence βίβλος signifying a *Book* in Greek, it was us'd by the LXX Interpreters, according to the Hellenistical method, in as Large a Sense as the Hebrew ספר; and consequently it was us'd by them to signify not only a *Book* consisting of many single Papers or *Rolls*, but also a *single Paper* or a *single* and *lesser Roll*, particularly (as in the instance before us) such a Paper or Roll as contain'd no more than the Genealogy or Pedigree of a single Person. Now for want of taking Notice of this *Hellenistical* use of the word βίβλος, Many learned Persons here understand the word βίβλος to signify, according to the more usual signification of it among the Greek Authors, a *Book*, and so to be a general Title to the *Whole Gospel* of St *Matthew*; to which end they observe, that the other Hebrew word תולדות signifies, not only *Generations*, but also *Events* of what nature soever. But it is well to be observ'd on the other hand, that altho' תולדות may in some places of O.T. signify any *Events*, yet in *Gen.* 5. 1. (which is the only Place where it is join'd with ספר) it evidently signifies no other than *Generations*; and neither ספר in Hebrew, nor βίβλος consequently in Greek, can there signify a *Book*, but only a *Roll* or *Catalogue* or *Account*, viz. of the Genealogy of the Patriarchs before the Flood. For by ספר or βίβλος there can by no means be denoted the *Whole Book* of *Genesis*, since four Chapters thereof go afore this Title of ספר תולדות βίβλος γενέσεως. and Chap. 6. 9. there begin



The G O S P E L,  
*That is, the Good Tidings (namely, of our Redem-  
 ption by our Saviour JESUS CHRIST)*  
 According to the Account given thereof by  
**S<sup>t</sup> MATTHEW,**  
*One of the twelve Apostles.*

P A R A P H R A S E.

S E C T I O N I.

*Containing such Particulars as are taken Notice of by St MATTHEW, from the Birth of CHRIST to his Baptism, when he (\*) began to be about thirty years of Age. Which Particulars take up the two first Chapters of this Gospel.*

Chap. I. **T**HE History of the Conception and Birth of John the Baptist (which is largely related Luke 1.) is omitted by St Matthew, who begins his Gospel with an (a) Account of the Generation or Pedigree of JESUS, whom we most justly believe to be the MESSIAS or CHRIST. Now such an Account of the Pedigree of Jesus is Necessary or Requisite, forasmuch as He can't be Christ, notwithstanding All the Wonderfull things related of him in this History, unless He be the Person in whom be verifi'd those more Remarkable and more Commonly known Prophecies concerning the Messias

1.  
The Genealogy or Pedigree of our Blessed Saviour, according to the Natural Descent of Joseph the reputed Father of our Saviour.

or

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begin Other חולות or Generations, viz. of Noah. And consequently the ספר חולות of Adam, as it begins Chap. 5. 1. so it ends Chap. 6. 8. at furthest; and therefore can't be but very improperly render'd, *The Book of the Generations of Adam*; but may very properly be render'd, *The Roll, Catalogue, Reckoning up or Account of the Generations of Adam*. In short therefore, as βιβλος γενεας Gen. 5. 1. can't be understood of the Whole Book of Genesis, but only of a few Verses thereof, which contain the Catalogue or Account of the Genealogy of the Patriarchs before the Flood; so here βιβλος γενεας (being in all probability taken from Gen. 5. 1.) is not to be understood of the Whole Book of St Matthew's Gospel, but only of the Account of our Saviour's Genealogy contain'd in the first seventeen Verses of the said Gospel. To what has been already said, may be further added, that βιβλος even among pure Greek Writers do's not always signify what is properly call'd a Book; but sometimes a single Paper or the like, containing a single Petition, or Table &c.

## TEXT.

## TRANSLATION.

Δαβὶδ, υἱοῦ Ἀβραάμ. 2 Ἀβραάμ  
ἐγέννησε † Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε  
† Ἰακώβ· Ἰακώβ δὲ ἐγέννησε † Ἰούδαν,  
καὶ τῆς ἀδελφῆς αὐτοῦ. 3 Ἰούδας δὲ  
ἐγέννησε † Φαρές καὶ † Ζαρέα ἐκ τῆς Θά-  
μαρ· Φαρές δὲ ἐγέννησε † Εσρώμ· Εσρώμ  
δὲ ἐγέννησε † Ἀράμ· 4 Ἀράμ δὲ ἐγέν-  
νησε † Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέν-  
νησε † Ναασσών· Ναασσών δὲ ἐγέν-  
νησε † Σαλμών· 5 Σαλμών δὲ ἐγέν-  
νησε † Βοόζ ἐκ τῆς Ραχάβ· Βοόζ δὲ  
ἐγέννησε † Ὠβὲδ ἐκ τῆς Ρούθ· Ὠβὲδ δὲ  
ἐγέννησε † Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησε  
† Δαβὶδ † βασιλέα· Δαβὶδ δὲ ἐγέν-  
νησε † Σολομῶνα ἐκ τῆς τῆς Οὐρίας·  
7 Σολομῶν δὲ ἐγέννησε † Ροβοάμ· Ρο-  
βοάμ δὲ ἐγέννησε † Ἀβιά· Ἀβιά δὲ  
ἐγέννησε † Ἀσά· 8 Ἀσά δὲ ἐγέννησε  
† Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε †  
Ἰωράμ· Ἰωράμ δὲ ἐγέννησε † Οζίας·  
9 Οζίας δὲ ἐγέννησε † Ἰωάθαμ· Ἰωάθαμ  
δὲ ἐγέννησε † Ἀχαζ· Ἀχαζ δὲ ἐγέννησε

of David, the son of Abra-  
ham.

2 Abraham begat Isaac, and  
Isaac begat Jacob, and Ja-  
cob begat Judas and his bre-  
thren:

3 And Judas begat Phares  
and Zara of Thamar, and Pha-  
res begat Esrom, and Esrom  
begat Aram:

4 And Aram begat Amina-  
dab, and Aminadab begat Na-  
asson, and Naasson begat Sal-  
mon:

5 And Salmon begat Booz  
of Rachab, and Booz begat  
Obed of Ruth, and Obed be-  
gat Jesse:

6 And Jesse begat David the  
king, and David † begat Solo-  
mon of her *that had been the*  
*wife* of Urias:

7 And Solomon begat Ro-  
boam, and Roboam begat Abia,  
and Abia begat Asa:

8 And Asa begat Josaphat,  
and Josaphat begat Joram, and  
Joram begat Ozias:

9 And Ozias begat Joatham,  
and Joatham begat Achaz, and  
Achaz begat Ezekias:

τοῦ

## ANNOTATIONS.

V. 6. † Ο βασιλεὺς is not here read in Syriack, Arabick, Perfick, or Coptick  
Versions, nor yet in the Old Latin or Italick Versions, nor in a Greek MS. of  
some Bishop of Ephesus. The famous Alexandrian MS. wants All the Chapters  
of this Gospel to Chap. 25. 6.

(b) See 1 Sam. 7. 12—16. Psal. 89. 4, 29. Isai. 9. 7. Ezek. 37. 24, 25.

(c) See Gen. 12. 3. and 22. 18. compar'd with Acts 3. 25, 26. and Gal. 3. 8, 16.

(d) Who are here omitted between Joram and Ozias, see in the Paraph. of v. 17.

(dd) Compare 2 Kings 15. 30, 32. with 1 Chron. 3. 12.

(e) See

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*or Christ, viz. that He should be the Son or Descendent of David, whose Throne should be establish'd for (b) Ever &c. and the Son or Descendent of Abraham, in whom (c) All the Nations of the Earth should be blessed. In order therefore to remove, in the first place, such as are likely to be the most Common Prejudices or Objections against the Belief of Jesus to be the Messias or Christ, it seems very Proper to begin this History with the Genealogy or Pedigree of Jesus; which may be reckon'd up, in reference to the Natural Descent of his supposed Father Joseph, after the following manner.*

*Part I. of the Genealogy of Jesus Christ, viz. Before the Regal Government of the Jews.*

- V. 2. (1) Abraham begat Isaac; and
- (2) Isaac begat Jacob; and
- (3) Jacob begat Judas and his eleven Brethren, who together were the twelve Patriarchs or Heads of the twelve Tribes of Israel: and.
- v. 3. (4) Judas begat Phares and Zara (who were Twins) of Thamar his Daughter in law; and
- (5) Phares begat Efrom; and
- (6) Efrom begat Aram; and
- v. 4. (7) Aram begat Aminadab; and
- (8) Aminadab begat Naasson; and
- (9) Naasson begat Salmon; and
- v. 5. (10) Salmon begat Booz of Rahab, who had been formerly an Harlot in Jericho; and
- (11) Booz begat Obed of Ruth the Moabites; and
- (12) Obed begat Jesse; and
- v. 6. (13) Jesse begat David the King; and
- (14) David begat Solomon of Her, i.e. Bathsheba, that had been the Wife of Urias. And to proceed now to

*Part II. viz. Under the Regal Government.*

- v. 7. (1) Solomon begat Roboam; and
- (2) Roboam begat Abia; and
- (3) Abia begat Asa; and
- v. 8. (4) Asa begat Josaphat; and
- (5) Josaphat begat Joram; and
- (6) Joram (according to the language of the Jews, wherein a Man is said to beget, not only his immediate Children, but (d) Any of his Posterity) begat Ozias, (dd) otherwise call'd Azarias, his great great Grandson or Descendent four Removes; and
- v. 9. (7) Ozias begat Joatham; and
- (8) Joatham begat Ahaz; and
- (9) Ahaz begat Hezekias; and

## T E X T.

## TRANSLATION.

† Εζεκίας· 10 Εζεκίας δὲ ἐγέννησε †  
 Ματαουσῆ· Ματαουσῆς δὲ ἐγέννησε τὸν  
 Αμών· Αμών δὲ ἐγέννησε τὸν Ιωσία·  
 11 Ιωσίας δὲ ἐγέννησε † Ιεχονίαν ὃς τῶν  
 ἀδελφῶν αὐτοῦ, ὅτι † μετοικεσίας Βαβυ-  
 λῶτος. 12 Μετὰ δὲ † μετοικεσίαν  
 Βαβυλῶτος, Ιεχονίας ἐγέννησε † Σαλα-  
 θήλ· Σαλαθήλ δὲ ἐγέννησε † Ζοροβά-  
 βελ· 13 Ζοροβάβελ δὲ ἐγέννησε τὸν  
 Αβιάδ· Αβιάδ δὲ ἐγέννησε τὸν Ελια-  
 κείμ· Ελιακείμ δὲ ἐγέννησε † Αζώρ·  
 14 Αζώρ δὲ ἐγέννησε † Σαδώκ· Σα-  
 δώκ δὲ ἐγέννησε † Αχείμ· Αχείμ δὲ  
 ἐγέννησε † Ελιούδ· 15 Ελιούδ δὲ ἐγέν-  
 νησε † Ελεάζαρ· Ελεάζαρ δὲ ἐγέννησε  
 † Ματθάν· Ματθάν δὲ ἐγέννησε † Ια-  
 κώβ· 16 Ιακώβ δὲ ἐγέννησε † Ιωσήφ  
 † ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς

10 And Hezekias begat Ma-  
 nasses, and Manasses begat  
 Amon, and Amon begat Jo-  
 sias:

11 And Josias begat Jecho-  
 nias and his brethren, about  
 the time\* of the carrying away  
 to Babylon.

12 And after\* the carrying  
 away to Babylon, Jechonias  
 begat Salathiel, and Salathiel  
 begat Zorobabel:

13 And Zorobabel begat A-  
 biud, and Abiud begat Elia-  
 kim, and Eliakim begat Azor:

14 And Azor begat Sadoc,  
 and Sadoc begat Achim, and  
 Achim begat Eliud:

15 And Eliud begat Elea-  
 zar, and Eleazar begat Mat-  
 than, and Matthan begat Ja-  
 cob:

16 And Jacob begat Joseph  
 the husband of Mary, of whom  
 was born JESUS, who is  
 call'd CHRIST.

ὁ λεγόμενος

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(e) See 1 Chron. 3. 15. with 2 Kings 23. 30.

(f) See 1 Chron. 3. 16.

(g) See 2 Kings 24. 8, &c. compar'd with the forecited Texts of the *Chronicles*. Whereas it is objected against this *Jechonias* (or *Jekoiachim*) begetting *Salathiel*, that it is said of him *Jer. 22. 28—30. Write this Man Childless*; it is to be observ'd, that it is evident from the said forecited passage of Scripture, that this *Jechonias* had Children, it being expressly said v. 28. *Wherefore are they cast out, He and his SEED?* and again v. 30. *No Man of his SEED shall prosper*, namely so as to sit upon the Throne of David, and to rule any more in Judah with Kingly Authority. Now it being evident from these Expressions, that this *Jechonias* had Seed or Children, it follows that the Hebrew word render'd (v. 30.) *Childless*, ought to have been render'd otherwise, according to the Literal Import of it, which denotes only in general *Naked, Desolate*, or the like; and accordingly it is render'd by the LXX. *ἐκκεκρυμμένον*, a Person publicly expell'd or banish'd his Country, or the like.

(h) To this it is objected, that according to 1 Chron. 3. 19. *Zorababel* is reckon'd among the Sons of *Pedaiah* the Brother of *Salathiel*. But the Answer is easy: Either 1<sup>st</sup>, that tho' *Pedaiah* had a Son *Zorababel*, yet this do's by no means hinder,

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- v. 10. (10) Hezekias begat Manaffes; and  
 (11) Manaffes begat Amon; and  
 (12) Amon begat Jofias; and  
 v. 11. (13) Jofias begat Jechonias *otherwise call'd Jeboiakim*, and his Brethren, viz. (e) *Johanan or Jeboabaz, Zedekias and Shalum*, about, i. e. *not long before* the time of the Carrying away *some of the Jews in Captivity* to Babylon. *And here*  
 (14) *it is to be noted, that Jechonias aforemention'd, who makes the Fourteenth or Last in this Second Part of Christ's Genealogy, was the Father (f) of, and so a Different Person from that Jechonias who is the First in the remaining Part of this Genealogy. For to come to*

*Part III. and Last, viz. After the Regal Government.*

- v. 12. And after the Carrying away of the Jews to Babylon  
 (1) Jechonias, (g) *otherwise call'd Jeboiachin*, begat Salathiel; and  
 (2) Salathiel begat (h) Zorobabel; and  
 v. 13. (3) Zorobabel begat Abiud; and  
 (4) Abiud begat Eliakim; and  
 (5) Eliakim begat Azor; and  
 v. 14. (6) Azor begat Sadoc; and  
 (7) Sadoc begat Achim; and  
 (8) Achim begat Eliud; and  
 v. 15. (9) Eliud begat Eleazar; and  
 (10) Eleazar begat Matthan; and  
 (11) Matthan begat Jacob; and  
 v. 16. (12) Jacob begat Joseph; and *this*  
 (13) *Joseph was the Husband of Mary, of whom was born*  
 (14) JESUS, who (as is above hinted v. 1.) is *justly believ'd to be, and is therefore (i) call'd by his Disciples the MESSIAS or CHRIST.* 17 So it is observable, that, according to the foregoing manner

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der, but that *Salathiel* might also have a Son of the same name; much as in v. 15, 16. of the same Chapter we find two distinct Persons call'd *Zedekiah*. And therefore All that can be rightly inferr'd from v. 19. is only this, that *Zorobabel the Son of Pedaiah* there mention'd was not the same with *Zorobabel the Son of Salathiel* here mention'd by St Matthew. Or else 2<sup>ly</sup>, *Pedaiah* in the forecited Text of the Chronicles may be a False Reading for *Salathiel*; which is not a bare Conjecture, but confirm'd by the Authority of that most Ancient MS. the *Alexandrian* in our King's Library. 3<sup>ly</sup> and lastly, *Zorobabel* is expressly said by *Ezra* (Chap. 5. 2.) and by *Haggai* (Chap. 1. 1.) to be the Son of *Shealtiel* or *Salathiel*.

(i) St Matthew may not improbably hereby refer also to Jesus being expressly call'd by the Angels that appear'd to the Shepherds, *Christ the Lord* (Luke 2. 11.)

## TEXT.

## TRANSLATION.

ὁ λεγόμενος Χερίς. 17 Πᾶσαι ἐν αἷ  
γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ, γε-  
νεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως  
τῆ μετοικεσίας Βαβυλῶνος, γενεαὶ δεκα-  
τέσσαρες· καὶ ἀπὸ τῆ μετοικεσίας Βαβυλῶ-  
νος ἕως ἔς Χριστῶν, γενεαὶ δεκατέσσαρες.

17 So all the generations  
from Abraham to David, are  
fourteen generations; and from  
David until the carrying away  
to Babylon, are fourteen gene-  
rations; and from the carrying  
away to Babylon unto Christ,  
are fourteen generations.

18 T<sup>9</sup>

## ANNOTATIONS.

(k) It is here observ'd by Commentators, that St Matthew says, *ALL the Generations from Abraham to David were fourteen*, as denoting there were in Reality no More; whereas speaking of the Generations *from David to the Captivity*, He omits the word *ALL*, as knowing three Generations in that Interval were omitted by him; and consequently that there were More Generations in Reality. Whereto may be added, that in like manner the word *ALL* is omitted with reference to the Generations *from the Captivity to Christ*, and that (as it is but reasonable to suppose) on the like account. For whereas from *Zorobabel* to *Jesus* are reckon'd inclusively but *Twelve* Generations by St Matthew, there are reckon'd by St Luke (Ch. 3. 23—27.) *Twenty one* Generations; which great Disparity of Number in the two Genealogies can't be more reasonably accounted for, than by supposing that *some Generations* in the *third* Interval or Part of Christ's Genealogy are omitted by St Matthew, as well as in the *second*. Of which see more in the following Note (m).

(l) If it be ask'd, Why *These* three Kings are omitted, rather than any *Other* three? a Better Answer can't I think be return'd, than by asking this Question on the other hand, viz. since Three Kings were to be omitted to reduce the Number to Fourteen, Why should not *These* three be omitted, as well as any *Other* three?

(m) One great Proof of the *true Messiah* being this, that he was to be of the *Family of DAVID*, the Divine Wisdom therefore thought fit, to render *this Proof* of the said Messiah as *Unexceptionable* and *Evident* in it self, as were the Rest. And because *Spiritual* Concerns might not be of Influence enough to induce several of the Jews to be Carefull in keeping an Unexceptionable Account of what *Tribe* and *Family* they were; therefore the Divine Wisdom made use of *Temporal* Considerations (as may be seen *Levit. 25. 10. Numb. 27. 8—11. and 36. 8. Deut. 25. 5, 6.*) to induce such as *Spiritual* Considerations would not, to be Carefull in keeping *Exact Accounts*, not only of the *Tribe* they belong'd to, but also of the Particular *House* or *Family* in each *Tribe* to which they appertain'd. Hence in every *City* of the Jews there were *Authentick Registers*, or *Publick Genealogical Tables* kept, of the several Families belonging to that *City* or its Jurisdiction. Accordingly in *Bethlehem*, as being the *City of DAVID*, was kept a Publick Genealogical Table of *All the Descendents of DAVID*, that were *Males*. For the *Females* there needed no Account to be taken, other Provision being made to prevent the Confusion of Tribes by them. And hence appears (I think) the Reason why *All (the Jews) went to be taxed, Every one to his own City*, as we are inform'd *Luke 2. 3.* Namely because these Publick Genealogical Tables serv'd as so many Catalogues or Lists, whereby it might be the more Easily known, whether *All* came to be taxed, or not. Now in these Publick Genea-

## PARAPHRASE.

ner of Reckoning, the Genealogy of Christ from Abraham is distinguishable (perhaps for Better Remembrance sake) into three Equal Parts, namely Each consisting of Fourteen Generations. For in the foregoing Genealogy (k) All the Generations from Abraham to David are Fourteen Generations; and from David until the Carrying away to Babylon are likewise reckon'd no more than Fourteen Generations; the three succeeding Generations to Joram, viz. (l) Abaziah his Son, Joash his Grandson, and Amaziah his great Grandson, being omitted, in order to reduce the Generations in this Interval to the Equal Number of Fourteen with the Generations in the former Interval: and from the Carrying away to Babylon unto Christ are (m) likewise reckon'd no more than Fourteen Generations. And this Genealogy is sufficient to prove what it was brought for to prove, viz. that Jesus is (as was above v. 1. asserted) the Son of Abraham and David. For He was begot, either after the Ordinary way, or after an Extraordinary one: If after the ordinary way, viz. of his Mother Mary by her Husband Joseph, then Joseph expressly appearing by the foregoing Genealogy to be the Son or Descendent of Abraham and David, it follows, that Jesus being his Natural Son must likewise be the Son

or

## ANNOTATIONS.

Genealogical Tables or Registers at Bethlehem were exactly set down ALL the Male Descendents of David, and consequently the three Kings, Abaziah, Joash and Amaziah, which succeeded immediately one the other between Joram and Ozias. But because in the first Part of this Genealogy there were in reality no more than fourteen Generations; therefore in Common use, and probably for Better Remembrance sake, it was usual to reduce the second Part of this Genealogy but to fourteen Generations also, leaving out the three Kings between Joram and Ozias. And This being the way Commonly made use of in reckoning up the Genealogies from David to the Captivity, therefore St Matthew seems to have thought it Advisable, in Conformity thereto and on the like Account, to insert likewise into this Genealogy from the Captivity to Christ no more than fourteen Generations; Omitting so many as were Requisite, and such as he thought fit, in order to reduce the Generations in the said last Interval to the Number of fourteen. And as this Method did tend to help the Memory; so it did only shorten, not at all falsify the Genealogy, as to the End and Design of it. For since, for instance, Joseph was the Descendent of Ozias; therefore that Joseph, (and consequently our Saviour) was the Descendent of DAVID, is altogether Equally true, whether Ozias was the immediate or mediate Descendent of Joram. And consequently St Matthew's omitting the three Kings between Joram and Ozias do's not at all alter the Truth of the Genealogy, he gives us, as to the Design thereof. Indeed it can't be reasonably imagin'd, that St Matthew (or St Luke) would go about to put upon the World a False Account of Christ's Genealogy; since it was so Easy for to have found out the Falseness thereof, by the Publick Genealogical Tables or Registers then preserv'd among the Jews. And accordingly it is an Undeniable Argument of the Truth of the Genealogies given us both by St Matthew and St Luke, that the Jews of old never objected any thing against either of the said Genealogies, as knowing them to be agreeable to their Publick Genealogical Tables.

## T E X T.

## TRANSLATION.

18 Τῷ δὲ † Χειρῷ ἡ γέννησις οὐ-  
 τως ὡ. Μνηστεύσεως δὲ τῆς μητρὸς  
 αὐτοῦ Μαρίας πρὸς Ἰωσήφ, πρὶν ἢ συνελ-  
 θεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ  
 πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ  
 αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν  
 ὡς ἀδελφματίσαι, ἐβουλήθη λάθρα  
 ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτῷ  
 ἐδημιουργήσας, ἰδὼς ἄγγελος Κυρίου  
 κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ  
 υἱὸς Δαβὶδ, μὴ φοβηθῆς ὡς ἀλαβεῖν  
 Μαρίαν τὴν γυναῖκα σου· τὸ γὰρ ἐν  
 αὐτῇ γεννηθὲν ἐκ πνεύματος ὁστίις ἁγίου.  
 21 Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ  
 ὄνομα αὐτοῦ ἸΗΣΟΥΝ· αὐτὸς γὰρ  
 σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν  
 αὐτῶν. 22 (Τῷτο δὲ ὅλον γέγονεν,

18 Now the birth of \*Christ  
 was on this wise: When as his  
 mother Mary was espous'd to  
 Joseph, before they came to-  
 gether, she was found with  
 child of the Holy Ghost.

19 Then Joseph her hus-  
 band, being a just man, and not  
 willing to make her a publick  
 example, was minded to put  
 her away privily.

20 But while he thought on  
 these things, behold, the angel  
 of the Lord appear'd unto him  
 in a dream, saying, Joseph thou  
 son of David, fear not to take  
 unto thee Mary thy wife: for  
 that which is conceiv'd in her  
 is of the Holy Ghost.

21 And she shall bring forth  
 a son, and thou shalt call his  
 name JESUS: for he shall  
 save his people from their sins.

22 (Now all this was done,  
 ἵνα

## A N N O T A T I O N S.

V. 18. † *Ἰησοῦ* is not read in Vulgar Latin, nor Beza's MS. at Cambridge, nor Perick's Version; nor in Irenæus, who argues against some of the Hereticks in his Age from *Ἰησοῦ* being not read here; but only *Χειρῷ* which shews that *Χειρῷ* was not only the Reading in his particular Copy, but the Common Reading in other Greek Copies.

(\*) This is the way whereby the *Ancients* infer, that the Virgin Mary was of the Family of David. See particularly *Eusebius Eccles. Hist. lib. 1. cap. 7.* And the Jews of old never objecting any thing to the contrary, is an Undeniable Proof of the Truth both of the Inference and Thing; whatsoever some *Moderns* may object.

(d) It is rightly observ'd by Critics, that *δικαιο* may signify not only just, but also (according to the Hellenistical use of it) mercifull; and perhaps it (or which comes to the same, the Hebrew word *צַדִּיק*, to which it answers) was made choice of by the inspir'd Pen-man, as having both these Significations, which are Both very proper here. For Joseph's not being willing to make Mary a Publick example, was indeed an Instance of his Good and Mercifull Temper; but yet such as conclude hence, that *δικαιο* is to be here understood to signify only Good or Mercifull, conclude too hastily. They seem not duly to consider, that hereby they take away one considerable Argument for our Saviour's being born of a Virgin; which is founded on the other and more common Sense of *δικαιο*.



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or Descendent of Abraham and David. And the same holds Good, or may be truly Inferred, tho' Jesus was begot after an Extraordinary way, viz. of his Mother Mary, not by her Husband Joseph, but by the Supernatural Operation of the Holy Ghost. For (n) Mary, having no Brother, was oblig'd by the Law (Numb. 36. 6 — 9) to marry an Husband, that was not only of the same Tribe, but also of the same Family in the said Tribe, as her Father was of, and consequently that She her self was of. Wherefore She marrying Joseph, who expressly appears, by the foregoing Genealogy, to have been of the Family of David, it follows that She her self must be also of the Family of David.

18 Now what relates to the Miraculous Conception and Birth of Jesus, whom we believe to be Christ, so far forth as is taken Notice of by St Matthew, was on this wise. When as his Mother Mary was espous'd to Joseph, before they came together, i. e. before they were married and liv'd together, she was found with Child by the Supernatural Operation of the Holy Ghost. 19 Then Joseph her yet only espous'd Husband, who was hitherto altogether Ignorant that she was with Child of the Holy Ghost, being a (o) just Man, and so not willing to do what was inconsistent with the Law, as was the Retaining or Taking of such a Wife; and withall being a merciful Man, and so not willing to make her a Publick example, was minded to use this method, as an expedient whereby he might shew both his Justice or Regard to the Law, and also his Mercifulness or Regard to Mary, namely, to put her away privily, by giving her a Bill of Divorce, not before any Publick Magistrate, but before two Private Witnesses and Friends. 20 But while he thought on these things, behold, the Angel of the Lord appear'd unto him in a Dream, saying; Joseph, thou Son of David, fear not to take unto thee Mary thy yet espous'd Wife, and to compleat the Espousals by Marriage: for That, i. e. the Child, which is conceiv'd in her, is conceiv'd by the Supernatural Operation of the Holy Ghost. 21 And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his People, i. e. such as truly Believe and Obey his Gospel, from their Sins; namely, from the Power as well as Guilt of Sin here, and so from the Punishment of it hereafter; it being altogether in Vain, and against the whole Tenour of the Gospel, for any one to expect to be sav'd by Christ from the Eternal Punishment of Sin in Hell hereafter, that is not first sav'd by Christ from the Power of Sin here, i. e. that do's not live a Godly, Righteous and Sober Life on Earth. (22 Now all this was

II.  
Of the Miraculous Conception of Christ, and his Birth.

## A N N O T A T I O N S.

δικαιος, as it denotes one just. For the H. Ghost seems to give this Character of Joseph, to denote that if the Virgin Mary had been Unfaithful to him, and our Saviour had been begotten of Her by any other Man, He would by no means have conceal'd it, at least so far as to go about to cheat his Countrymen with a pretended miraculous Conception of the Child, as being the so long expected Messiah or Christ.

(p) Whereas

## TEXT.

## TRANSLATION.

ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου  
 23 αὐτῷ τοῦ προφήτου, λέγοντος, 23 Ἰδοὺ  
 ἡ παρθένος αἰ γαμρή ἐξει, καὶ τέξεται  
 υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Εμ-  
 μανουήλ. ὃ ἐστὶ μεθερμηνεύμενον, μεθ'  
 ἡμῶν ὁ Θεός.) 24 Διεγερθεὶς δὲ ὁ  
 Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς  
 προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ  
 παρέλαβε τὴν γυναῖκα αὐτοῦ. 25 Καὶ  
 οὐκ ἐγίνωσκεν αὐτὴν, ἕως ὅτε ἔτεκε τὸν  
 υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε.  
 τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ.

Κεφ. β'. Τῷ δὲ Ἰησοῦ γεννηθέντι ἐν  
 Βηθλεέμ τῇ Ἰουδαίας, ἐν ἡμέραις Ἡρώ-  
 δος τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατο-  
 λῶν προσεγένοντο εἰς Ἱερουσόλυμα, λέγον-  
 τες· 2 Πῶς ἐστὶν ὁ περὶ τοὺς βασιλεῖς  
 τῇ Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸ ἀστὲρ ἐν

that it might be fulfill'd which  
 was spoken of the Lord by the  
 Prophet, saying,

23 Behold, a Virgin shall  
 be with child, and shall bring  
 forth a son, and they shall call  
 his name Emmanuel, which  
 being interpreted is, God with  
 us.)

24 Then Joseph being rais'd  
 from sleep, did as the angel of  
 the Lord had bidden him, and  
 took unto him his wife:

25 And knew her not till  
 she had brought forth her first-  
 born son; and he call'd his  
 name JESUS.

## Chap. II.

Now when Jesus was born  
 in Bethlehem of Judea, in the  
 days of Herod the king, behold,  
 there came wise-men from the  
 east to Jerusalem, saying,

2 Where \* is the king of  
 the Jews that is born? for  
 we have seen his star in the

τῇ

## ANNOTATIONS.

(p) Whereas it is ask'd by some, Whether Joseph knew his Wife Mary *after*  
 she had brought forth her first-born Son? The Best Answer thereto I think is this,  
 that it is an imprudent and useless Enquiry, and consequently such as *deserves*  
*no Answer*: but as the Divine Wisdom has seen it Best, to leave it Undeter-  
 min'd in the sacred History; so we ought not to be vainly Curious in going about  
 to *determine* what can *never* be *determin'd*, there being plausible Arguments  
 on Both Sides.

(q) See the Geographical Account of this Place in my Historical Geography  
 of New Test. Part 1. chap. 2. §. or numb. 3. as also my Hist. Geogr. of O. Test.  
 Vol. 3. chap. 1. sect. 2. §. 12.

(r) Of the various Acceptations of the word *Judea*, see my Hist. Geogr. of  
 N. T. Part 1. chap. 1. §. 4. and so an Account of all Countries, Cities, Towns,  
 &c. mention'd in this Gospel, or any of the rest, may be seen in my Hist. Geogr.  
 of New Test. by the help of the Index thereunto belonging.

(s) *How long after* our Saviour's Birth it was, that the Wise Men came to Je-  
 rusalem, is not Easy to be determin'd. What is said v. 16. of this Chapter,  
 would induce one at first to think, that it was *Above a year after* at least. But  
 then as this is not reconcilable to other Points in Chronology; so what is said

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was done, that it might be fulfill'd, which was spoken of the Lord by the Prophet *Isaiab*, (*chap. 7. 14.*) saying: 23 Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name, *and consequently He shall be Emmanuel*, which name being interpreted is as much as to say, *that the said Child shall be no other than GOD with us.*) 24 Then Joseph being rais'd from sleep, did as the Angel of the Lord had bidden him, and took unto him *Mary* for his married Wife; 25 and knew her not *by Carnal Copulation*, (*p*) till she had brought forth her first-born Son; and he call'd his name *JESUS*, according to the Directions of the Angel abovemention'd. Several other Particulars belonging to the Conception of Christ, and omitted here by *St Matthew*, are related *Luke 1. 26—38.* And several Particulars, which belong to the Birth of Christ, and are pass'd over by *St Matthew*, are related *Luke 2. 1—20.* particularly what Circumstances the Divine Providence made use of to bring things about so, as that *Jesus* should be born at *Bethlehem*, according to what had been prophes'd of him in *O. Test.*

Chap. II. Now when *Jesus* was born in (*q*) *Bethlehem* a City of (*r*) *Judea*, in the days of *Herod* the King of *Judea*, behold, some (*s*) time after his Birth there came Wife-men, *i. e.* certain Persons skill'd, as in other Parts of Learning, so particularly in *Astronomy*, from the (*t*) East, *i. e.* from some Country or Countries lying East of *Judea*, to *Jerusalem*, saying, 2 Where is the King of the Jews that is born not long since? for we have seen a (*u*) new Star, from the Appearance of which, we have certainly

III.  
The wife-men come from the East to worship the Child *Jesus*.

A N N O T A T I O N S.

v. 16. do's not make it necessary to suppose, that *the Star did not appear till Christ was born.* And therefore since the Star might appear before the Birth of Christ, it follows that nothing can be inferr'd from v. 16. as to the Time when the Wife Men came to *Jerusalem*.

(*t*) By the East is here, I think, to be understood, not only *Arabia*, but also *Mesopotamia*, or more particularly *Chaldea*. For as the Prophecy concerning the Star that was to come out of *Jacob*, was deliver'd in the Country of *Moab*, a Part of *Arabia*; so it was deliver'd by *Balaam*, who was of *Mesopotamia*, and which Country is denoted by the East, *Numb. 23. 7.* And it is not to be doubted, but this Prophecy was preserv'd down to Posterity by Tradition in the Country of *Balaam* as well as that of *Moab*. And upon the Appearing of this Star, it seems probable to me to suppose, that there were several Messages and Meetings of the *Magi* or Wife Men in the several Parts of the East aforemention'd, to consult about the Importance of the said Star, or what it did portend or denote; and that Much, if not Most of the Time between the Star's first appearing, and the Wife Men's coming to *Jerusalem*, was taken up in such Consultations. Whereby when at length it pleas'd God to let them discover the Design of the Star, in agreement to the foremention'd Prophecy of *Balaam*, they resolv'd to send some of their Number to Worship the new-born King.

(*u*) The Reason, why the Divine Wisdom made choice of a Star, whereby to manifest the Birth of Christ to the Gentiles, may be very well judg'd to be in reference to that remarkable Prophecy vouchsaf'd to the Gentile *Balaam*, viz. There

## TEXT.

## TRANSLATION.

τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυῶσαι αὐτόν. 3 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσαλὺμα μετ' αὐτοῦ. 4 Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπωθάνετο πρὸ αὐτῶν πῶς ὁ Χριστὸς γεννᾶται. 5 Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου· 6 Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἔξειλεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. 7 Τότε Ἡρώδης λάτρεα καλέσας τοὺς μαγούς, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀπερὶ τοῦ. 8 Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε· Προσέυντες, ἀκριβῶς ἔξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρήτε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυῶσω αὐτόν. 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδὼς ὁ ἄσθρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς,

east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gather'd all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the Prophet;

6 And thou Bethlehem *in* the land of Juda, art not the least among the Princes of Juda: for out of thee shall come a Governour, that shall rule my people Israel.

7 Then Herod, when he had privily call'd the wise-men, enquir'd of them *\*exactly* what time the star appear'd.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young Child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the King, they departed; and lo, the star, which they saw in the east, went before them,  
ἕως

## ANNOTATIONS.

*There shall come a Star out of Jacob &c.* Numb. 24. 17. Which Prophecy, as it was at first deliver'd by a *Gentile* to the other *Gentiles*, viz. the *Moabites* &c. so no doubt but it was preserv'd by Tradition down to Future Ages among the *Gentiles*; especially among the *Chaldeans* and Inhabitants in *Mesopotamia*, where not only *Balaam* dwelt, but where also dwelt Multitudes of Jews after their being carried away Captive to *Babylon* in *Chaldea*.

(ω) This

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certainly gather'd, that *The Messias* or *Great Prince* of the *Jews*, who both from *Tradition* and *Prophecy* is expected about this time by (w) the *Gentiles* as well as *Jews*, is accordingly lately born in *Judea*. This *Star*, which from the *Design* of it thus to make known unto the *Gentiles* the *Birth* of this *King* of the *Jews*, may be fitly call'd His *Star*, We have seen in the *East*, and are come to worship him. 3 When *Herod* the *King* had heard these things, he was troubled, as fearing this new *King* might in time get the *Kingdom* of *Judea* from Him or his *Heirs*; and all *Jerusalem* was troubled with him, as fearing what *Cruel* measures this might put *Herod* upon, in order to secure the *Kingdom* of *Judea* to himself and his *Heirs*. 4 And when he had gather'd all the *Chief Priests* and *Scribes* or *Instructors* of the *People* together, he demanded of them, Where the *Messias* or *Christ* should be born according to the *Prophecies* concerning him. 5 And they said unto him, that *Christ* should be born according to a *Prophecy* of *O. Test.* in *Bethlehem* of *Judea*; for thus it is written by the *Prophet Micah* (ch. 5. 2.) 6 And thou, *Bethlehem* in the *Land* of *Judah*, tho' thou art One of the *Least Cities* of *Judah* as to *Bulk* or *Extent* of *Territory*, yet art by no means One of the *Least* as to *Honour* or *Renown* among the *Princes*, i. e. *Principalities* of *Judah*: for out of thee shall come a *Governour* of the most *Eminent* note, that shall for ever rule my *People*, viz. not only the *Believing pious Jews*, but also the *Believing pious Gentiles*, who together make up the *True* (x) *Israel* of *God*. 7 Then *Herod* being more confirm'd by this *Answer* and *Prophecy* in his *Suspicion*, that the *Child* (viz. *Jesus*) enquir'd after by the *Wise-men* was Certainly to be *King* of the *Jews*, if not prevented by proper *Means*, resolv'd (if possible) to prevent it by murdering the *Child*; and the *Better* to bring about this his wicked *Purpose*, he conceals it under a *Shew* of *Piety*. Wherefore when he had privily call'd the *Wise-men*, he enquir'd of them Exactly, What time the *Star* appear'd First to them in their own *Country* or *Countries*. 8 And then he sent them to *Bethlehem*, and said, Go and search diligently for the young *Child*; and when ye have found him, bring me word again, that I may come and worship him also. 9 When they had heard what *Herod* the *King* had thus said unto them, they departed; and lo; the *Star* which they saw in the *East*, appearing to them again when they were going to *Bethlehem*,

A N N O T A T I O N S.

(w) This appears, among other Instances, from the Fourth *Eclogue* in *Virgil*, in the Beginning whereof are these Verses:

*Ultima Cumæi venit jam carminis ætas,  
Magus ab integro Sæclorum nascitur ordo.  
Jam, redit & Virgo, redeunt Saturnia regna:  
Jam nova Progenies cælo demittitur alto. &c.*

The same is likewise taken notice of by *Tacitus* and *Suetonius*.

(x) See *Rom.* 9. 6. and *Galat.* 6. 15, 16.

## TEXT.

## TRANSLATION.

ἕως ἐλθόν ἐση ἐπαίω ὃ ἰὼ τὸ παιδίον.  
 10 ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν  
 χαρὰν μεγάλην σφόδρα. 11 Καὶ  
 ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον  
 μὲτ' Μαρίας τῆς μητρὸς αὐτοῦ. καὶ πρὸς  
 αὐτὸν προσεκύνησαν αὐτῷ. καὶ ἀνοί-  
 ξαντες τὰς θησαυροὺς αὐτῶν, προσέ-  
 νεγκαν αὐτῷ δῶρα, χρυσόν, καὶ λί-  
 βαιον, καὶ σμύρναν. 12 Καὶ χρημα-  
 τισάμενοι κατ' ὅσαρ μὴ ἀνακρίμψαι  
 πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώ-  
 ρησαν εἰς τὴν χώραν αὐτῶν.

13 Αἰσχυροσάιντων δὲ αὐτῶν, ἰδὼν  
 ἄγγελος Κυρίου φαίνεται κατ' ὅσαρ τῷ  
 Ἰωσήφ, λέγων. Ἐγερθεὶς ὠχθήλαθε  
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ  
 φεῦγε εἰς Αἴγυπτον· καὶ ἴσθι ἐκεῖ ἕως  
 αἰ εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν  
 τὸ παιδίον, τὴν σκοπεῖν αὐτό. 14 Ὁ  
 δὲ ἐγερθεὶς πρῆλαθε τὸ παιδίον καὶ τὴν  
 μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς  
 Αἴγυπτον. 15 Καὶ ἰὼ ἐκεῖ ἕως τῆς τε-  
 λεωτῆς Ἡρώδου. ἵνα πληρωθῇ τὸ ρηθὲν  
 ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·  
 Εἰς Αἴγυπτον ἐκάλεσα τὸ υἱόν μου.

16 Τότε Ἡρώδης ἰδὼν ὅτι οὐ  
 παύθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν·  
 καὶ ἀποστείλας ἀνέλε πάντας τὰς παῖδας  
 τὰς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις.

till it came and stood over  
 where the young child was.

10 When they saw the star,  
 they joyc'd with exceeding  
 great joy.

11 And when they were  
 come into the house, they saw  
 the young child with Mary his  
 mother, and fell down, and wor-  
 shipp'd him: and when they  
 had open'd their treasures, they  
 presented unto him gifts; gold,  
 and frankincense, and myrrhe.

12 And being warn'd of  
 God in a dream, that they  
 should not return to Herod,  
 they departed into their own  
 country another way.

13 And when they were de-  
 parted, behold, the Angel of  
 the Lord appeareth to Joseph  
 in a dream, saying, Arise, and  
 take the young child and his  
 mother, and flee into Egypt,  
 and be thou there until I bring  
 thee word: for Herod will seek  
 the young child to destroy him.

14 \* And when he arose, he  
 took the young child and his  
 mother by night, and departed  
 into Egypt:

15 And was there until the  
 death of Herod: that it might  
 be fulfill'd which was spoken  
 of the Lord by the Prophet,  
 saying, Out of Egypt have I  
 call'd my son.

16 Then Herod, when he  
 saw that he was mock'd of  
 the wise-men, was exceeding  
 wroth, and sent forth, and slew  
 all the children that were in  
 Bethlehem, and in all the coasts

αὐτῆς,

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lehem, went before them; till it came and stood over where the young Child was. 10 When they saw the Star again, being assur'd thereby of the Continuance of the Divine Direction, they rejoyc'd with exceeding great Joy. 11 And when they were come into the House, to which the Star had guided them, they saw the young Child Jesus with Mary his Mother, and fell down and worshipp'd him: and when they had open'd their Treasures, they presented unto him Gifts, viz. (y) Gold, Frankincense and Myrrhe; it being one Mark of Respect in those Eastern Countries, (and that to this day) to make Presents to Great Persons. 12 And being warn'd of God in a dream, that they should not return to Herod, they departed into their own Country another way.

13 And when they were departed, the Child Jesus having been afore Circumcis'd, namely, when he was Eight days old; and the days of the Purification (z) of his Mother, according to the Law, being now accomplish'd, i. e. it being now Forty days from the Birth of Christ inclusively, they brought the Child to Jerusalem to present him to the Lord in the Temple, and to offer a Sacrifice, as is related Luke 2. 21 — 38. And while they were at Jerusalem, as seems most probable, as soon as they had perform'd All things there according to the Law of the Lord; behold, an Angel of the Lord appears to Joseph in a dream, saying: Arise, and take the young Child and his Mother, and flee into Egypt; and be thou there until I bring thee word, when thou mayst return with safety to the Child; for Herod will seek the young Child to destroy him. 14 And when he arose, he took the young Child and his Mother by night, and departed into Egypt; 15 and was there until the Death of Herod. Now this was so order'd by Divine Providence, that it might be fulfill'd, which was spoken of the Lord by the Prophet Hosea (ch. 11. 1.) saying, Out of Egypt have I call'd my Son: which words, as they were spoken formerly of the Children of Israel, so under the Type of Them had their Principal respect to Christ.

IV.  
Joseph flees into Egypt with the Child Jesus and his Mother.

16 Then, i. e. after that Joseph was fled with the Child Jesus and his Mother into Egypt, Herod, when he saw that he was mock'd of the Wise-men, by their not returning to him as he had directed them, and bringing him word where the Child Jesus was, at Bethlehem, was exceeding wroth; and sent forth and slew all the Children that were in Bethlehem and in all the Coasts thereof, i. e. in all the neighbouring Towns and

V.  
Herod commands the Children in and about Bethlehem to be slain.

A N N O T A T I O N S.

- (y) Some infer hence, that the Wise Men were only Arabians, because Gold, Frankincense and Myrrhe are the Products of Arabia. But this is a very weak Argument, since Gold, &c. are not the Products of Arabia only; or if they were, might be however procur'd by the Wise Men, tho' they liv'd in another Country.  
(z) See my Treatise of the Harmony of the Four Gospels, cont. this Point §. 9.

## TEXT.

## TRANSLATION.

αὐτῆς, ὡπὶ διεῶς ἢ κατωτέρω, καὶ ἀ-  
πὸν χεῖρον ὃν ἠκείβωσε ὡς τῷ  
μάγων. 17 Τότε ἐπληρώθη τὸ ρη-  
γὲν ὑπὸ Ἱερεμίου τῷ προφῆτῃ, λέ-  
γοντι. 18 φωνὴ ἐν Ραμᾷ ἠκού-  
σθη, † κλαυθμὸς καὶ ὀδυρμὸς πο-  
λὺς, Ραχὴλ κλαίῃσα τὰ τέκνα αὐ-  
τῆς· καὶ οὐκ ἤτελε ὡς κληθῆναι,  
ὅτι ἔκ εισί.

19 Τελούτησαντος δὲ τῷ Ηρώδῃ,  
ἰδὼν ἄγγελος Κυρίου καὶ ὅτι φαινέται  
τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων,  
Ἐγερθεὶς ὡς ἔλαβε τὸ παιδίον ἢ τὴν  
μητέρα αὐτοῦ, καὶ πορεύεσθ εἰς γῆν Ἰσ-  
ραὴλ· πενήτησιν γὰρ οἱ ζητούντες τὴν  
ψυχὴν τῷ παιδί. 21 Ο δὲ ἐγερθεὶς  
πῆλαβε τὸ παιδίον καὶ τὴν μητέρα  
αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.  
22 Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύς  
ἔστι τῆς Ἰουδαίας ἀπὸ Ἡρώδῃ τοῦ πα-  
τρὸς αὐτοῦ, ἐφοβήθη ὥστε ἀπελθεῖν.  
ῥημαπαθεὶς δὲ καὶ ὅτι, ἀνεχώ-  
ρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.  
23 Καὶ ἐλθὼν κατώκησεν εἰς πόλιν  
λεγομένην Ναζαρέτ· ὅπως πληρωθῇ  
τὸ ρηγὲν διὰ τῶν προφητῶν, ὅτι Να-  
ζωραῖος κληθήσεται.

thereof, from two years old and  
under, according to the time  
which he had enquir'd \* exact-  
ly of the wise-men.

17 Then was fulfill'd that  
which was spoken by Jeremy  
the prophet, saying,

18 In Rama was there a  
voice heard, \* weeping and  
great mourning; Rachel weep-  
ing for her children, & would  
not be comforted, because they  
are not.

19 But when Herod was  
dead, behold, an angel of the  
Lord appeareth in a dream to  
Joseph in Egypt,

20 Saying, Arise and take  
the young child and his mo-  
ther, and go into the Land of  
Israel: for they are dead who  
sought the young child's life.

21 And he arose, and took  
the young child and his mo-  
ther, and came into the land  
of Israel.

22 But when he heard that  
Archelaus did reign in Judæa,  
in the room of his father He-  
rod, he was afraid to go thi-  
ther: \* but, being warn'd of  
God in a dream, he turn'd aside  
into the parts of Galilee:

23 And he came and dwelt  
in a city call'd Nazareth, that  
it might be fulfill'd which was  
spoken by the prophets, He  
shall be call'd a Nazarene.

Κεφ.

## ANNOTATIONS.

V. 18. † *Ἐρῆμος καὶ* is not read in Syr. Arab. Coptick, Ethiopick, or Persick,  
or Vulg. Lat. Version, nor in some MSS. nor in Justin Martyr, or Jerom. And  
it is observable, that this Reading is agreeable to the Hebrew; and that *Ἐρῆμος*

καὶ



## P A R A P H R A S E .

and Villages, from Two years old and under; *forasmuch as* according to the Time of the Star's first appearing, which he had enquir'd exactly of the Wise-men, *Jesus could not be yet above Two years old.* 17 Then was fulfill'd that which was spoken by Jeremy the Prophet (*ch. 31. 15.*) saying: 18 In Ramah was there a Voice heard, *namely of Weeping and great Mourning; Rachel weeping for her Children, and would not be comforted, because they are not, i. e. are kill'd. Which words, tho' spoken at first of the Babylonish Captivity, and the great Number of the Jews that were then slain, yet were intended by the Holy Spirit to have a principal or ultimate Respect to the Slaughter of the Innocents.*

19 But when Herod was dead, behold, an Angel of the Lord appears in a dream to Joseph in Egypt, 20 saying, Arise, and take the young Child and his Mother, and go into the Land of Israel: for they, *i. e. Herod and his Son Antipater (a)* are dead, who sought the young Child's Life. 21 And he arose, and took the young Child and his Mother, and came into the Land of Israel. 22 But when he heard that Archelaus did reign in the Province of Judea properly so call'd, in the Room of his Father Herod, he was afraid to go thither to dwell, *lest this new King should imitate his Father's Cruelty, in going on to kill more Children out of the same Suspicion his Father had; especially he having already made sufficient Discovery of his Tyrannical and Cruel Temper.* But, being warn'd of God in a dream *what to do in this Case, He, viz. Joseph together with the Child Jesus and his Mother turn'd aside from Judea properly so call'd and taken to denote only the Southern Province of the Holy Land, and return'd again into the Parts of (b) Galilee, which is the Northern Province of the Holy Land, and where he and Mary dwell afore they went up to Bethlehem to be tax'd.* 23 And he came and dwelt in a City of Galilee call'd (b) Nazareth, *being the very same City wherein He and his Wife Mary dwelt afore they went to Bethlehem. And Jesus, from his living with his Mother and reputed Father here at Nazareth, was call'd a Nazarene, that it might be fulfill'd, which was spoken by the Prophets, viz. He, i. e. Christ shall be call'd a Nazarene,*

VI.  
Joseph returns to the Land of Israel with the Child Jesus and his Mother, and dwells at Nazareth.

in

## A N N O T A T I O N S .

may has been added out of the Septuagint Version: which, by the way, is an Evidence of this Gospel being writ by St Matthew in Hebrew.

(a) It is, I think, well observ'd by Mr. Whiston (p. 166. of his Harmony of the Gospels) that if we consider the false, cruel and ambitious Temper of Antipater, and his Endeavours to supplant All that hinder'd his way to the Kingdom, (as is related in Josephus) we shall not wonder that He sought the Life of the young King of the Jews, as well as his Father Herod. And since his Father and He were both Dead in the compass of Five days time, and after the Departure of Joseph for Egypt, we shall not need to wonder, that his Father and He are join'd together by the Angel; and so They, in the Plural number, are said to be Dead, *that sought the young Child's Life.*

(b) See my Hist. Geogr. of N. T. Part 1. chap. 1. §. 6, 7. and ch. 4. §. 7.

(c) Hereby

## TEXT.

## TRANSLATION.

Κεφ. γ'. Εν ταῖς ἡμέραις ἐκεί-  
ναις ὡς ἔκινετο Ἰωάννης ὁ Βαπτιστής,  
κηρύσσων ἐν τῇ ἐρημῷ τῆς Ἰουδαίας,

Chap. III.  
In those days came John the  
Baptist, preaching in the wil-  
derness of Judea,

2 καὶ

## ANNOTATIONS.

(c) Hereby the Objection made by Dr *Whitby* in his Notes on this Text, against the Interpretations which refer this to Christ's being call'd *Netzer*, i. e. *the Branch*, is taken away. For whereas the Dr says, *this Interpretation fails in this, that it gives no Account, how this was fulfill'd by Christ's being at Nazareth, He being as much the Branch, when he was born at Bethlehem, and before he went to Nazareth*: It is answer'd, that tho' it be true, that Christ *was as much the Branch, before he went to Nazareth*, yet it is as true, that had not Christ dwelt at Nazareth, He would never have been call'd a Nazarene, and so would never have been call'd by any Name that imply'd the name Branch; which yet it was requisite should be done, in order to fulfill the Prophecy of Zachary (ch. 6. 12.) *Behold, the Man whose NAME is THE BRANCH*. To which Prophecy St Matthew seems to have a special regard, by expressing himself thus, *He shall be CALL'D a NAZARENE*. For altho' *to be Call'd*, (viz. by God's appointment) do's denote or imply in Scripture as much as *to Be*, forasmuch as it is inconsistent with the Veracity of God, to give things false Names, or to Call them otherwise than they be; yet it do's not therefore follow, that *to be Call'd* do's never signify any more than *to Be*. The Angel tells Joseph, ch. 1. 2. 1. *Thou shalt call his Name JESUS*; which Joseph did understand, not only of the Child's Being truly Jesus or the Saviour of the World, but of the Name JESUS being to be actually impos'd upon him. So here, *He shall be Call'd a Nazarene*, is to be understood not only of Jesus being the Branch; but of a Name, which should imply the signification of the Branch (such as is *Nazarene*) being actually impos'd upon him. And accordingly it was so, as we learn from the History of N. T. as well as from Ecclesiastical History. For as it is *Matt. 2. ult.* *He shall be call'd Ναζωραῖος a Nazarene*; so we find this Name expressly given him in several places of N. T. Thus *Matt. 26. 71.* the Maid said of Peter, *Thú Bellóni was also with Jesus τὸ Ναζωραῖον*. (And so *Mark 14. 67.* *And thou also wast with Jesus τὸ Ναζωραῖον*: whence it appears that *Ναζωραῖος* and *Ναζωραῖος* are Synonymous words.) And *Luke 18. 37.* *And they told him, that Jesus ὁ Ναζωραῖος passes by*. So *John 18. 5.* *They answer'd him, Jesus τὸς Ναζωραῖον*. And *John 19. 19.* the Title set over our Saviour's head, when he was crucified, is set down thus, *Jesus ὁ Ναζωραῖος the King of the Jews*. And so in several other Places, whence it appears, that tho' the Synonymous word *Ναζωραῖος* is sometimes us'd, yet *Ναζωραῖος* is us'd more often. And it is observable, that in like manner in Consolinity and Reference to this *Matt. 2. ult.* where the Prophecy of Christ is thus render'd by our Translators, *He shall be call'd a Nazarene*, All the other Texts here mention'd or refer'd to should have been render'd more exactly, *Jesus the Nazarene*, not *Jesus of Nazareth*. I shall observe further, that the Disciples of Christ were likewise from this Name of their Master call'd *Ναζωραῖοι*, as *Acts 24. 5.* *A King-leader of the sect τὸν Ναζωραῖον of the Nazarenes*. And the same appears from Ecclesiastical History.

Philastrius make but one Observation more in reference to this Name or Prophecy, and that is this: That some Learned Persons are of Opinion, that *Jude. 13. 5.* is more immediately respect'd by St Matthew in this chap. 2. ult. Forasmuch as

it

## PARAPHRASE.

in several Senses of that Word. Namely as Christ is Styl'd Isai. II. 1. Jer. 23. 5. Netzer or Nezer, and Zach. 6. 12. is said to be the Man, whose Name is (which is the same as to say, Who shall be call'd) Nezer, i. e. the Branch, viz. of the Root of Jesse; so the name Nazarene may be taken to denote That Person, who is the Nezer or Branch so oft spoken of by the Prophets. Again, as the word Nazarene may be deriv'd from the Hebrew Nazir, which denotes one separated from the Comforts of Life, and consequently in a mean and abject and contemptible Condition, (and in this sense is apply'd to Joseph, who was a Type of Christ, Gen. 49. 26.) so the name Nazarene may here denote also That Person who was to be Despis'd and Rejected of Men, according to several Prophecies, as Psal. 22. 6, &c. Psal. 69. 7, &c. Psal. 118. 22. Isai. 53. 3, &c. Now Joseph's coming with the Child Jesus and his Mother to dwell at Nazareth, (a Place so call'd in reference to one of the foremention'd Hebrew words, as is probable, viz. either in reference to Nezer, as abounding with Trees and so with Branches; or else in reference to Nazir, as being a Mean despicable place,) as it was the more immediate Reason of Christ's being call'd a Nazarene, in that sense of the Word which denotes an Inhabitant of Nazareth; so likewise by the over-ruling Providence of God, it was thereby made the (c) Occasional Means of fulfilling those many Prophecies, wherein Christ is spoken of, either as the Branch, or as a Despis'd Person; forasmuch as the word Nazarene may denote That Person which is prophesy'd of under the name of the Branch, or under the character of a Despis'd Person, as well as a Person that is an Inhabitant of Nazareth.

## SECTION II.

Containing such Particulars as are taken Notice of by S. MATTHEW in reference to the Baptism of CHRIST, (cc) when he began to be about thirty years of Age, and from thence to CHRIST's entring on the more Publick part of his Ministry after the Imprisonment of John the Baptist, when CHRIST was in the (d) thirty second year of his Age. These Particulars take up Chap. III—IV. 11. of this Gospel.

Chap. III. S. Matthew (e) passes by the History of Christ's Life, from his coming to dwell at Nazareth (after his Return out of Egypt) to his Baptism: and in order to introduce what he relates concerning Christ's Baptism, He first gives a short account of John Baptist and his Ministry in the following manner. In those days, i. e. during the time that Jesus dwelt at Nazareth, and when the Time drew near that He was to enter on his Ministry, came John the Baptist, (which Surname was given him from his being commission'd by God to Baptize with Water unto Repentance, as v. 11.) preaching in (f) the Wilderness, i. e. in That less inhabited Part of Judea, which lay along and on each side of the River Jordan;

I.  
A Short Account  
of John Baptist and  
his Ministry.

## TEXT

## TRANSLATION.

2 καὶ λέγων, Μετανοήτω ἡ βασιλεία τῶν οὐρανῶν. 3 Οὗτο γάρ ἐστιν ὁ ρηθεὺς ὑπὸ Ησαΐα ὃν προφήτης, λέγωντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ετοιμάσατε τὴν ὁδὸν Κυρίου, ἐν γείαις ποιεῖτε τοὺς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ὑπὸ περιχρῶν καμήλων, καὶ ζώνην δερματίνην περὶ τὴν ὀσφυῖν αὐτοῦ. ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἀγρίον.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loyns; and his meat was locusts and wild hony.

5 Τότε

## ANNOTATIONS.

it is said in the said place of the Book of Judges concerning *Sampson* as a *Type of Christ*, *He shall be a Nazarite from the Womb*. Now supposing *Sampson* to have been a *Type of Christ*, yet it is certain that our Saviour was *not a Nazarite* in the sense wherein the word is apply'd to *Sampson*, namely, as thereby is meant One oblig'd to *separate himself from Wine and strong Drink*, and to let *no Razor come on his Head*, and to *come at no Dead Body*, &c. as *Numb. 6. 1—21*. For it is certain that our Saviour drank Wine, came near to a Dead Body, &c. And therefore He can be said to be thus a *Nazarite* only in an Allegorical or Moral sense, viz. as being separated from all Moral Impurity or Sin from his Mother's Womb. Wherefore since our Saviour can be a *Nazarite* like *Sampson* only in an Allegorical sense; but was *really* the Person whose Name was *Netzer the Branch*, viz. that should grow out of the Roots of *Jesse*; hence I am induc'd to think, that *Zach. 6. 12.* and *Isai. 11. 1.* were rather the Prophecies that were *more immediately respected* by St Matthew; and chiefly that of *Zachary*, forasmuch as St Matthew's expression, *He shall be call'd a Nazarene*, is exactly synonymous or equivalent to *Zachary's* expression, *The Man whose Name is Netzer*.

(cc) See *Luke 3. 23.*

(d) Concerning the Difference between the *true years of Christ's Life*, and the *years of the Common Æra of Christ*, or Common way of Reckoning by the years of Christ, see the latter Part of my Treatise concerning the *Harmony of the four Gospels*. I shall only observe in short here, that the 32d year of Christ's Life answers most probably, I think, to the 30th year of the Common Æra of Christ, or to *A. D. 30.*

(e) And so likewise do All the other Evangelists; only St Luke takes Notice of One Passage during the said long Interval, namely, of our Saviour's *going up to Jerusalem, when he was Twelve years Old*. *Luke 2. 42* to the end.

(f) Concerning this *Wilderness of Judea* see my Hist. Geogr. of N.T. Part 1. chap 3. §. 1.

(g) See *2 Kings 1. 8.*

(h) See *Lev. 11. 22.* Some indeed understand here rather some Sort of *Herb* or *Tree* or *Shrub*, because *ἀκρίδες* the word here us'd in the Greek may as to its Etymology signify the  *Tops of Herbs or Trees*, or the like. But since the said word

## P A R A P H R A S E.

Jordan; 2 and saying, Repent ye: for the Kingdom of the Messias, prophesied of by Daniel, (chap. 2. 44.) as which should be set up by the God of Heaven in the days of the four Kingdoms of the Gentiles, is at hand or now about to be set up accordingly: Namely by the preaching of the Gospel, which is to be look'd upon as a Body of the Laws of this Kingdom of Heaven, to which Obedience is to be pay'd by All such as will be True Subjects of this Kingdom; and share in the Blessings thereof. Now according to the Tenour of these Laws of the Kingdom of Heaven, (i. e. in one word of the Gospel,) No one is to rest in the bare Outward Observance of the Legal Rites and Ceremonies, or in the Observance of This or That Law of God, as if such an Outward and Partial Obedience was sufficient to entitle him to God's Favour and Everlasting Life, tho' He be never so Wicked in other Respects; but He must Renounce all such wrong Notions or Doctrines, which are taught now a-days by the Scribes and Pharisees; and must be sincerely and entirely Chang'd, both Inwardly as to his Mind and Affections, and Outwardly as to his Life and Actions; so as to Detest and abhor from his Heart whatever is Sinfull, and not to Allow himself in the Willfull Breach of any One of the Laws of God, but to endeavour sincerely and to the utmost of his Power to keep All God's Commandments. Such is the Repentance preach'd and requir'd by John the Baptist, according to the Prophecies that were of Him in the Old Testament. 3 For this John Baptist is He that was spoken of by the Prophet Isaiah, (chap. 40. 3.) saying, As great Princes are wont to have Officers sent before them, whose Business it is to have the Ways prepar'd or made Convenient for their Princes more easily travelling; so before the greatest of Princes, the Messias, shall enter upon his Prophetical Office, or Teaching the People, there shall be heard The Voice of One crying, i. e. preaching Openly in the Wilderness of Judea, Prepare ye the Way of the Lord, make his Paths straight, i. e. by Repentance, or forsaking the crooked Paths of Sin, and returning into the straight Path of Piety, prepare your Hearts so, that when Christ comes, He may find a ready Way for Admittance into your Hearts, as his true and faithful Disciples. 4 And the same John resembled (g) Elias the Prophet, in Habit as well as in Spirit: for he had his Raiment of the coarsest sort of Camel's hair; and a leathern Girdle about his Loyns; and his Meat was a sort of (h) Locusts, not unusually eat by the meaner Sort in that Country, and wild Honey, i. e. such Honey as be found in the Woods

## A N N O T A T I O N S.

word is never us'd, as I know of, in this sense any where else in the N. T. or LXX. Version of O. T. and since it is us'd in N. T. and most frequently in O. T. for Locusts; and since it appears from Lev. 11. 21, 22, that some sort of Locusts were eaten, I can see no Reason to reject the Common Translation, but to prefer it before any other.

## T E X T

## TRANSLATION.

5 Τότι ἔξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πάντα ἡ Ἰουδαία, καὶ πάντα ἡ περιχωρηθὲς τῇ Ἰορδάνου· 6 καὶ ἐβαπτίζοντο ἐν τῇ Ἰορδάνῃ ὑπὸ αὐτοῦ, ὁμολογῶντες τὰς ἁμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλὰς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεντήματα ἐχιδνῶν, τίς ὑπέδευξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 Ποίησατε οὖν ἔργον ἅξιον τῆς μετανοίας. 9 Καὶ μὴ δοξάζετε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι διώσται ὁ Θεὸς ἐκ τῶν λίθων οὗτων ἐγείρει τέκνα τῷ Ἀβραάμ. 10 Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπεται, καὶ εἰς πῦρ βάλλεται.

5 Then went out to him Jerusalem and all Judea, and all the region round about Jordan;

6 And were baptiz'd of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warn'd you to flee from the wrath to come?

8 Bring forth therefore \*fruit meet for repentance.

9 And think not to say within your selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

II Εγὼ

## P A R A P H R A S E.

*Woods or Fields without any Act us'd thereto.* 5 Then went out to Him from Jerusalem and all Judea, and especially from all the Region round about (i) Jordan, (where he was preaching) much People, being mightily taken with his outward Appearance of Humility and Austerity; 6 and they were baptiz'd of him in Jordan, attesting the Sincerity of their Repentance and Resolutions to live Holy for the Future, by the most Convincing if not only Means that could be us'd at the very Present, namely by Confessing their Sins past. 7 But when he saw many of the Pharisees and Sadducees come to his Baptism, He knowing them to be Such, as not only plac'd Themselves the much greatest part of their Religion in the bare Observance of the Outward and Ceremonial Rites of the Law, and, agreeably to such false Notions of Religion, plac'd also their chief Hope of Salvation in their being descended of Abraham; (the Baptist, I say,

## P A R A P H R A S E.

*I say, knowing the Pharisees and Sadducees to be Such, as not only did thus Themselves,) but also were the great Instruments of misguiding Others in these Points, said unto them by way of most severe and open Reproof; O ye most wicked Men, who, on account of your Poisoning the People with your false and loose Doctrines and Interpretations of Scripture, may be fitly styl'd a Generation of Vipers, who has warn'd you, i. e. I can't but much wonder that even you should be so far wrought on by my Preaching, as to be warn'd to flee from the Wrath of God, which is most certainly to come upon all Wicked and Impenitent Persons, if not Afore, yet at farthest at the Day of Judgment. 8 Bring forth therefore that Fruit of Holiness of Life, which is meet for, i. e. agreeable to and a Proof of True Repentance, if you would actually flee or be deliver'd from the said Wrath to come. 9 And first in Opposition to your ill-grounded Hopes of escaping the Wrath to come, because ye are descended of Abraham, I particularly warn you, that you think not to escape the Wrath to come, because you can say within your selves, We have Abraham to our Forefather: for I say unto you, that God, rejecting you for your not following the pious Example of Abraham, is able of these Stones that ly before you to raise up Men, who following the Steps of Abraham shall thereupon be accounted by God as Children unto Abraham, and shall be rewarded as such. 10 And then in Opposition to your false Notions in placing the main of Religion in the bare Obedience of the Outward Rites and Ceremonies of the Law, I likewise particularly warn you, that now also will be offer'd the Last Dispensation of Repentance and Mercy, namely by the preaching of the Gospel; so that whoever is not to be brought to Repentance by the Gospel, God will use no other means with him to bring him to Salvation, but will adjudge him to the everlasting Fire of Hell. Which just Dealing of God may be fitly illustrated by the familiar Instance, of a Man's Dealing with his Trees. When a Man has long try'd and us'd all proper means to make his Trees bear good Fruit, and finds all means prove Ineffectual, then it is accounted but a piece of Prudence in him to cut down the Trees without any more ado, and accordingly the Ax is laid unto the Root of the Trees. And the Resolution of cutting down the said Trees being thus once taken, therefore every Tree, which brings not forth Good Fruit, is hewn down and cast into the Fire.*

*11 Further*

## A N N O T A T I O N S.

V. 8. † So it is read in the Singular, and not in the Plural, in very many and some of the Best MSS. and in Vulg. Latin, Ethiop. Copt. Arab. and Persick Versions; as also in Irenæus and Origen. So that it is not to be doubted, but it is the True Reading.

(i) Concerning the River Jordan &c. see my Hist. Geogr. of N. T. Part I. chap. 3. §. 2.

## TEXT:

## TRANSLATION.

11 Εγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι  
εἰς μετανοίαν· ὁ δὲ ὀπίσω μου ἐρχό-  
μενος, ἰσχυρότερός μου ἔστιν, ὃ ἢ ἐγὼ  
ἐκείνους τὰ ὑποδήματα βαρύνει· αὐτὸς  
ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.

12 Οὗ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ, καὶ  
διακαθαίρει τὴν ἄλωνα αὐτοῦ, καὶ συνάξει  
τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ  
ἄχρον κατακαύσει πυρὶ ἀσβέσῳ.

13 Τότε παρίνει ὁ Ἰησοῦς ἀπὸ τῆς  
Γαλιλαίας ὅτι ἡ Ἰορδάνην πρὸς τὸν Ἰωάν-  
νην, ὃς βαπτίζειν αὐτὸν.

14 Ο δὲ

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to \*carry: he shall baptize you with the holy Ghost, and with fire.

12 Whose fan is in his hand, and he will thoroughly \*cleanse his floor, and gather the wheat into his garner: but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptiz'd of him.

14 But John \*refus'd him,

Ἰωάννης

## PARAPHRASE.

11 Further yet, and particularly in Reference to this Baptism of Mine, I warn and instruct you, that you do neither rely on the bare Outward Performance thereof, as if this Alone would conduce to your Salvation; nor think too Highly of Me who administer this Baptism to you. For to set you Right in both these Points; you are to know that I indeed baptize you with Water, but then I do this, not as if the bare Outward Baptism or Washing you with Water is of any Efficacy to your Salvation, but because Outward Baptism is a proper Sign of your Obligation unto Repentance, which is as it were an Inward and Spiritual Baptism or Washing away the Filth of Sin. And then as to this Spiritual Baptism or Washing away of Sin by Repentance, you are not to Conceive of me, as if I by my Outwardly Baptizing you did of my self or from my self convey or confer upon you any Grace or Spiritual Strength, whereby ye may be enabled to bring forth Fruit meet for Repentance; but you are to know that He that cometh after me very shortly on the like Account of Preaching Repentance, &c. and for whose Coming I prepare you, i. e. Christ, is Mightier than I, yea of such Transcendent and Divine might, that He is a Person wholely Aboves I, being a meer frail Man, am not Worthy to carry: He it is thro' whom All holy Persons receive Grace or Spiritual Strength to live Religiously, and who accordingly shall institute another Baptism, wherewith He shall appoint his Apostles and Ministers to baptize you Jews, and all others who will be his Disciples; which Baptism instituted by Christ shall, in respect of all such as duly receive it, be inseparably



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*separably accompany'd thro' the Divine might or Power of Christ with the gracious Influence and Assistance of the Holy Ghost, and especially with the Fire of a true Zeal for God's Honour and Service. By which Zeal and Assistance, of the Holy Ghost, the Disciples of Christ shall be excited and enabled, not only to Live holy Lives, but even to Dy the most painful Deaths, such as by Fire and Faggot, &c. And as an evident Proof of Christ's Divine Might or Power thus to confer the Holy Ghost on such as he sees fit, He shall cause, when the proper Season is come, the Holy Ghost to descend upon his Disciples in the Visible Appearance of Fiery Tongues. 12. Now such being the Nature of the Baptism, and (which comes to the same) of the most Holy Religion to be instituted by Christ, His different Dealing with such as believe and obey his Gospel, and with such as do not, may very fitly be illustrated by the instance of an Husband-man, whose winnowing Fan is in his hand; and as he, viz. the Husband-man, when the threshing Season is come, with the said Fan will thoroughly cleanse the Wheat that after threshing lies upon his Floor, from the Chaff, and gather the Wheat thus cleans'd or separated from the Chaff, into his Garner; but he will burn up the Chaff: so Christ at the Day of Judgment shall cleanse and separate the Good from the Bad, and shall receive the Good into the Kingdom of Heaven, but shall punish the Bad or impenitently Wicked with unquenchable or everlasting Fire.*

13 Then, i. e. while John was thus baptizing, comes Jesus from Galilee (where was his Dwelling, as was observ'd Chap. 2. ult.) to Jordan unto John to be baptiz'd of him. 14 But John knowing (k) by the Suggestion of the Holy Spirit, that Jesus was the Messiah or Christ, refus'd him,

II.  
Jesus is baptiz'd by John the Baptist, and the Holy Ghost descends upon him.

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V. 12. † *Abra* is not read after *am* in several MSS. nor in Syr. and Perf. Versions; nor in Iren. or Justin M. and it is read after *donchilew* in several MSS. and in Syr. Æthiop. and Perf. Versions, and in Irenæus.

(k) Considering that Mary the Mother of our Bl. Saviour, and Elizabeth the Mother of the Baptist, were *Cousins* one to the other (as we learn from Luke 1. 36.) it might have been easily suppos'd, that our Saviour was before now *Personally known* to the Baptist; had we not been assur'd of the Contrary by St John the Evangelist, who informs us that the Baptist declar'd *Twice* to them about him, that He *knew him not*, till he came now to be Baptiz'd of him. The words of the Baptist as related by St John the Evangelist (chap. 1. 31—34) are these: *And I knew him not; but that He should be made manifest to Israel, therefore am I come baptizing with Water. — I saw the Spirit descending from Heaven like a Dove, and it abode upon him. And I knew him not: but He that sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending and abiding on him, the same is He which baptizes with the Holy Ghost. And I saw, and bare record that this is the Son of God.* Now since the Descending of the Holy Ghost upon Jesus was the *Signal* appointed by God, whereby the Baptist was to be certify'd, what Person was truly the Messiah or Christ; and since this *Signal* was not given till after Jesus was baptiz'd and come up out of the Water, as we are expressly inform'd v. 16. of this Chapter

of

## TEXT.

## TRANSLATION.

Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Εγὼ  
 χρεῖαι ἔχω ὑπο σὺ βαπτισθῆναι, ὃ σὺ  
 ἔρχῃ πρὸς με· 15 Αποκριθεὶς δὲ ὁ  
 Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄρες ἄρπι·  
 οὔ ποτε γὰρ ὀρέσθαι ἐστὶν ἡμῖν πληρῶσαι  
 πᾶσαι δικαιοσύνας. Τότε ἀφίησιν  
 αὐτόν. 16 Καὶ βαπτισθεὶς ὁ Ἰη·  
 σοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος·  
 καὶ ἰδὼς ἀνεώχθησαν αὐτῷ οἱ ἔρανοι,

laying, I have need to be bap·  
 tiz'd of thee, and comest thou  
 to me?

15 And Jesus answering  
 said unto him, Suffer *it to be*  
*so* now: for thus it becometh  
 us to fulfil all righteousness.  
 Then he suffer'd him.

16 And Jesus when he was  
 baptiz'd, went up straightway  
 out of the water: and lo, the  
 heavens were open'd unto him,  
 καὶ

## A N N O T A T I O N S.

of St Matthew; it is enquir'd, *How* the Baptist here knew Jesus to be the Christ, *before* the H. Ghost was thus descended upon him, and at his First coming to be baptiz'd. For these words of the Baptist upon Jesus coming to be baptiz'd of Him, *I have need to be baptiz'd of Thee* &c. plainly import, that the Baptist did *then* know that Jesus was Christ, tho' the H. Ghost had not yet visibly descended upon Jesus in the sight of the Baptist according to v. 16. of this Chapter. In Answer to this Enquiry, some suppose a *double* Descent of the H. Ghost, viz. *One before* Jesus was baptiz'd, and at his First coming to the Baptist, whereby the Baptist knew him to be Christ, and accordingly spake thus to him, *I have need to be baptiz'd of Thee* &c. and this they will have to be the Descent of the H. Ghost mention'd by St John the Evangelist in Chap. 1. of his Gospel: the *Other* Descent was that *after* Jesus was baptiz'd, and which is mention'd by St Matthew in this Chapter. But there being no good Reason thus to suppose a *double* Descent of the H. Ghost (of which more in the Note next following) I think the other Answer given to the foremention'd Enquiry is the most Probable, viz. that the Baptist knew Jesus to be Christ at his first Coming to him, by the particular *Afflatus* or *Suggestion* of the H. Ghost revealing to him, that This was He on whom he should presently see the Signal appointed by God actually given. And no wonder that the Baptist should thus, when He was a *Man*, have Jesus made known to him by the *Suggestion of the H. Ghost*; since when he was a *Babe* and yet *in the Womb*, he leap'd for Joy, by the supernatural Operation of the same H. Ghost, *as soon as the Voice of the Salutation* of Mary the Mother of Jesus *sounded in the ears* of his own Mother Elizabeth, as we are inform'd *Luke* 1. 44. To which may be added, that we learn *1 Sam.* 9: 15—17. that *Samuel* knew *Saul* by a like *Suggestion* of the H. Spirit. For thus *v.* 17. *When Samuel saw Saul, the Lord said unto him, Behold the Man whom I spake to thee of* &c.

(1) We learn *Exod.* 29. 4, 7. that among other Rites appointed by the Law to initiate or consecrate the High-priest, these were two, viz. that He should be *wash'd with Water*, and then the *Anointing Oyl* should be *pour'd on his Head*, and so He should be *anointed* herewith. Now it is not to be doubted, but that, in Allusion and Conformity thereto, the Divine Wisdom saw fit, that Jesus our High-priest should be likewise initiated or consecrated to his said Office by being *Baptiz'd*, and by the *Descent of the H. Ghost upon Him*. For as the *Baptism* of Jesus

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him, saying, I have need to be baptiz'd of Thee, and comest Thou to Me to be baptiz'd? 15 And Jesus answering said unto him, *However, thou must suffer it to be so now: for thus it becomes us to fulfil all Righteousnesses, i. e. to comply with every Institution of God, if we will be truly Righteous: since therefore your Baptism is not only of Divine Institution, but is appointed by God to be one Rite (l) of Initiating Me into my Ministry, (as well as of Preparing Others for my Ministry) I am therefore to be baptiz'd by thee, that thereby I may acknowledge thy Baptism to be of Divine Institution, and may be initiated into my Ministry by the Method appointed by God.* Then, upon being inform'd of the weighty Reasons for so doing, He, i. e. John suffer'd him, i. e. Christ to be baptiz'd by him. 16 And Jesus, when he was baptiz'd, went up straightway out of the Water, and lo, i. e. (m) straightway (upon his coming out of the Water) the Heavens were open'd unto him, and (n) He, (as

## A N N O T A T I O N S.

Jesus do's plainly answer to the *Washing* of the High-priest under the Law in Water; so do's the *Descent* of the H. Ghost answer to the *Anointing* of the High-priest by pouring Oyl on his Head, as we are taught by the same H. Spirit in the N. T. particularly *Acts* 10. 38. *God anointed Jesus — with the H. Ghost*: Who as he descended upon Jesus after his Baptism, so He *abode* or *rested* upon him for some time; as we learn *John* 1. 32, 33. And doubtless it was the *Head* of Jesus, on which the H. Spirit thus rested; as it was the *Head* of the High-priest under the Law, on which the Anointing Oyl was to be pour'd.

And hence by the way is a good Argument against the Supposition of a *double* Descent of the H. Ghost. For since it is not reasonably to be question'd, but that the Descent of the H. Ghost on Jesus did answer to the pouring the Anointing Oyl on the head of the High-priest; and since the said Anointing Oyl was so pour'd but *Once*, viz. *after* the High-priest had been wash'd with Water; therefore it is but reasonable to suppose, that the Descent of the H. Ghost on Jesus was likewise but *Once*, viz. *after* Jesus had been Baptiz'd. And this I have taken notice of also in my Treatise concerning the *Harmony of the Four Gospels*, whither I refer the Reader; forasmuch as those Papers being now not by me, but sent to the Press, I can't tell but therein may be contain'd some other Considerations to this purpose.

(m) Tho' *ἐξῆλθεν* stands between *ἐν τῷ ὕδατι* and *ἐν τῷ ὕδατι* in the foregoing Clause, yet not only common Reason will tell one, that it refers not to that Clause, (for to what purpose should Christ stay in the Water, and *not* come out of it *immediately* as soon as he was baptiz'd?) so properly as to the following Clause; but also there are not wanting Instances of the like Nature in the Best Common Greek Writers, as may be seen in the Criticks: and so *Mark* 1. 9. may be pointed and constr'd.

(n) Some by *He* here understand only the *Baptist*. But it seems better to understand Christ himself, (not exclusively of the Baptist) since the plainest Syntax requires it, which ought not to be departed from, without necessity. Whereas there is no such necessity here; there being not only *no Incongruity* in supposing *Christ himself* to see the Spirit descending, but also there being a *good Reason* for it, viz. in order to *support him the more* under his ensuing Temptations.

(o) As

## TEXT.

## TRANSLATION.

καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ κατα-  
βαῖνον ὡς εἰς περὶ, καὶ ἐρχομένον ἐπὶ  
αὐτόν. 17 Καὶ ἰδοὺ φωνὴ ἐκ τοῦ ὕρα-  
νῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου  
ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Κεφ. Δ'. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς  
τὴν ἔρημον ὑποὶ τῷ πνεύματι, πειρα-  
σθῆναι ὑποὶ τοῦ διαβόλου. 2 Καὶ νη-  
στεύσας ἡμέρας πεντήκοντα καὶ νύκτας  
πεντήκοντα, ὑπερονέπεινασε. 3 Καὶ  
προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ  
υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι ῥθῶσι  
ἄρτοι γίνωσιν. 4 Ο δὲ ἀποκριθεὶς,  
εἶπε· γέγραπται· Οὐκ ἐπ' ἄρτω μό-  
νῳ ζήσει ἄνθρωπος, ἀλλ' ἐπὶ παντὶ  
ῥήματι ἐκπορεύομενός ἐστι τὸ στόμα τοῦ  
Θεοῦ. 5 Τότε ὁ διαβόλος ἀνέ-  
βη αὐτὸν εἰς τὴν ἁγίαν πόλιν, καὶ  
ἔστη αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ.

and he saw the Spirit of God  
descending like a dove, and  
lighting upon him.

17 And lo, a voice from  
heaven, saying, This is my be-  
loved Son, in whom I am well  
pleas'd.

## Chap. IV.

Then was Jesus led up of  
the Spirit into the wilderness,  
to be tempted of the devil.

2 And when he had fasted  
forty days and forty nights, he  
was afterward hungry.

3 And when the tempter  
came to him, he said, If thou  
be the Son of God, command  
that these stones be made bread.

4 But he answer'd and said,  
It is written, Man shall not live  
by bread alone, but by every  
word that proceedeth out of  
the mouth of God.

5 Then the devil taketh  
him up into the holy city, and  
setteth him on a pinnacle of  
the temple.

6 καὶ

## ANNOTATIONS.

(o) As is recorded *John* 1. 33.

(p) This Expression, *Like a Dove*, is capable of two Senses. Either that the H. Ghost descended on Christ only *in the same manner as a Dove* is wont to descend or pitch, viz. Hovering for some time over the thing or place which it descends or pitches upon: or else that the H. Ghost did descend *in a Bodily Shape resembling that of a Dove*. Now since St Luke expressly asserts, that the H. Ghost did descend *in a Bodily Shape* (*Luke* 3. 22.) and since we are assur'd *Acts* 2. 3. that the H. Ghost did at Pentecost descend on the Apostles *in the Appearance of Cloven Tongues*; I can see no Reason why that Opinion should not be prefer'd, which supposes that the *Bodily Shape*, wherein the H. Ghost descended on Jesus after his Baptism, did resemble the *Shape* or *Likeness of a Dove*. It is however absurd, I think, to suppose that the H. Ghost did assume the *real Body of a Dove*: no, as the H. Ghost did descend upon the Apostles *in the Appearance of Cloven Tongues*, which Tongues were not *real Fire*, but only *like as of Fire*; so the H. Ghost descended on our Saviour at this time *in the Appearance or Shape of a Dove*, which was not a *real Dove*, but only *like a Dove*.

(q) Concerning the *Wilderness* wherein our Saviour was tempted; and also concerning

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(as likewise the Baptist, according to the Sign afore (o) appointed by God for the Baptist to know Christ by,) saw the Spirit of God descending (p) like a Dove, and lighting upon him, *i. e.* Christ. 17 And lo, a Voice came from Heaven, saying, This, on whom the Spirit descends, is my beloved Son, the *Messias* or Christ that was to come into the World, in whom I am well pleas'd, and who consequently is to be hearken'd to and obey'd, as to what he shall command or teach.

Chap. IV. Then was Jesus led up by the Impulse of the Spirit from the River Jordan into (q) some more retir'd Part of the Wildernels adjoining; and he was led up thither by the Spirit to be tempted of the Devil, that thereby it might appear that He was made like unto Us in All things, Sin only excepted, and consequently was liable to the Temptations of the Devil as well as We; and therefore that by his Example We might learn how to resist and overcome the Temptations of the Devil. 2 And when he had fasted forty days and forty nights by a supernatural Assistance, (as Moses and Elias, the two great Prophets under the Law, had done) that supernatural Assistance being withdrawn, He was afterwards Hungry. 3 And when the Chief of the Falm or Evil Angels, call'd emphatically the Devil, and from his first Tempting All others whether Angels or Men, to Sin, call'd also emphatically the Tempter, came to him, as looking upon his present Hunger to offer a fair Opportunity to discover in what Sense He was lately call'd by the Voice from Heaven, the Son of God; viz. whether He was only a meer Man, belov'd by God in an extraordinary manner, by reason of his extraordinary Piety; or whether He was in reality more than a Man, and the Son of God by nature, and as such was invest'd within Himself with an Almighty Power. Whereupon the Tempter being come to Christ, He said: If thou be the Son of God, command that these Stones here by us be made Bread for to satisfy thy Hunger with. 4 But He, *i. e.* Christ well knowing the Aim of the Devil in setting him upon so Miraculous a Work, answer'd him in such a manner, as that the Devil could not thence discover, whether he was any thing more than a meer Man, or not. For he answer'd and said, It is written, (Deut. 8. 3.) Man shall not live by Bread alone, but by every word that proceeds out of the mouth of God, *i. e.* by any other Means which God shall appoint for the sustaining of Life. 5 Then the Devil, not being able to discover by the foregoing Answer what he aim'd at, thinks of another way to try his Divinity; and forthwith takes him up from the Wildernels into the (r) Holy City or Jerusalem, and sets him on a Pinnacle of the Temple. 6 And having observ'd that

III.  
Jesus overcomes  
the Temptations  
of the Devil in  
the Wildernels.

## A N N O T A T I O N S.

concerning the exceeding high Mountain, whereon the Devil shew'd him All the Kingdoms of the World &c. see my Hist. Geogr. of N. T. Part 1. chap. 3. §. 3.

(r) Concerning Jerusalem see my Hist. Geogr. of N. T. Part 1. chap. 2. §. 4. as also Hist. Geogr. of O. T. Vol. 3. chap. 2. §. 2, &c.

## TEXT.

## TRANSLATION.

6 καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐπιτελεῖται πρὸς σοῦ, καὶ ἐπὶ χειρῶν ἀρῶσί σε, μήποτε πωποκόψῃς πρὸς λίθον τὸν πόδα σου. 7 Εἶπεν αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 8 Πάλιν πάλιν λαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν. 9 Καὶ λέγει αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν προσκυνήσῃς μοι. 10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε σατανᾶ· γέγραπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδὲ ἄγγελοι προσήλθοι, καὶ διηκόνου αὐτῷ.

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 Ἀπύσας

## ANNOTATIONS.

(f) Concerning *several Particulars* relating to these *Temptations* of our Saviour by the Devil, I have had occasion to discourse largely in the latter Part of my *Treatise concerning the Harmony of the Gospels*, pag. 72. or §. 37. to which therefore I refer the Reader for what more might be here added in relation to this matter.

(t) It may be reasonably suppos'd, that the Devil ended his Temptations sometime in *November*, or the beginning of *December*, in the 30th year of Christ's Age. Whence to the next Passover in the 31st year of his Age was about a *quarter* of a Year; for the Passover was always on the 14th day of *Nisan*, which answer'd always to some day in our *March* or *April*. This Passover in the 31st year of Christ's Life was that mention'd *John* 2. 13. from which to the next Passover in the 32d year of Christ's Life, and which is referr'd to *John* 5. 1. was a *whole Year*. After which, Christ returning from *Jerusalem* into *Galilee*, the Baptist, being now cast into Prison, began the more publick part of his Ministry, which *Sr Matthew* gives us Account of. *How long* it was before Christ return'd

Christ baffled his former Temptation by citing a Text of Scripture against him, He uses the same Means to enforce his next Temptation, and therefore says unto him, *i. e.* Christ; If thou be the Son of God, cast thy self down: for it is written (Ps. 91. 11.) He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Now this Assurance plainly supposes or refers to such a Case as thou art in at present, and therefore since there is no other likely Way for thee to get down safe, thou mayst reasonably depend on God's making good this Promise to thee, if thou be his Son. 7 Jesus said unto him, In expounding or applying Scripture this Rule is always to be observ'd, That One Text be not so expounded or apply'd as to be Contrary to Another. Whence it follows that the Text cited out of the 91st Psalm is wrongly apply'd; forasmuch as it is written again on the other hand (Deut. 6. 16.) Thou shalt not tempt the Lord thy God, as in other Cases, so by Wilfully throwing thy self into apparent Danger, on purpose to tempt or try God's Power and Goodness toward thee, whether it will work a Miracle to preserve thee. Wherefore I will not cast my self down hence; but rather stay here relying on God's good Providence, that it will open some Way for my getting down safely, without the expence of a Miracle. 8 Again the Devil being thus disappointed of the Discovery he thought to make of Christ's Divinity, begins now to infer from Christ's Refusing to exert or give any Instance of his Divinity, that He was really Not a Divine Person, but only a Meer Man, tho' of extraordinary Piety. Whereupon he resolves to attack Christ once more, and that with the most powerful Motives to induce a meer Man to comply with what he tempted him to. Accordingly the Devil takes him up into an exceeding high (9) Mountain, in the same Wilderness where he was afore, according to Tradition; and shews or makes a Representation to him of all the Kingdoms of the World, and the Glory of them: 9 And says unto him, All these things, *i. e.* All the Riches and Honour and Pleasure, that the whole World can afford, will I give thee, if thou wilt fall down and worship me. 10 Then says Jesus unto him with indignation, Get thee hence, Satan, *i. e.* thou Hater of Mankind: for it is written (Deut. 6. 13) Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the Devil, despairing to succeed in any other Temptation, leaves him; and behold, good Angels came and minister'd unto him, *i. e.* supply'd him with whatever he wanted, or his present Circumstances requir'd. (f)

From the Time that our Bl. Saviour thus Triumph'd over the Devil in Our Nature by Vanquishing All his Temptations, to the Time, that he enter'd upon the more Publick part of his Ministry after the Imprisonment of the Baptist; (which took up the (c) Interval or Space of a whole Year and a Quarter and somewhat more,) no Account is given us of our Saviour's Life or Actions by any of the Evangelists, but only St. John.

IV.

The Defect of St. Matthew's Gospel, as to the former and more private Part of Christ's Ministry, is here briefly supply'd out of the Gospel of St. John.

For it seems (u) Evident from comparing together the several Gospels, that some time after Christ had vanquish'd the Temptations of the Devil, he return'd to the Baptist at Bethabara; and that after this his Return it was, that the Baptist bore that Witness of him recorded by St John the Evangelist, Chap. 1. 15, &c. and that looking on Jesus as he walk'd, the Baptist said to two of his Disciples that were standing by him, Behold the Lamb of God, &c. (John 1. 35, 36.) Whereupon the said two Disciples of the Baptist following Jesus to the house where he lodg'd, and being instructed by him, and convinc'd by his Instructions, that He was the Messias or Christ, presently became the Disciples of Jesus. One of these two Disciples we are expressly told was Andrew, who forthwith brings his Brother Simon or Peter to Jesus, who likewise became his Disciple. The other of the two first Disciples was doubtless John the Evangelist himself, it being his usual Method all along his Gospel to conceal his own Name. Now the Beginning of Christ's Ministry may be justly dated from his thus instructing Andrew and John and Peter, and receiving them as his Disciples. The next day Christ attended with these his three Disciples went into Galilee, and there made two Converts and Disciples more, viz. Philip and Nathaniel. All which Particulars are contain'd or imply'd in John 1. 37—ult. In John 2. we have an Account of the Marriage at Cana in Galilee, where Jesus wrought his first Miracle by turning Water into Wine. After that, v. 13. of Chap. 2. we are inform'd of Jesus going up to Jerusalem to keep there the Passover which then was, being the First Passover after Christ's Baptism and entering upon his Ministry, and consequently in the 31st year of Christ's Life. In the remaining part of John 2. and all John 3. we have an Account of what Christ did

## A N N O T A T I O N S.

return'd this time from Jerusalem after the Passover into Galilee, can't be exactly known; but there are Reasons to believe, that it was *not long*; and therefore this uncertain Time above the *whole Year and quarter*, I have express'd by *somewhat more*.

(u) It has above in the Notes (k) and (l) on *Matth. 3.* been observ'd, that it is most reasonable to suppose, that there was no visible Descent of the H. Ghost in the likeness of a Dove on Christ *before* his Baptism, but only *after* his Baptism; and consequently that the Descent of the H. Ghost mention'd *John 1. 32, 33* was no other than that mention'd *Matth. 3. 16*. Wherefore, since what is related *John 1. 15—ult.* must be *after* Christ's Baptism and the Descent of the H. Ghost upon him, (forasmuch as the Baptist there tells us v. 32, 33. how he had seen the Spirit descending on Christ;) it thence follows, that what is related *John 1. 15—ult.* must be also *after* Christ *had been tempted* by the Devil: For we are inform'd *Mark 1. 12.* that **IMMEDIATELY** (viz. after Christ's Baptism and the Descent of the H. Ghost upon him) *the Spirit led him into the Wilderness*; and consequently there was *no Space between* the Descent of the H. Ghost on Christ, and Christ's going into the Wilderness to be tempted, for to transact what is related *John 1. 15—ult.* And therefore it must be transacted *after* Christ *had vanquish'd the Temptations of the Devil*, and was return'd again to the Baptist at Bethabara.

(w) See



## P A R A P H R A S E.

did at Jerusalem this time; and Ch. 3. 24. it is particularly observ'd, that John (the Baptist) was not yet cast into Prison. John 4. begins with informing us v. 3. that Jesus now left Judea, and departed again into Galilee, going the nearest way, and so thro' the Province of Samaria, where he discours'd with the Woman of Sychar or Sichem, &c. The Account whereof takes up Chap 3. to v. 43. Whence to the end of that Chapter we have an Account of Christ's Coming into Galilee, and there Curing a Nobleman's Son, who was sick at Capernaum. John 5. begins with informing us, that after this was the Feast of the Jews, i. e. the Passover emphatically so call'd as being the Principal Feast of the Jews; and that Jesus went up to Jerusalem to keep it. And all the rest of the Chapter is taken up with giving an Account of what Christ then did at Jerusalem. And v 35. of the said Chapter Christ speaking of the Baptist says, He WAS a Burning and a Shining Light, &c. Which Expression implies that the Baptist was now Cast into PRISON, and thereby was hinder'd from being a Light any longer to the Jews. Lastly, it appears from v. 1. of John 6. that Jesus (after he had kept the Passover or Feast mention'd John 5. 1. and which was in the 32d year of his Life, and the second Passover after his Baptism and Entrance into his Ministry) departed again into Galilee; and Now it was that he began there in Galilee the more Publick part of his Ministry, after the IMPRISONMENT of the Baptist. Whence St Matthew (as well as St Mark and Luke) begin their Account of Christ's Ministry, passing over in Silence the former and more private Part of his Ministry, which is recorded only by St John in the five first Chapters of his Gospel: out of which I have made the Abstract here insert'd to supply and fill up the Gap or Defect of St Matthew's Gospel in this respect. To proceed then now to the Account of the Latter and more Publick part of Christ's Ministry, as it is given us by St Matthew.

## S E C T I O N III.

Containing such Particulars as are taken Notice of by S. MATTHEW, From CHRIST's entring on the more Publick Part of his Ministry, which was some time (w) after the Passover that was in the thirty second year of Christ's Life (but A. D. 30, that is, in the thirtieth year of the Common Era or Account, from Christ's Nativity,) To some little time afore the (x) Passover that was in the thirty fourth year of his Life (or A. D.

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(w) See the last Note (t), and my Table of the Harmony of the Gospels.

(x) For as it is observ'd and shewn in the last Note (t), that our Saviour enter'd on the more Publick part of his Ministry some time After the Passover that was in the 32d year of his Life; so the Time of the next Passover, which was in.

## T E X T.

## TRANSLATION.

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωαν-  
νης ᾤρετόν, ἀνεχώρησεν εἰς τὴν Γα-  
λιλαίαν. 13 Καὶ χαλιπαῶν <sup>†</sup> Να-  
ζαρέτ, ἐλθὼν κατώκησεν εἰς Καπερ-  
ναοὺμ τὴν παρὰ τὴν θάλασσαν, ὅτι οὐκ οὐκ  
Ζαβουλὼν καὶ Νεφθαλείμ. 14 Ἰνα  
πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ  
προφήτου, λέγοντος. 15 Ἦν Ζα-  
βουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θα-  
λάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία  
τῶν ἐθνῶν. 16 Ὁ λαὸς ὁ κατήμικτος

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfill'd which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, \* in the way of the sea beyond Jordan, Galilee of the Gentiles:

16 The people which sat in

οὐ

## P A R A P H R A S E.

A. D. 32.) Which Particulars take up Chap. IV. 12 — XIV. 12. in which large Part of this Gospel S. MATTHEW does generally Not observe Order of Time, as to his Relation of the Particulars therein contain'd.

As I have judg'd it Expedient to comprehend under One Section All that large Part of this Gospel, wherein the Evangelist has not plac'd his Relation of things according to order of Time, that the Reader by the Help of the foregoing general Title of this Section might the (γ) Better see, In what part or years of Christ's Life the Particulars of this Section were transacted: So on account of the Largeness of this Section, I have judg'd it also Expedient to subdivide it into several Branches, with their respective Numbers affixt thereto, as follows.

S E C T. III. N<sup>o</sup> 1.

Containing an Account of Christ's coming into Galilee after the Imprisonment of the Baptist; of his leaving Nazareth; and his coming to dwell at Capernaum; of his Entering on the more Publick part of his Ministry; and of his calling Peter and Andrew, James and John to be his constant Attendants.

I.  
Of Christ's com-  
ing into Galilee  
after the Imprison-  
ment of the Baptist,

12 Now when Jesus had heard that John the Baptist was cast into Prison, He departed from Jerusalem, (where he had kept the (x) Passover, that was next after the Imprisonment of the Baptist, and in the 32d year of

our

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our Saviour's Own Life) into Galilee. 13 And he came to (a) Nazareth, where he had hitherto generally dwelt from his Return out of Egypt in his Childhood; but by reason of the Disrespect and Infidelity of the Inhabitants, and their going about even to Kill him, leaving Nazareth, He came and for the future dwelt, or made his chief Abode as at his Dwelling place, in (b) Capernaum, which is a City upon the Sea-coast of the Sea of Galilee, and lying in the Borders of the two Tribes of (c) Zabulon and Nephthaliim: 14 that it might be fulfill'd which was spoken by Esaias the Prophet, Ch 9. 1, 2. saying thus, (namely so much of the Passage being omitted, as is Not necessary to be here mention'd.) 15 Happy shall be the Land of Zabulon and the Land of Nephthaliim, especially the City Capernaum, which shall be situated in the Borders of the said two Tribes, and more particularly (d) in or along the Common or most frequented Way or Passage of Travellers over the Sea of Galilee to the Countries lying on the other or Eastern side of the said Sea, and so beyond Jordan: Most happy shall these two Tribes or Lands be, tho' situated in the most Northern and remote Part of the Holy Land from Jerusalem, and so lying next to the Gentile Nations, and inhabited by many Gentiles as well as Israelites, whence it is peculiarly call'd Galilee of the Gentiles, to distinguish it from the more Southern parts of Galilee; Most Happy, I say, shall the People of these Parts be. 16 For as the People thereof were the First of the Israelites, (e) which sat in the Darkness of Affliction and Captivity brought upon them by the King of Assyria; so by way of Recompence of this heavy Calamity above the rest of their Brethren, it may be said of them by way of Prophecy, which by reason of the Certainty of the Events foretold frequently speaks of things to Come as

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in the 33d year of his Life is refer'd to Matt. 12. 1. compar'd with Luke 6. 1. And then the Passover in the 34th year of our Saviour's Life was nigh at hand, when He fed about 5000 with five loaves and two fishes; as we are inform'd John 6. 4. &c. Which Miraculous feeding of the said Multitude is begun to be related in the very next verse of St Matthew's Gospel, after that where this long Section III. ends, viz. Matt. 14. 15, &c. This may also be plainly seen in my Table of the Harmony &c.

(y) This may most clearly be seen in the Table last mention'd.

(z) See John 5. 1. compar'd with John 3. 24. and 5. 35.

(a) See Luke 4. 16, &c.

(b) See my Hist. Geogr. of N. T. Part 1. chap. 4. §. 7.

(c) See my Hist. Geogr. of O. T. Vol. 2. chap. 5. §. 14 and 16.

(d) The Greek Accutative *ἐν* plainly refers to the Preposition *ἐν* understood, and is consequently to be render'd, *in or along the way*, rather than *by the way*; this last Expression properly denoting that Capernaum was not *exactly* in the way spoken of, whereas it was in reality the most usual Port (if I may so speak) or Place for shipping, from the West-side to the East side of the Sea of Galilee, and so the said Way was not *by*, but rather *in or thro'* it.

(e) See 2 Kings 15. 29.

(f) The

## TEXT.

## TRANSLATION.

ὡς σκότι εἶδε φῶς μέγα, καὶ τοῖς καθι-  
μῶνις ὡς χάρα καὶ σκιὰ θανάτου, φῶς  
ἀνέτελεν αὐτοῖς. 17 Ἀπὸ τότε ἤρξατο  
ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν· Μετανοεῖτε·  
ἤγγικε γὰρ ἡ βασιλεία τῶν ὀυρανῶν.

18 Περιπατῶν δὲ ὁ Ἰησοῦς παρά τῃ  
θάλασσῃ τῆς Γαλιλαίας εἶδε δύο ἀδελ-  
φούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ  
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντες  
ἀμφίβληντρον εἰς τὴν θάλασσαν· (ἦσαν γὰρ  
ἀλιεῖς.) 19 Καὶ λέγει αὐτοῖς· Δεῦτε  
ὀπίσω με, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀν-  
θρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ  
δικτυα, ἠκολούθησαν αὐτῷ. 21 Καὶ  
πορεύσας ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελ-  
φούς, Ἰακώβον τὸν υἱὸν Ζεβεδαίου, καὶ Ἰωάν-  
νην τὸν ἀδελφὸν αὐτοῦ, ὃν τῷ πλοίῳ μετ'  
Ζεβεδαίου υἱοῦ πατρὸς αὐτῶν, κειμαρτίζον-  
τες τὰ δίκτυα αὐτῶν· καὶ ἐκάλει αὐτούς.

darkness saw great light: and  
to them which sat in the re-  
gion & shadow of death, light  
is sprung up.

17 From that time Jesus be-  
gan to preach, and to say, Re-  
pent, for the kingdom of hea-  
ven is at hand.

18 And Jesus walking by  
the sea of Galilee, saw two  
brethren, Simon, call'd Peter,  
and Andrew his brother, cast-  
ing a net into the sea; (for  
they were fishers:)

19 And he saith unto them,  
Follow me, and I will make  
you fishers of men.

20 And they straightway  
left *their* nets, and follow'd  
him.

21 And going on from  
thence, he saw other two bre-  
thren, James *the son* of Zebe-  
dee, and John his brother, in  
a ship with Zebedee their fa-  
ther, mending their nets: and  
he call'd them.

22 Οἱ

## ANNOTATIONS.

(f) The full Import of what our Saviour thus preach'd, see explain'd in the  
Paraphrase of *Matt.* 3. 2.

(g) That Jesus had long afore this made and receiv'd some as *his Disciples*, is  
evident from *John* 1. 35—ult. where we have an Account of *Andrew* and *John*  
first, and afterwards *Peter*, and then *Philip*, and last of all *Nathaniel* becoming  
the Disciples of Christ. And it is not to be doubted, but these inform'd All their  
Relations and Acquaintance with the great Truth they had discover'd and were  
convinc'd of Themselves, and thereby brought many others to be likewise  
Christ's Disciples. Particularly it is not to be doubted, but by the means of *John*  
aforemention'd as One of the Two first Disciples of Christ, his father *Zebedee*,  
and his brother *James*, and all the rest of that Family were made the Disciples  
of Christ.

(h) For tho' *Peter* and *Andrew* and *John* were become the Disciples of Christ  
at *Bethsaida*, and did *thence* attend him into *Galilee*, yet it appears from the  
Gospel-History, particularly from this place, that they were not afore his *Con-  
stant Attendants*, but follow'd their own Trade.

(i) As is related *John* 1. 35—ult.

(\*) Namely

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as already Past, that they likewise are, i. e. shall be the First of their Brethren, the Israelites or Jews, that saw, i. e. shall see the great Light of the Gospel; forasmuch as Christ shall not only begin the more Publick part of his Ministry, or the publick Preaching of the Gospel among them; but shall make choice of his Dwelling or the Place of his most constant and general Residence among them: and therefore on the same Account it may be said of the same People, to the same Purpose tho' in different words, that to them which first sat in the Region and Shadow of Death, the Light of the Gospel is also first sprung up. 17 For accordingly from that time, viz. of his Coming to dwell at Capernaum, Jesus began to preach or teach Publickly, and to say, as John the Baptist had afore, Repent, for the Kingdom of Heaven is at hand. (f)

18 And Jesus, beginning now his Preaching or Publick Teaching, thought fit to choose to himself certain (g) of his Disciples, who should for the future be his constant (h) Attendants, and so Eye-witnesses of his Miracles, as well as Ear-witnesses of his Discourses while he liv'd, and thereby should be the better qualify'd to publish both his Miracles and Doctrine thro' the World after his Death. Wherefore, as he was walking by the Sea of Galilee, he saw those two Brethren, whom he had instructed and made his Disciples (i) at Bethabara, (where and when he thereby first enter'd upon his Ministry) viz. Simon, whom Christ upon first coming to him at Bethabara call'd Peter, and Andrew his Brother, casting a Net into the Sea, (for they were Fishers:) 19 and he said unto them, Take your leave now of your Common Trade, and come, and for the future follow me as my constant Attendants; and I will make you Fishers of Men, i. e. ye shall gain and convert Men from Sin and Misery to Righteousness and Happiness. 20 And being prepar'd to obey Christ's Call by being Afore his Disciples, they straightway left their Nets, and follow'd him as his constant Attendants for the future, being very willing to be rather employ'd in so much better a Work as the Salvation of Men. 21 And going on from thence, he saw other two Brethren, James the Son of Zebedee, and John his Brother, in a ship with Zebedee their Father, mending their Nets; and he call'd them likewise to come and follow him as his (h) constant Attendants for the future. For John (i) was that other of the Two Disciples of the Baptist, who, upon the Baptist's seeing Jesus as he walk'd, and telling them that He was the Lamb of God or Christ, went to Jesus at Bethabara, and were instructed by him, and became there his Disciples. And John being thus from the very first Beginning of Christ's Ministry one of his Disciples, and so for considerably above a year, it is not to be doubted but He had inform'd his Brother James (as also his Father Zebedee) that Jesus was the Christ, and had long since brought him to Jesus, so that James also was long since a Disciple of Jesus, (and the Father Zebedee) as well as John.

11.  
Christ calls Peter  
& Andrew, James  
and John, to be  
his constant At-  
tendants.

## TEXT.

## TRANSLATION.

22 Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον ἔ-  
τ πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.

23 Καὶ περιῆγεν ὅλην τὴν Γαλι-  
λαιαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συνα-  
γωγαῖς αὐτῶν, ἔ κηρύσσων τὸ εὐαγγέ-  
λιον τῆ βασιλείας, ἔ θεραπεύων πᾶσαν  
νόσον ἔ πᾶσαν μαλακίαν ὡς τῷ λαῷ.

24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς  
ὅλην τὴν Συρίαν· καὶ προσήνε-  
γον αὐτῷ πάντες, τὸς κακῶς ἔχον-  
τας, ποικίλαις νόσοις καὶ βασάνοις  
συνεχομένους, καὶ δαμονιζομένους, καὶ  
σεληνιαζομένους, καὶ τελευτικούς·  
καὶ ἐξερέπιδεν αὐτοῦς. 25 Καὶ  
ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ

22 And they immediately  
left the ship and their father,  
and follow'd him.

23 And Jesus went about  
all Galilee, teaching in their  
synagogues, and preaching the  
gospel of the kingdom, and  
healing all manner of sickness,  
and all manner of disease a-  
mong the people.

24 And his fame went  
throughout all Syria: and they  
brought unto him all sick peo-  
ple that were taken with di-  
vers diseases and torments,  
and those which were possess'd  
with devils, and those which  
were lunatick, and those that  
had the palsey; and he heal'd  
them.

25 And there follow'd him  
great multitudes of people,  
τῆς

## PARAPHRASE.

22 And they therefore being (as well as Peter and Andrew) thus afore  
prepar'd to obey Christ's Call, immediately left the Ship and their Fa-  
ther (as readily consenting thereto, knowing full well the Divine Autho-  
rity of Jesus that call'd his Sons) and follow'd him henceforward as his  
constant Attendants. And it is to be observ'd, that hitherto St Matthew  
has related the Particulars he takes notice of, according to the due order  
of Time, wherein they succeeded one the other.

## III.

Other Particulars  
taken notice of  
by St Matthew  
out of due order of  
Time, and in or-  
der to make way  
for placing our  
Saviour's Sermon  
on the Mount in  
the Beginning of  
his Account of  
our Saviour's Mi-  
nist'ry.

23 But he do's not observe order of Time in what he relates next. For  
(as will clearly appear from my Table of the Harmony of the Go'spels) He  
not only takes no notice at all of some (k) Particulars, which should have  
been inserted here according to order of Time; but such Particulars as  
he do's take notice of and belong to this Place in due order of Time, he  
mentions not till Chap. 8. 14—17. Namely it was not till the day after  
Jesus had cur'd Peter's Wife's Mother of a Fever, that this was set about  
which St Matthew relates in this v. 23. viz. And Jesus went about all  
Galilee, teaching in their Synagogues, and preaching the Gospel or glad  
Tidings of the (l) Kingdom of the Messias or Christ foretold by Daniel,  
and now to be set up; and in order to prove his Divine Authority and  
Power, and so the Truth of what he taught, He went about, not only  
teaching,

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teaching, but also miraculously healing all manner of Sicknes, and all manner of Disease among the People. 24 And his Fame hereupon quickly went throughout not only the several Provinces of the Holy Land, but also all (m) Syria, of which the Holy Land was only a small Part: and they brought unto him all sick People, that were taken with divers Diseases and Torments, and those who were possess'd with Devils, and those who were Lunatick, and those that had the Palsy; and he heal'd them. And here again St Matthew makes a Skip, as may be seen in my Table of the Harmony of the Gospels; which he do's, that he might hasten to that most Divine Sermon of our Saviour on the Mount. For St Matthew's chief Care in penning his Gospel being (as it seems) to deliver down to Posterity an Account of our Saviour's (n) Discourses or Doctrine; He therefore judg'd it expedient, after as short an Introduction as might be, to place in the Beginning of his Account of our Saviour's Ministry the Sermon on the Mount, as being the most compleat System of Christianity, that our Saviour ever deliver'd in one Discourse. Wherefore, tho' it be certain that great Multitudes did follow our Saviour at several other times Afore as well as After the Delivery of the said Sermon; and consequently St Matthew might possibly have a general Respect to all those times: yet it is evident from Ch. 5. 1. that he has in this last verse of Ch. 4. more immediate and particular Respect to the Multitudes that were present at the Delivery of the said Sermon. And the same further appears (o) from the Gospels of St Mark and Luke, as may be seen in my Table of the Harmony of the Gospels. For which Reasons it is, that I have plac'd in the said Table several Particulars between v. 24. and 25. of this Chapter, placing there immediately before the Sermon on the Mount what St Matthew says here in v. 25. And there follow'd him on a certain time (oo) great Multitudes of People from

A N N O T A T I O N S.

(k) Namely Christ's going back into Capernaum, after that he had thus call'd Peter and Andrew &c. and there on the Sabbath-day in the Synagogue coming a Man that had an unclean Spirit; as also Christ's departing (the Morning after that Sabbath-day, and his having cur'd Peter's Wife's Mother in the Evening thereof) into a Solitary Place, and there praying &c. afore he went to preach about all Galilee &c.

(l) See the Paraphrase on Matt. 3. 2.

(m) See my Hist. Geogr. of N. T. Part 1. chap. 1. §. 13. and of O. T. Vol. 1. chap. 3. sect. 3. §. 4.

(n) Accordingly St Matthew gives us the fullest Account of our Saviour's Discourses, during the Time of our Saviour's Ministry, which he takes notice of, and during (at least) his Stay in Galilee after his beginning the more Publick Part of his Ministry.

(o) Namely by comparing the Parallel places of St Mark and Luke set over against this v. 25. of Matt. 4. in my said Table.

(oo) The Learned Bishop of Worcester refers the Fulfilling of that famous Prophecy of Jacob Gen. 49. 10. to the Gathering of the People after Jesus here taken notice of by St Matthew. For the Scepter was then departed from Judah, i. e.

## T E X T.

## TRANSLATION.

τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ  
Ιερουσαλὺμων καὶ Ιουδαίας, καὶ πέραν  
τῆς Ἰορδάνου.

Κεφ. ε'. Ἰδὼν δὲ τῆς ὄχλους ἀνέβη  
εἰς τὸ ὄρος· καὶ καθίσαντες αὐτὸν, προσήλ-  
θοι αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 Καὶ ἀνοί-  
ξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοῖς,  
λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι·  
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν ὑρανῶν.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐ-  
τοῖς ὀφείλουται ἡ κληρονομία. 5 Μακάριοι οἱ  
πραεῖς· ὅτι αὐτοῖς κληρονομήσουσι τὴν γῆν.

6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες·  
ὅτι αὐτοῖς χορηγήσουσι τὰ δίκαια.

7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοῖς  
ἐλεηθήσονται. 8 Μακάριοι οἱ καθαροὶ  
τῇ καρδίᾳ· ὅτι αὐτοῖς τὸν Θεὸν ὄψονται.

from Galilee, and from Deca-  
polis, and from Jerusalem, and  
from Judea, and from beyond  
Jordan.

## Chap. V.

And seeing the multitudes,  
he went up into a mountain :  
and when he was set, his disci-  
ples came unto him.

2 And he open'd his mouth,  
and taught them, saying,

3 Blessed are the poor in  
spirit : for theirs is the king-  
dom of heaven.

4 Blessed are they that  
mourn : for they shall be com-  
forted.

5 Blessed are the meek : for  
they shall inherit the earth.

6 Blessed are they which do  
hunger and thirst after righte-  
ousness : for they shall be fill'd.

7 Blessed are the merciful :  
for they shall obtain mercy.

8 Blessed are the pure in  
heart : for they shall see God.

9 Μακά-

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from (p) Galilee, and from (p) Decapolis, and from Jerusalem, and from  
other Cities and Places of the Province of the Holy Land properly call'd  
(p) Judea, and from (p) beyond Jordan.

S E C T. III. N<sup>o</sup> 2.

Containing our Saviour's most Divine Sermon on the Mount,  
which takes up Chap. V, VI and VII.

I.  
The Introdu-  
ction.

Chap. V. And seeing the Multitudes mention'd in the Verse imme-  
diately foregoing, viz. the last verse of Chap. 4. He, i. e. Christ went up  
into a Mountain : and when He was set so as to be best heard, his Disci-  
ples came nearest unto him, the Rest of the Multitudes standing behind  
them, and so as that they might hear also, as many as were desirous so  
to do. 2 And he open'd his Mouth, i. e. spoke with the louder voice, that  
he might be heard the better, and taught them All, but more particularly  
directing his Discourse to his Disciples, and saying :

3 Blessed.



PARAPHRASE

3 Blessed are the Poor in Spirit, *i. e.* such as have a true sense of their Spiritual Wants or Inability of themselves to All that is Good; and who consequently out of such a sense are truly Humble and Lowly in Mind: for theirs is the Kingdom of Heaven, *i. e.* they are duly qualify'd to become Members of the Church of God or Kingdom of Grace here, and of the Kingdom of Glory hereafter. 4 Blessed are they that Mourn, *i. e.* are affected with a true Godly sorrow, as for their own Sins, so also for the Sins of others, and the distressed State of the Church arising from the Wickedness of Men: for they shall be comforted with such a Measure of the inward Comfort of the H. Spirit here in this Life, as God sees fit for them, and with fulness of Comfort for ever in the Life to come. 5 Blessed are the Meek, *i. e.* such as are of a gentle and quiet Temper, not apt to give Themselves any Offence to Others, and patiently bearing with any Offence given Themselves by Others: for they shall inherit the Earth, *i. e.* shall reap this Advantage by such their meek Temper, viz. as thereby generally to live in the Quiet and Comfortable Enjoyment of their Estates in this World by the peculiar Providence of God; or at least shall have an Inheritance in that New Earth, wherein Righteousness shall dwell, 2 Pet. 3. 13. and which is more largely describ'd Revel. 21 and 22. 6 Blessed are they which do hunger and thirst after Righteousness, *i. e.* do as eagerly desire to be truly and perfectly Righteous or Pious, as Men, when they are hungry and thirsty, do desire Meat and Drink: for they shall have such a Measure of God's Grace here, as to make them truly or sincerely Righteous in this Life; and whereas this Life is at the best but a State of Imperfection, so as we can never arrive to a perfect State of Righteousness therein, This by the just Judgment of God being reserv'd (since the Fall of Adam) for one Part of our Reward and Happiness in the Life to come; They shall accordingly then be Fill'd, *i. e.* made perfectly Righteous for ever. 7 Blessed are the Merciful: for they shall obtain Mercy at God's hand, as others have obtain'd Mercy at Their hands. 8 Blessed are the Pure in Heart, *i. e.* such as are free from all Hypocrisy, and all such Sins as are more peculiarly Styl'd in Scripture Sins of Uncleanness or Filthiness, whether of Flesh or Spirit: for, as a peculiar Reward of this their Purity in Heart, they shall see God, *i. e.* shall be bless'd

II.  
The eight Beatitudes or Blessings more particularly belonging to so many special Qualifications of the true Disciples of Christ.

ANNOTATIONS

the Judgment of Life and Death was then wholly taken from them, there being now no such Judge among them; and consequently no *שופט*; *i. e.* no Clerk that with his stylus us'd to write the Judge's Sentence between his feet. Wherefore according to that Prophecy, now the *Shilo*, *i. e.* Messiah was come. The Power of Life and Death was in the Sanhedrin in Herod's time, when he would not put his own Sons to death but by their Sentence. And this Power was continu'd in the Sanhedrin by the Romans, till within forty years before the Destruction of Jerusalem, as the Jews may see in both their *Talmuds* abundantly prov'd. That before Christ's death it was taken away, we see in *John* 18. 31.

(p) Concerning all these Provinces see my Hist. Geogr. of N. T. Part. 1. ch. 1. §. 4, 7, 11 and 12.

(q) *Ephes.*

## THE

## TRANSLATION.

9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. 10 Μακάριοι οἱ διδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα κατ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 Χαίrete καὶ ἀγαλλιᾶσθε· ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐστὶ τοῖς ὑερανοῖς· ὅπως ᾗ ἐδίωξαν τὸν πατέρα υἱοῦ ἀνθρώπου.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ὅπως πίνει ἀλιοθήσεια; εἰς ὅσδεν ἰσχύει εἶναι μὴ βληθῆναι ἔξω, καὶ καταπαλεῖσθαι ὑπὸ πᾶν αἰνρώπῳ.

14 Ὑμεῖς ἐστε τὸ φῶς τῷ κόσμῳ· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους καμμένη. 15 Οὐδὲ κείσεται λύχνον, ἢ πρὸς τὸν αὐτὸν ὑπὸ τῷ μόδιον, ἀλλ' ὅτι ὅταν

9 Blessed are the peace-makers: for they shall be call'd the children of God.

10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his favour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is set on on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and

λυχνίας,

## PARAPHRASE.

blest'd with greater and clearer Manifestations of God and his Truth in this Life; and with a nearer Access to and clearer Intuition of his Glory in the Life to come. 9 Blessed are the Peace-makers, such as bring of a Peaceable and Religious Temper Themselves, do all they can to promote Peace among others: for they shall be call'd or esteem'd in a peculiar manner the Sons of God, as imitating herein the Divine Perfections of the God of Peace, and so resembling also in a peculiar manner the Only begotten Son of the Father, call'd in the most proper sense the Son of God, who was (9) our Peace, and came and preach'd Peace both to them that were Afar off, and to them that were Nigh. 10 Blessed are they which are persecuted for Righteousness sake, i. e. for professing and adhering

## P A R A P H R A S E.

to the true Religion of God: for (r) theirs is the Kingdom of Heaven.

11 Wherefore to apply this last Blessing to you who are my Disciples, and who are to expect Persecutions as your Lot; you may rest assur'd, that blessed are ye, when Men shall revile you, and persecute you, and shall say all manner of Evil against you, if so be they do this (s) Falsly or without any just Occasion given them by you on your own Account, and only for my sake, or because you are my Disciples or Ministers, and profess and adhere to and endeavour to propagate the true Religion, which I teach you from God. 12 Rejoyce, and be exceeding glad at such Ill usage: for more than ordinarily great is that your Reward which is reserv'd for you in Heaven. And you have the less Reason to be discourag'd at such Persecutions, for as much as you well know that so persecuted they, i.e. Wicked Men the Prophets who were before you, and whom you now believe to be most amply rewarded by God for such their Sufferings.

13 Having thus in the first place, by setting before you the foremention'd Blessings, set before you the great Encouragements there are for to be so Qualify'd as I require of my Disciples to be; I proceed next to set before you more particularly the several Parts of your Duty as my Disciples. Ye are then to know, that ye are design'd by me to be as it were the Salt of the Earth. Namely as it is the Property and Use of Salt to preserve things from Corruption, and to give them a Savoury taste; so you are by your good Lives and Doctrine to preserve and reclaim Men from corruption of Manners, and to teach them how to live Acceptably unto God. But as if the Salt has lost its Savour, it may be well ask'd, Where-with shall it be salted? as implying that there is Nothing which can recover it to its former Savour and Usefulness; but it is thenceforth good for nothing, but to be cast out of doors, and to be troden under foot of Men: So in like manner, if ye my Disciples are not so influenc'd by what I do and teach, as to Act agreeably thereto by living Holy Lives yourselves, and promoting Holiness in others as much as in you lies; there is No other Means left, which can have a Greater Influence on you in order to make you discharge your Duty; but ye will become the most Useless and Worst of Men in the sight of God, and will be dealt with by Him as such.

14 Again, your Duty may be illustrated by other familiar Instances or Similitudes. Ye are design'd by me to be as it were the Light of the World, shewing Men by your Doctrine and Example the True Way wherein they should walk so as to be accepted by God. And as a City that is set on an Hill cannot be hid, so as not to be seen or taken Notice of by Passers by; so the Christian Church is design'd by me to be a Society of Men, which shall be render'd most Conspicuous, and on many Accounts shall be taken most diligent Notice of by the Rest of Mankind. 15 Neither do Men light a Candle, and put it under a Bushel, but on a Can-

III.

The Duty of Christians to benefit others both by their Instructions and Examples.

IV.

The same farther illustrated.

(q) Ephef. 2. 14.—17. (\*) See the Paraph. on v. 3. (s) Compare 1 Pet. 4. 14, &c.

## T E X T.

## TRANSLATION.

λυχίαν, ἡ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

16 Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, ἡ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς ὕδροις.

17 Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸ νόμον, ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

18 Ἀμὲν λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ ὕδρως ἡ ἡγία, ἵνα πάντα ἐν ἡμῇ κεφαλή ἡμῶν παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 Ὁς ἐὰν ἔνι λύσῃ μίαν τὴν ἐντολῶν τούτων τὴν ἐλαχίστην, ἡ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν ὑμῶν. ὅς δ' ἂν ποιήσῃ ἡ διδάξῃ, ἕως μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν ὑμῶν.

20 Λέγω ὑμῖν, ὅτι ἐὰν μὴ φεισέσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων ἡ φαρισαίων, ἡ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν ὑμῶν.

it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.

18 Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be call'd the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be call'd great in the kingdom of heaven.

20 For I say unto you, Except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ηὐχόμενοι,

## P A R A P H R A S E.

destick; and it gives Light unto all that are in the House: *Agreeably whereto, since ye are design'd by Me as so many Canales to them among whom ye live; ye ought not to go about to hide your Light from others, supposing the Divine Providence puts it in your Power so to do.* 16 Wherefore since in many Cases the Divine Providence shall put it out of your Power to hide your selves; and when it is in your Power to hide your selves, yet ye ought not to hide your Light from others; *What remains to be done by you, but that you be Carefull in all Circumstances to let your Light so shine before Men, that they may see your good Works whether of Teaching or Living, and, being thereby converted to Christianity, may glorify*

P A R A P H R A S E.

glorify God, who thro' Me is in a special manner your Father which is in Heaven, namely for making you the happy Instruments of their Conversion.

17 And as Christianity thus obliges you to promote the Salvation of all others, as much as in you lies; so think not that I am come to destroy, or free you from the Obligation of performing your selves any moral Duty contain'd and enforc'd in the Law or the Prophets: I am not come to destroy thus, but to fulfill the Law and the Prophets; namely, by Fully performing whatever was Typify'd of Me by the Rites and Ceremonies of the Law, and whatever was Foretold of Me either in the Law or Prophets; and also by Fully giving you the true Sense and Spiritual Import of the Moral Precepts contain'd and obscurely deliver'd in the Law and the Prophets; and lastly by Fully compleating what was Imperfect, or Raising your Duty to the highest Degree that human Nature is capable of, in such Circumstances where a lower Degree of Obedience was indulg'd you under the Law, by reason of the Hardness of your Hearts. 18 Verily I say unto you, Till Heaven and Earth pass away, i. e. as long as the World endures, one Jot or one Tittle shall in no wise pass away from the Law or Prophets, till All therein contain'd be fulfill'd in one of the Senses aforementioned, according as the Nature of the thing requires it should be fulfill'd. 19 Whosoever therefore shall break One of these least, viz. moral Commandments in the Law and Prophets, Wilfully and out of a settled wrong Principle, and, agreeably to such his wrong Principle, shall teach other Men to do so likewise, He shall be call'd the Least in the Kingdom of Heaven, i. e. He shall by me be esteem'd no true Disciple of Mine; no true Subject of my Kingdom of Grace here, and consequently shall have no Share in my Kingdom of Glory hereafter. But whosoever shall do or practise all the moral Precepts in the Law and Prophets, and teach others also that it is their Duty to do them All likewise, the same shall be call'd Great in the Kingdom of Heaven, i. e. He shall be esteem'd by me a true Christian, or a true Subject of my Kingdom of Grace here, and shall accordingly be amply rewarded in my Kingdom of Glory hereafter. 20 For I say unto you, that ye are altogether mistaken, if by becoming my Disciples ye think to have your Duty made easier to you, by my Freeing you from the Observance of any of the Moral (as well as Ceremonial) Precepts: On the contrary know, that except your Righteousness, by being sincere and inward in the Heart as well as in outward Actions, and also by being Universal or having Respect unto All God's Commands, shall exceed the Righteousness of the Scribes and Pharisees, which generally consists only or chiefly in the outward Performance, and in the Observance of Rites and Ceremonies, and of some few moral Precepts which they like best; and who not only content themselves with such a partial and unsincere Righteousness, but teach others to do the like: ye shall in no wise enter into the Kingdom of Heaven,

V. 18. † *†* is not read in most MSS, nor in the Ethlop. and Arab. Versions.

G

i. e. nei.

v.  
Christ came not  
to destroy, but to  
fulfill the Law &  
the Prophets.

## TEXT.

## TRANSLATION.

21 Ηκούσατε, ὅτι ἐρρήθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δὲ ἀν φονεύσῃ, ἔνοχος ἔσται τῇ κείσῃ. 22 Εγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ἔρχιζόμενος πρὸ ἀδελφῶν αὐτοῦ εἰπὼν, ἔνοχος ἔσται τῇ κείσῃ· ὃς δὲ ἀν εἴπῃ πρὸ ἀδελφῶν αὐτοῦ ῥακαί, ἔνοχος ἔσται πρὸ συναγωγῆς· ὃς δὲ ἀν εἴπῃ μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 Εὰν οὖν ὁ προσφέρῃς τὸ δῶ-  
ρον σου ὅτι τὸ θυσιάζειν, καὶ κ

21 Ye have heard, that it was said \*to them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the Judgment.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there

μνησθῇς

## PARAPHRASE.

i. e. neither be true Members of my Church or Kingdom of Grace here, nor of the Kingdom of Glory hereafter.

VI.  
The First Instance of Christ's coming to fulfill the Law and the Prophets.

21 I proceed now to exemplify by some Instances, that I am not come to Destroy, but to Fulfill the Law, viz. by teaching you the full Import of some of its Moral Precepts, and so raising your Duty to the highest Degree of Observing the said Precepts that human Nature is here capable of; and thereby, lastly, shewing, How in such respects your Righteousness must exceed That of the Scribes and Pharisees. Whereas then ye have heard, that it was said or commanded in the Law to them of Old time, i. e. to those your Ancestors who liv'd and were present at the Delivery of the Law, Thou shalt not Kill, Exod. 20. 13. and in other places, viz. Exod. 21. 12. Lev. 24. 17. there is further the Penalty of Death denounc'd against such as Kill, tho' not in these very words, yet to this effect, viz. whosoever shall Kill another, shall be in danger of, or liable to the Punishment of Death, to which he shall be adjudg'd by the Judgment or Sentence of the Lesser Sanhedrim or Court of Justice; to whose Cognizance Cases of Life and Death did belong, except in some few greater Instances: Whereas, I say, in the foremention'd Texts, Killing or Actual Murder is only express'd; thence the Scribes and Pharisees falsely think and teach, that as long as any one do's not Kill, or actually commit Murder, so long he is not guilty of Breaking the sixth Commandment of the Decalogue, nor liable to the Cognizance or Judgment of the Lesser Sanhedrim or Court, nor consequently to Death. 22 But I say unto you, That by the sixth Commandment was intended by God to be forbidden, not only Killing or actual Murder, but also all Tendency thereto, viz. Vehement Anger, especially without a just

PARAPHRASE.

*just Cause, Despising or Deriding, Slandering and Reviling others, and the like. And therefore know ye and remember, that* Whosoever is Angry (as the word is more properly taken to denote some Great Degree or Vehemence of Displeasure or Anger largely so call'd) with his Brother, i. e. *Any other,* (forasmuch as I require you to look on, and deal with All others, as your Brethren at large) and especially if he be thus Angry (t) without a Cause, He, without Repentance, shall be in danger of, or liable to such a Punishment in the other World by God, as shall be proportionable to the Severity of the (u) Judgment or Punishment of Death, which is by the Law to be inflicted on actual Murderers: And whosoever shall out of such vehement Anger, and consequently out of meer hateful Contempt and Derision, say to his Brother, i. e. to *Any other, Raca, i. e. Empty Skull, or any other Expression of Contempt and Derision, He, without Repentance,* shall be in danger of, or liable to a severer Punishment in the other World, viz. to such a Punishment as shall be proportionable to the severer Punishments that were wont to be inflicted by the Greater Sanhedrim, i. e. Council or Court of the Jews on the greatest Offenders: And lastly, whosoever out of such vehement Anger aforesaid, and consequently out of meer Malice and Hatred, and only with spiteful Intention of Slandring and Reviling, shall say to another, Thou (w) Fool, or any other Slandering and Reviling Expression, He shall be in danger of, or liable, without Repentance, to some severest Punishment in the other World, answering to the burning Persons alive in the Fire, (such as was the burning of Children to the Idol Moloch in the Valley of (x) Hinnom) i. e. in short such an One, without special Repentance for the said Crime, shall be liable to some greatest Degree of Torment in Hell-fire. 23 Therefore if thou bring thy Gift to the Altar, and there remembrest

ANNOTATIONS.

(t) It is observable, that *ὀργισθῆναι* is not read in the Vatican MS, and that St Augustin long since remark'd, that it was wanting in the Greek Copies in general; as it is also in Ethiop. Arab. and Vulg. Latin Versions. Howsoever I have retain'd it, because it was read by *Justin Martyr*, and also is read in the very Ancient Cambridge MS of *Beza*, and in the Syr. and Coprick Versions.

(u) The word *κρίσις*, here render'd by our Translators *Judgment*, may denote likewise a Court of Justice. And there being mention made in the next Clauses of the *συνεδριον*, i. e. *Sanhedrim*, which is render'd by our Translators *the Council*, and was certainly a Court of Justice among the Jews; hence it is very probable, that by *κρίσις* and *συνεδριον* here mention'd, our Saviour did intend to denote the Greater and Lesser, or Higher and Lower Sanhedrim or Courts of Justice in the Jewish State. And forasmuch as our Saviour here evidently uses an *Ascending Climax*, as to the Punishment refer'd to; hence it will follow, that by *κρίσις* is reasonably to be understood the lesser or lower Sanhedrim, by *συνεδριον*, the greater or higher Sanhedrim.

(w) That the Expression of Fool or Raca may be Lawfully us'd by way of just and charitable Rebuke, is abundantly evident from Scripture, or the Practice of our Saviour himself and his Apostles.

(x) The word *χενν* is not improperly thought to be made up of two Hebrew or Oriental words, which denote the Valley of Hinnom. See 2 Kings 23. 10.

## TEXT.

## TRANSLATION.

μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει π  
 χτή σου. 24 Αφες ἐκεῖ τὸ δῶρόν σου  
 ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε,  
 πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου,  
 καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.  
 25 Ἰαθὶ εὐνοῶν τῷ ἀντίδικῳ σου ταχέ,  
 ἕως ὅτε εἰς τὴν ὁδὸν μετ' αὐτοῦ. μή-  
 ποτέ σε πῤαδῶ ὁ ἀντίδικος τῷ κριτῇ,  
 καὶ ὁ κριτὴς σε πῤαδῶ τῷ ὑπηρετῇ, καὶ  
 εἰς φυλακὴν βληθῇς. 26 Ἀμὲν,  
 λέγω σοι, οὐ μὴ ἔξέλθῃς ἐκεῖθεν ἕως  
 ἀν' ἀποδοῦς τὸ ἕστατον κοδράντιον.

27 Ἠκούσατε ὅτι ἐρρέθη ἡ τοῖς ἀρ-  
 χαίοις. Οὐ μοιχεύσεις. 28 Εγὼ δὲ  
 λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖ-  
 κα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἡδη  
 ἐμοίχθυσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

remembrest that thy brother  
 hath \*any thing against thee;

24 Leave there thy gift be-  
 fore the altar, and go thy way,  
 first be reconcil'd to thy bro-  
 ther, and then come and offer  
 thy gift.

25 Agree with thine adver-  
 sary quickly, whilst thou art  
 in the way with him: lest at  
 any time the adversary deliver  
 thee to the judge, and the judge  
 deliver thee to the officer, and  
 thou be cast into prison.

26 Verily, I say unto thee,  
 Thou shalt by no means come  
 out thence, till thou hast paid  
 the uttermost farthing.

27 Ye have heard that it was  
 said\* to them of old time, Thou  
 shalt not commit adultery.

28 But I say unto you, That  
 whosoever looketh on a wo-  
 man to lust after her, hath com-  
 mitted adultery with her al-  
 ready in his heart.

29 Εἰ

## PARAPHRASE.

remembrest that thy Brother, *i. e.* Any other has any thing against thee,  
*i. e.* has receiv'd any Injury or Offence from Thee, for which he may be  
 justly displeas'd with thee; 24 Leave there thy Gift before the Altar,  
 and go thy way, and first do what in thee lies in Reason or Duty in order  
 to be reconcil'd to thy said Brother, and then come and offer thy Gift,  
 with a well-grounded Hope (at least in this respect) that thou shalt be  
 accepted by God: Otherwise it is in vain to hope for Acceptance at God's  
 hands, whatever the Scribes and Pharisees shall do and teach to the con-  
 trary. And as you are carefully to observe this Rule of mine concerning Re-  
 conciliation, in the manner here literally express'd, for the time that the  
 Legal Dispensation or Service of the Temple shall continue, and ye shall  
 attend it: So from hence you may easily infer, what will be your Duty  
 to do in the like Case, when the Christian Dispensation and Service shall  
 wholly take place; Namely that you ought to use your sincere Endeavours  
 to be Reconcil'd to Any one that you have given just Offence to, before  
 you



## P A R A P H R A S E X P L A I N I N G

you presume to come to the Holy Sacrament of the Lord's Supper; and even before you so much as Pray to God either Privately or Publickly; if you have Time and Opportunity to use such Endeavours of Reconciliation; or if you have not, sincerely to purpose to lay hold of the first Opportunity you shall have to endeavour a Reconciliation; and to act accordingly. 25 And to enforce this Duty of Reconciliation the stronger upon you; and to make you more clearly see the Reasonableness of it, I shall farther illustrate it with a familiar Instance. Whosoever thou art then (supposing that One, whom thou hast made thine Adversary by some Injury done unto him, be about to have thee before the Judge or Magistrate,) Thou wilt readily acknowledge This to be the best Advice that can be given thee in such a Case; namely, to Agree with thine Adversary quickly, whilst thou art in the way with him going to the Judge; lest at any such time; for want of making up Matters thus in the way, at length being come to the Judge, the Adversary deliver thee to the Judge, and the Judge, upon bearing the Cause and finding thee Guilty, deliver thee to the Officer, and thou be cast into Prison. 26 Verily I say unto thee, and thou canst not well be ignorant of the Truth of it, as being what hath so commonly happen'd to Others in the like case, viz. that being thus cast once into Prison, Thou shalt by no means be suffer'd to come out thence, till thou hast paid the uttermost Farthing that was requisite to be paid, in order to make full Satisfaction for the Injury done by Thee. In like manner, it is most advisable for thee to make Reconciliation with Any one that thou hast offended, without delay, and whilst thou art yet in the Way to the other World, where God shall be thy Judge; lest by having an End put to thy Life here sooner than thou didst expect, thou shouldst be took out of this World and call'd to the Judgment of God, before thou hast made Reconciliation: For then the Time will be past for making it, and there will remain nothing but endless Punishment for such a wilfull Neglect of so great a Duty.

27 I proceed next to exemplify, how I am come to Fulfill the Law by teaching you the full Import of it, in relation to the seventh Commandment. Ye have heard that it was said to them of old time, Thou shalt not commit Adultery: whence the Scribes and Pharisees infer and teach, that only the Act of Adultery is forbidden by this Commandment. 28 But I say unto you, that whosoever only looks on a Woman to lust after her, i. e. so as to entertain any unchast Desires or Intentions toward her, has committed Adultery with her already in his Heart, and consequently in the sight of God, who chiefly regards the Heart, and will pu-

VII.  
The Second Instance of Christ's coming to fulfill the Law &c.

## A N N O T A T I O N S .

V. 27. † This *exemplification* is not read in Cant. nor very many other MSS. nor in Syr. Arab. Ethiop. Cop. Versions; however I have retain'd it, because it is read in the Old Vulg. Latin or Ital. Version, the most Anc. of the Vers. and by Irenæus.

## TEXT.

## TRANSLATION.

29 Εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς  
σκανδαλίζῃ σε, ἔξελε αὐτόν, καὶ βάλε  
ὑπὸ τοῦ ποδός σου· συμφέρει γάρ σοι, ἵνα ἅπο-  
λησῃς ἓν τῶν μελῶν σου, καὶ μὴ ὅλον  
τὸ σῶμα σου ἵ ἀπέλθῃ εἰς γέενναν.

30 Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδα-  
λίζῃ σε, ἐκκοψαι αὐτήν, καὶ βάλε ὑπὸ  
τοῦ ποδός σου· συμφέρει γάρ σοι ἵνα ἅποληται  
ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶ-  
μα σου ἵ ἀπέλθῃ εἰς γέενναν.

31 Εἰρήνη δὲ ἡ ἀνὴρ ἅπολύ-  
σῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ  
ἁπογραφήν.

32 Εγὼ δὲ λέγω ὑ-  
μῖν, ὅτι ὁ ἀνὴρ ἅπολύσῃ τὴν γυναῖ-  
κα αὐτοῦ, παρεκτὸς λόγου πορνείας  
ποῖς αὐτήν ἵ μοιχευθῇ, καὶ ὁς  
ἐστὶν ἅπολελυμένη γάμῳ, μὴ  
ῥάται.

29 And if thy right eye  
\*make thee to offend, pluck it  
out, and cast it from thee: for  
it is profitable for thee that one  
of thy members should perish,  
and not that thy whole body  
should \*go into hell.

30 And if thy right hand  
\*make thee to offend, cut it off,  
and cast it from thee: for it is  
profitable for thee that one of  
thy members should perish, and  
not that thy whole body should  
\*go into hell.

31 It hath been said, Who-  
soever shall put away his wife,  
let him give her a writing of  
divorcement.

32 But I say unto you, That  
whosoever shall put away his  
wife, \*except for the cause of  
fornication, causeth her to  
\*have committed adultery: and  
whosoever shall marry her that  
is divorc'd, committeth adul-  
tery.

33 Πάλιν

## ANNOTATIONS.

V. 29 and 30. † So it is read, and not βλάθῃ in Cant. MS. which is of the  
earliest Antiquity, and also in Vulg. and Arab. Versions, and some other places.  
In short, Since there is an obvious Reason for turning ἀπώλησιν into βλάθῃ, as  
seeming a more proper way of speaking, but no Reason for turning βλάθῃ into  
ἀπώλησιν, therefore it is scarcely to be doubted but ἀπώλησιν was the true Original  
Greek Reading.

V. 31. † ὅτι is not read in the Best Copies.

(n) So the Sense requires, that σκανδαλίζῃ should be understood here; and this  
Reading is accordingly taken notice of by our Translators in the Margin, tho'  
they made an ill choice in preferring the Common Acceptation of this Verb,  
wherein it signifies to offend, whereas according to the Hellenistical use it may  
and very well be understood to signify, to cause or make to offend, as answering  
to the Hiphil Conjugation of the Hebrews. Thus ἀνατίθειν v. 45. of this Chapter  
is necessarily to be render'd, not rises, but makes to rise.

V. 32. † Before I ever consulted the Various Readings, I was of Opinion  
that the true Sense of our Bl. Saviour was not given us in the Common Greek,  
nor consequently in our Translation thereof. For according to both these, the  
Charge of committing Adultery upon or by means of the Divorce is laid only to  
the

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nish such an One as a Breaker of the seventh Commandment, as much as if he Actually compleated the Sin; since not his Will was wanting thereto, but only Opportunity. 29 And, forasmuch as the Observance of this seventh Commandment (and so of others) in that more exalted Sense, wherein I have explain'd it in the foregoing Verse, may seem very difficult to be practis'd, like plucking out a right Eye, or cutting off a right Hand; therefore to excite you however to the Practice of these necessary Duties, I add further, that if thy right Eye (y) make thee to offend or sin against God, it is advisable for thee to pluck it out, and cast it from thee: forasmuch as it is profitable for thee, that One of thy Members should perish, and not (i. e. it is better for thee, that One Member should perish, than) that thy Whole Body should go or be cast into Hell. 30 And in like manner, if thy right Hand make thee to offend, it is advisable for thee to cut it off, and cast it from thee: for it is profitable for thee that One of thy Members should perish, and not that thy Whole Body should go or be cast into Hell.

31 A third Instance, wherein I shall exemplify, how I come to fulfill the Law, namely by Compleating what was Imperfect in it, and Raising the Morality and Piety of my Disciples to the highest Degree that humane Nature is capable of, shall be this: It has been said in the Law, Deut.

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A Third Instance  
of Christ's com-  
ing to fulfill the  
Law &c.

24. 1. Whosoever shall put away his Wife, let him give her a Writing containing an Account and the prescrib'd Form of Divorcement; whereby the Law did indeed permit a Man thus to divorce or put away his Wife in many Cases. 32 But I say unto you, that from the Beginning it was not so (Chap. 19. 8.) i. e. This was not according to the Original Design of God in making Mankind Male and Female, as appears from Gen. 2. 24. and this was permitted in the Law of Moses, only because of the Hardness of your Hearts (Chap. 19. 8.) namely to prevent your running into greater Evils. Wherefore under the Christian Oeconomy, or Institution whosoever shall put away his Wife, except for the Cause of Fornication, in general so call'd, i. e. for being Unfaithful to his Bed, do's thereby render his and her Case to be such in Effect, as if they had never been marry'd one to the other, and consequently thereby causeth her to have in effect done no other all the while they consorted together, than committed Adultery with him, and so renders himself also guilty all that while of committing Adultery with her: and whosoever shall marry her that is thus divorc'd, commits Adultery.

33 Again,

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the Wife that is divorc'd, and the Husband is charg'd only with making her to commit Adultery; whence All the Expositors and Commentators that I have taken notice of, refer what is here said in this Clause to what should happen after such a Divorce. But now since our Saviour supposes the Wife to be divorc'd unwillingly as well as unreasonably, therefore Reason makes one to expect that our Saviour should lay a much Heavier Charge or Blame on the Husband

TEXT.

TRANSLATION.

33 Πάλιν ἠκούσατε, ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ὀπιορκήσεις, ὅπως δὲ πρὸ Κυρίου τὰς ὀρκους σου.

34 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ὅστις τοῦ Θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῷ ποδῶν αὐτοῦ· μήτε ἐς Ἱερουσόλυμα, ὅτι πόλις ὅστις τοῦ μεγάλου βασιλέως.

36 Μήτε ἐν τῇ κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκῶν ἢ μέλαιναν ποιῆσαι. 37 Ἐστὼ δὲ ὁ λόγος ὑμῶν, Ναί, ναί· Οὐδ', οὐ· τὸ δὲ πλεονάζον τούτων, ἐκ τῆς πονηρίας ἐστίν.

38 Ἡκούσατε, ὅτι ἐρρέθη· Ὁφθαλμοῖς ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντι ἀντὶ ὀδόντος. 39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε

33 Again, ye have heard that it hath been said \* to them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footstool: \* nor by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil: but whoso-

βλάπτῃ

ANNOTATIONS.

band than the Wife on account of such a Divorce; and consequently should in this clause shew, how by means of such a Divorce the Husband is guilty of committing Adultery HIMSELF, as well as making his Wife to do so. And accordingly as soon as I consulted Dr Mill's Various Readings on this place, I found that according to Cant. MS. (i.e. the most Ancient MS. that has this Text, and which was formerly Beza's, and is now at Cambridge) and also according to Origen and Chrysostom, the true Reading in the Greek is not *μοιχεύω* but *μοιχεύουσαν*, which last entirely answers to that Sense which Reason suggested to me was the true sense of our Saviour in this place. For *μοιχεύουσαν* being an Indefinite, and not the Present, as *μοιχεύω*, hence makes her *μοιχεύουσαν* may be very properly understood of what had pass'd between the said Husband and Wife before such a Divorce: Namely, that by such a Divorce the said Husband made himself guilty of HAVING liv'd in the continu'd Commission of Adultery All the while he liv'd and us'd his said Wife before the said Divorce; which do's plainly set forth the greatness of the Husband's Sin in so Divorcing his Wife. Besides, it is obvious how *μοιχεύω* came to be writ instead of *μοιχεύουσαν*, namely, by reason of *μοιχεύω* being mention'd in the last Clause of this Verse.

(x) See Exod. 20. 7. Lev. 19. 12. Deut. 23. 13.

(a) See

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33 Again, a fourth Instance of my Coming to fulfill the Law, by giving you the full and more exalted Meaning of it, shall be with relation to the Third Commandment of the Decalogue. Ye have heard that it has been said, or commanded in the Law, (z) to them of old time, Thou shalt not Forswear thy self, but shalt perform (as being by thy Swearing bound unto the Lord so to do) whatever thou hast engag'd by thine Oaths to perform. Whence it is wrongly inferr'd by the Scribes and Pharisees that only Forswearing is forbid by the Law; and that one may, without any Breach of the Law, use Common Swearing, i. e. Swearing in Common matters, especially if it be not by one of the more sacred Names of God, but by some other Form, as by Heaven, or by the Earth, &c. 34 But I say, unto you, who will be my true Disciples, Swear not at all in Common Discourse or matters, not so much as by the lesser Forms of Swearing hitherto us'd: namely, neither by Heaven, for it is represented in (a) Scripture as God's Throne; and consequently to swear thereby can in reason be understood no other, than to swear in effect by God himself: 35 Nor by the Earth, for it is likewise represented in (a) Scripture as his Footstool; and consequently to swear thereby is in like manner to swear by God himself: nor by Jerusalem, for it is represented also in (b) Scripture as the City of the great King or God; and therefore to swear thereby is also to swear by God himself. 36 Neither shalt thou swear by thy Head, because thou canst not make one Hair thereof white or black; whence it appears that it stands likewise related to God as thy Creator; and therefore to swear by It or any other Created thing, is likewise in effect no other than to swear by God himself the Creator. 37 But let your Communication or common Conversation be Yea, yea; Nay, nay, i. e. only bare Affirmations or Denials, at most only Repeated by way of more strongly affirming or denying: for whatsoever Expression us'd by you in common Discourse is more than these, cometh of some Evil Cause, or of the Evil One, i. e. the Devil.

IX.  
A Fourth Instance  
of Christ's coming  
to fulfill the  
Law &c.

38 The fifth Instance of my Coming to fulfill the Law, by Completing what was Imperfect in it, and Raising the Morality of Men to the highest Degree they are capable of, shall be this: Ye have heard that it has been said in the (c) Law, That a Man shall hse an Eye of his Own for an Eye that he has made any other lose, and a Tooth of his Own for a Tooth of Anothers; if so be the Party injur'd do's require Retaliation to be thus made, and will not forgive the Injury, nor take any valuable Consideration in lieu of the Retaliation. 39 But I say unto you, that ye resist not, in this manner, Evil, or One that do's you Evil, i. e. that ye do not seek or insist to have any Evil offer'd you, or any One that offers you Evil,

X  
The Fifth Instance  
of Christ's  
coming to fulfill  
the Law &c.

## A N N O T A T I O N S.

(a) See *Ijai*. 66. 1. and compare *Chap.* 23. 16—22.

(b) See *Psal.* 48. 2.

(c) See *Exod.* 21. 24, &c.

H

V. 41.

## TEXT.

## TRANSLATION.

ῥαπίσῃ ὅτι πῶς δεξιάν σου σιγήσῃ,  
σπρέψον αὐτὸς καὶ πῶς ἄλλῳ. 40 Καὶ  
πῶς θέλοντί σοι κριθῆναι, καὶ τὸν χι-  
τῶνά σου λαβεῖν, ἄφες αὐτὸς καὶ τὸ  
ἱμάτιον. 41 Καὶ ὅστις σε ἀγαρεύ-  
σῃ μίλιον ἓν, ὑπάγε μετ' αὐτοῦ † ἐπὶ  
ἄλλα δύο. 42 Τῷ αἰτοῦντί σε δί-  
δου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί-  
σασθαι, μὴ ἀποσπραφῇς.

43 Ἠκούσατε, ὅτι ἐρρέθη· Αγαπή-  
σεις τὸν πλησίον σου, καὶ μισήσεις τὸν  
ἐχθρόν σου. 44 Εγὼ δὲ λέγω ὑμῖν,  
ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν, εὐλο-  
γεῖτε τοὺς καταραζομένους ὑμᾶς, κα-  
λῶς ποιῶτε † τοῖς μισοῦσιν ὑμᾶς, καὶ  
προσεύχαδε ὑπὲρ τῶν ἐπιθροονούντων  
ὑμᾶς καὶ διωκόντων ὑμᾶς. 45 Ὅπως  
γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν ὁ-  
ρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει  
ὅτι πονηρὰς καὶ ἀγαθὰς, καὶ βρέχει  
ὅτι δικαίους, καὶ ἀδίκους. 46 Εὰν γὰρ  
ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα  
μισοὶ ἔχετε; ὅτι καὶ οἱ τελῶναι τὸ αὐτὸ  
ποιῶσι. 47 Καὶ εἰάν τις ἀσπασθῇ τοὺς

ever shall smite thee on thy  
right cheek, turn to him the  
other also.

40 And if any man will sue  
thee at the law, and take away  
thy coat, let him have thy  
cloak also.

41 And whosoever shall  
compel thee to go a mile, go  
with him \* even two more.

42 Give to him that ask-  
eth thee, and from him that  
would borrow of thee, turn not  
thou away.

43 Ye have heard that it  
hath been said, Thou shalt love  
thy neighbour, and hate thine  
enemy:

44 But I say unto you, Love  
your enemies, bless them that  
curse you, do good to them  
that hate you, and pray for  
them which despitefully use  
you, and persecute you:

45 That ye may be the  
children of your Father which  
is in heaven, for he maketh  
his sun to rise on the evil  
and on the good, and sendeth  
rain on the just and on the  
unjust.

46 For if ye love them  
which love you, what reward  
have ye? do not even the  
Publicans the same?

47 And if ye salute your  
brethren only,

## ANNOTATIONS.

V. 41. † So it is read in Cant. MS. and some other; as also in Vulg. Latin  
Version, Iren. Jerom, &c.

V. 44. † So Cant. and most MSS.

(cc) See 1 Cor. 6. 1—7.

(d) See Lev. 18. 19. whence by the Rules of Contrary, or else from some  
other places of Scripture misunderstood as Psal. 41. 10. and the like) the Jewish  
Doctors

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*Evil, punish'd after so severe a manner, which can be of no real Service to you: But whosoever shall smite thee on thy right Cheek, turn to him the other also, i. e. rather bear patiently a small Affront, than go about to have it punish'd, especially if thou canst not apply for Relief to a Christian (cc) Magistrate. 40 And if any Man will sue thee at the Law, and take away thy Coat under colour of Law, let him not only have thy Coat, but thy Cloak also, i. e. rather suffer such Injustice in relation to thy Goods or Estate in such smaller Instances, and which will not too much affect or prejudice thy Welfare, than continue to go to Law with him. 41 And whosoever shall go about to compel thee to do any thing; that he has no right to demand of thee; if it be a thing of no great Consequence, such as to go a Mile with him; rather than contend with him, or return Violence for Violence, be content to do what he demands, or even somewhat more, as for instance, to go with him even two Miles more. 42 And as thou must be thus ready to bear patiently the Injuries of others, if thou wilt be truly my Disciple; so on the other hand thou must be no less ready to do Good thy self to others; namely, Give freely according to thy Ability to him that, being duly qualify'd as a real Object of Charity, asketh thee to give thy Charity to him; and from him that would borrow of thee, turn not thou away as unwilling to lend, if thou canst lend him without any great prejudice to thy own Welfare.*

*43 The sixth and last Instance which I shall here give of my Coming to fulfill the Law, by giving you the full and true Meaning thereof, or Filling up and Compleating what was Imperfect therein, and raising Morality to the highest Degree Mankind is capable of, shall be this: Ye have heard that it has been said in the Law; at least according to the Expositions of the Scribes and Pharisees, Thou shalt love (d) thy Neighbour, and hate thine Enemy. 44 But I say unto you, If ye will be my Disciples, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: 45 that ye may be the Children of your Father which is in Heaven, by your thus imitating his Universal Goodness; for he makes his Sun to rise on the Evil and on the Good, and sends Rain on the Just and on the Unjust. 46 Another Argument for your shewing an Universal Love to all Men is this: Forasmuch as if ye love them only who love you, what reward have ye any reason to expect at the hands of God more than Others, viz. than Publicans or the Worst of Men? for do not even the Publicans the same as you, viz. love those who love them? 47 And if ye salute or shew Civility to your Brethren*

XI.  
The Sixth Instance of Christ's coming to fulfill the Law &c.

## A N N O T A T I O N S.

Doctors wrongly infer'd, that it was even Lawfull or not displeasing to God, for them to love their Own Personal Enemies, only as such: for in this sense our Saviour is, I think, to be here understood.

## T E X T.

## TRANSLATION.

ἀδελφὰς ὑμῶν μοι, τί ᾠριστοὶ ποιεῖ-  
τε; ἔτι καὶ οἱ ἑθνηκοὶ ὕψω ποιῶσιν;  
48 Ἐσεσθε ὅν ὑμεῖς τέλειοι, ὥσπερ ὁ  
πατήρ ὑμῶν ὁ ἐν τοῖς ὕρανοῖς τέλειός ἐστι.

Κιφ. 5'. Προσέχετε τὸ δὲ δικαιοσύνην  
ὑμῶν μὴ ποιεῖν ἔμφορον τῷ ἀνθρώπων,  
ὡς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε,  
μισθὸν ἔκ ἑστέ τῷ πατρὶ ὑμῶν  
τῷ ἐν τοῖς ὕρανοῖς.

2 Οὐκ εἰ ποιεῖς ἐλεημοσύνην, μὴ  
σαλπίσσης ἔμφορον σὺ, ὥσπερ οἱ ὑπο-  
κριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν  
ταῖς ῥύμψις, ὅπως δοξασθῶσιν ὑπὸ τῷ  
ἀνθρώπων· ἀμὲν λέγω ὑμῖν, ἀπὸ τῆς  
τῶν μισθὸν αὐτῶν. 3 Σὺ δὲ ποιῶντος  
ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερὰ σου  
τί ποιεῖ ἡ δεξιὰ σου· 4 ὅπως ἡ σου  
ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πα-  
τήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς  
ἀποδώσει σοι. †

brethren only, what do you  
more *than* others? do not even  
the \* Heathen so.

48 Be ye therefore perfect,  
even as your Father which is  
in heaven is perfect.

## Chap. VI.

Take heed that ye do not  
your \* righteousness before men,  
to be seen of them: otherwise  
ye have no reward of your Fa-  
ther which is in heaven.

2 Therefore, when thou doest  
*thine* alms, do not sound a trump-  
et before thee, as the hypo-  
crites do in the synagogues,  
and in the streets, that they  
may have glory of men. Veri-  
ly I say unto you, they have  
their reward.

3 But when thou doest alms,  
let not thy left hand know  
what thy right hand doth:

4 That thine alms may be  
in secret: & thy Father which  
seeth in secret, himself shall re-  
ward thee.\*

5 Καὶ

## A N N O T A T I O N S.

V. 47. † So it is read in Cant. and some other MSS. and Vulg. Latin, Copt.,  
Æthiop. Persick, and Arab. Versions; and so was it read by Chrysostom, &c.

V. 1. † Δικαιοσύνην not ἐλεημοσύνην is read in Cant. and some other MSS. and  
was read in the Copies us'd by most of the Primitive Writers; as also by the  
Vulg. Latin Interpreter. And so it is most Agreeable to our Saviour's Method,  
viz. that the Caution or Precept to avoid seeking Vain Glory should be given in  
the first place in relation to *Righteousness*, i. e. All Acts of Religion in general;  
then in relation to *Alms, Prayer, &c. in particular*. But some one or other of  
Old not observing this Method in our Saviour's Discourse, and knowing that  
δικαιοσύνη is us'd in the LXX Version of O.T. for ἐλεημοσύνη, therefore either put  
in the latter instead of the former, or at least put ἐλεημοσύνην in the margin as an  
Explication of δικαιοσύνην, whence it was afterward taken by some other into  
the Text.

(add) Compare Luke 6. 36.

V. 4. † Ἐν τῷ κρυπτῷ is not read in Cant. or Vatican Copies, nor in Vulg. Lat.  
and Copt. Version; nor by Origen, Jerom., or Augustin; which last particularly  
remarks,



## P A R A P H R A S E.

thron only, what do you more than Others, *even than the Worst of Men in your esteeme*: for do not even the Heathen so. 48 Be ye therefore such as have a Perfect, i. e. (dd) *Universal Love to all Mankind*, even as your Father which is in Heaven is Perfect in respect to his *Universal Love to all Mankind*, as well as in all other Respects. And thus I have given you six several Instances shewing, *How I am come not to destroy, but to fulfill the Law and the Prophets*; and that as in other respects, so particularly by *Freeing the Law and Prophets from the false Glosses or Exposition of the Scribes and Pharisees*; and consequently by shewing you so many several Instances, wherein *Your Righteousness must exceed the Righteousness of the Scribes and Pharisees*, if ye will be true Christians, and, as such, enter into the Kingdom of Heaven.

Chap. VI. I proceed now to instance in several other Practices of the Scribes and Pharisees, wherein *Your Righteousness must also exceed theirs*, if ye will be true Christians. In the first place then take heed that ye do not your Righteousness, i. e. any Religious Act before Men, with the same intent as the Scribes and Pharisees generally do, namely only to be seen, and have Glory for so doing of Them: Otherwise, i. e. if ye be not carefull to avoid all such vain Glory, but do thus propose to your selves the procuring of the Glory or Praise of Men, as the Reward of your Religious Actions, ye have no Grounds to expect any Reward of your Father which is in Heaven.

XII.  
Religious Acts in general are not to be done out of Vain Glory.

2 To instance in some particular Acts of Religion and Piety. Therefore, when thou dost give thine Alms, do not sound or cause to be sounded a Trumpet before thee, nor use any other Means to proclaim and publish what thou art doing, as the Hypocrites among the Scribes and Pharisees do, in the Synagogues or places of Common Concourse, as Market-places, and in the Streets, that they may have Glory of Men. Verily, I say unto you, They have their Reward of Glory and Applause from Men, which they seek for, and are to expect no other from God. 3 But when thou dost give Alms, let not thy Left hand know what thy Right hand do's, i. e. do it with the greatest Secrecy; (excepting always such Cases where it is requisite for you to do it openly, in order to stir up others by your good Example, and so to let your Light shine before Men, that they may glorify God by following your good Example, according to the Rule afore laid down Chap. 5. 16. For in such Cases, giving your Alms openly, not to promote your Own, but God's Glory, you do no other than your Duty, and what God will reward you for. But in all other Cases take Care) 4 that thine Alms may be done in secret, and so only out of sincere Love and Duty to God: and God thy Father which sees this thy sincere Love and Duty shewn to him in secret, Himself shall reward thee, and that openly, viz. in the sight of Men and Angels at the last Judgment for the same.

XIII.  
And particularly in the first place, Alms are not to be given on such a Motive.

## TEXT.

## TRANSLATION.

5 Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν εἰ ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὥπως ἀνφανῶσι τοῖς ἀνθρώποις· ἀμὲν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 Σὺ δὲ ὅταν προσεύχη, εἰσέλθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρὸς τὸν πατέρα σου τὸν ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.† 7 Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὡς οἱ ἔθνη· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτοῖς εἰσακουσθήσονται. 8 Μὴ ὡς οἱ ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὅτι ἡρεῖα ἔχετε, πρὸς τὰ ὑμᾶς ἀπαιτοῦσιν αὐτόν.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθῶ τὸ ὄνομά σου. 10 Ἐλθέτω ἡ βασιλεία σου· γενήθῃ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee.\*

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as it is in heaven.

11 Τὸν

## ANNOTATIONS.

remarks, that he found it in *no Greek Copies* in his time, but only in some Latin. It is scarcely to be doubted, but it has been added by way of *Explication* and *Antithesis* or *Opposition* to ἐν τῷ κρυπτῷ in the beginning of the Verse. And the same is to be understood as to the following Verses, where it is read in our *Common Copies* &c.

(e) Compare *Luke* 11. 2.

(f) The

## P A R A P H R A S E.

5 And when thou Prayest, *i. e. sayst thy own Private Prayers*, thou shalt not be as the Hypocrites *among the Scribes and Pharisees* are: for They love to pray standing in the Synagogues or places of Common Concourse, and in the Corners of the Streets, that they may be seen and have Glory of Men; to which end they make choice of the Corners of the Streets, that they may be seen by the More, viz by such as are in the several Streets that meet at such Corners. Verily I say unto you, they have their Reward which they propos'd to themselves, viz. the Glory of Men, and are to expect no Reward at God's hand, forasmuch as they seek not His Glory by such their Prayers. 6 But thou, when thou prayest, *i. e. sayst thy Private Prayers*, enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is there present with thee, and behold what thou dost in secret, and thy Father which sees thy Piety in secret shall reward thee, and that openly, if not here, at least at the Day of Judgment. 7 But when ye pray, use not vain Repetitions, or an insignificant and superfluous Multitude of Words, as the Heathen are wont to do: for They are so Weak and Ignorant as to the true Nature of God, that they think that they shall be heard, if on no other Account, yet at least for their much Speaking. 8 Be not ye therefore like unto them: for God is thro' Me in a peculiar manner your Father; and therefore, as he knows what things ye have need of, even before ye ask him, so he is ready to give them unto you without using Multiplicity of Words; and Prayer is made a necessary Means of Obtaining what ye have need of, because it is an Acknowledgment of your own Insufficiency, and of God's All-sufficiency, and so is a very proper Means to keep up in you a due Sense of God's Glory, and your own Frailty.

XIV.  
Prayer not to be perform'd out of Vain Glory; with other Instructions relating to Prayer.

9 After this manner, *i. e. in this Form (e)* therefore pray ye: O God, which thro' our Bl. Redeemer art in a special manner Our Father, *i. e. the Father of all Christians*, and as such art most ready to hear our Prayers; and which art in Heaven, *i. e. art Able to grant them*: It is our Duty in the first place to be concern'd for thy Honour and Glory, and therefore Hallow'd be thy Name, *i. e. Grant that all things which do more immediately relate to Thee (as thy Word, Sacraments, thy Ministers, the Places of thy Publick Worship or Churches) may have all due Regard shewn to them, especially by not being Profan'd or look'd upon as Common things*: 10 Thy Kingdom come, *i. e. Grant that thy Kingdom of Grace may be extended over the whole World, or (which comes to the same) that the Gospel may be preach'd to and embrac'd by all People: and more especially that thy Kingdom of Glory and Eternal Happiness, which is reserv'd for the Saints, may be hasten'd; that so We, with all that are departed this Life in the True Faith, may have our Perfect Consummation and Bliss, both in Body and Soul. Grant also that thy Will may be done in Earth, with the like Readiness, Cheerfulness, Sincerity, Zeal and Constancy, as it is in Heaven by the Saints and Angels.* 11 Having thus in the first place

XV.  
The Lord's Prayer, with a short Exposition thereof.

## T E X T.

## TRANSLATION.

11 Τὸν ἄρτον ἡμῶν ἢ ὀψίσσον δὸς ἡμῖν σήμερον. 12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματά ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. 13 Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [ὅτι σὺ ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τὴν αἰῶνα. ἀμήν.] 14 Εὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ ἡραπίσματα αὐτῶν, ἀφήσθαι καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ ἐξουσιος. 15 Εὰν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις τὰ ἡραπίσματα αὐτῶν, ἔσθαι ὁ πατήρ ὑμῶν ἀφήσθαι τὰ ἡραπίσματα ὑμῶν.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζετε γὰρ τὰ ὀρώσῃα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀλλ' ἡμεῖς λέγω ὑμῖν, ὅτι ἀπέχουσι τὸ μισθὸν αὐτῶν.

17 Σὺ δὲ νηστεύων ἀλειφαί σου τιτὼ κεφαλῇ, καὶ τὸ ὀρώσῃόν σου νίψαι·

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: [For thine is the kingdom, and the power, and the glory, for ever. Amen.]

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 ὅπως

## P A R A P H R A S E.

place pray'd for what relates more immediately to Thee, we proceed next to pray for what relates more immediately to our selves: Give us this day, i. e. for every day of our Life, our daily Bread, i. e. whatever is necessary and requisite either for our Bodies or Souls; namely by giving thy Blessing upon our use of the Means prescrib'd by Thee, for obtaining what is needfull to Soul and Body. 12 And forgive us our Sins or Trespasses, which are as so many Debts, whereby we become indebted to Thee, in like manner as (or on this Condition, that) We forgive them that Trespass against or offend Us, and so become in somewhat a like manner our Debtors. 13 And may it please thee to lead us not, or not to let us fall into any such Circumstance Temporal or Spiritual, as may prove a Temptation to us for to Sin against Thee: But if thou dost see good to make Trial

## P A R A P H R A S E.

*Trial of our Faith, and Constancy of Obedience to Thee, may it please Thee to enable us by thy Grace Not to yeild to the said Temptation; and so to deliver us from Evil, both of Sin here and of Eternal Punishment hereafter. [And here (f) most probably ends the Lord's Prayer: What is usually here added thereto, being, most probably, the Common Doxology which the Primitive Christians were wont to adjoin to other Prayers, as well as the Lord's Prayer; and which being therefore here added at first in the Margin of some Copy, was afterwards taken by some Transcriber into the Text, and so transcrib'd thence into other Copies. The said Doxology, or Form of giving Glory to God, is this: For thine is the Kingdom or Supreme Dominion over all things, and in Thee is the Greatest and no less than an Almighty Power, and to Thee is due the greatest Glory, and that for ever and ever. Amen.] To proceed now to what is undoubtedly our Saviour's own Observation on the last Petition but one of the foregoing Prayer taught us and prescrib'd us by Him: Namely, it is very Observable that we are therein taught to pray for and expect Forgiveness of our Own Sins, only in like manner as, or upon Condition that, we forgive Others their Trespases against Us: 14 For, adds our Saviour expressly, if ye forgive Men their Trespases against You, your Heavenly Father will also forgive You your Trespases against Him: 15 But if ye forgive not Men their Trespases, neither will God, tho' he be your Father, forgive your Trespases.*

*16 Moreover, when ye fast, be not as the Hypocrites among the Scribes and Pharisees, who affect to appear at such times of a sad Countenance: for they disfigure their Faces, purposely putting on a mournfull Look, and not washing their Faces, nor anointing and combing their Heads, nor dressing themselves in other respects with that Neatness and Decency as they do at other times: All which they do, that they may appear unto Men to fast, and so have Glory of them. Verily, I say unto you, they have their Reward they seek for, and no more. 17 But thou, when thou fastest, comb, and (if thou livest in a Country where it is usual to anoint the Head) Anoint thine Head; if not, do to it as is usual in the Country where thou livest, and for thee to do at other times, viz. powder it, or the like, and Wash thy Face; and in short, appear in the same decent*

XVI.  
Fasting not to be  
observ'd out of  
Vain-Glory.

## A N N O T A T I O N S.

(f) The Doxology is not found in Cant. MS. nor the Vatican Copy; nor in Copick or Vulg. Lat. Versions; nor is it cited by any of the more Ancient Greek Writers, as *Grotius* says; nor by *Terrull. Cyprian, Jerom, Ambrose, Augustin, &c.* The first that cites it as a Part of the Lord's Prayer is *Chrysostom*, according to *Dr. Mill's* Observation; about whose Time he supposes it was added here to the Lord's Prayer, and consequently translated as such by the Syriack Interpreter and Gothick. However I thought it more adviseable to include it only between two Hooks in the Greek and English Version, and to take such notice of it as I have in the Paraphrase, than to leave it quite out.

## T E X T.

## TRANSLATION.

18 ὅπως μὴ φαίῃς τοῖς ἀνθρώποις νη-  
τεύων, ἀλλὰ τῷ πατρὶ σὺ τῷ ὃ τῷ  
κρυπτῷ· καὶ ὁ πατὴρ σὺ ὁ βλέπων ὃ  
τῷ κρυπτῷ, ἀποδώσῃ σοι,†

19 Μὴ θησαυρίζετε ὑμῖν θησαυ-  
ροὺς ἐπὶ τῆς γῆς, ὅπου σὺς καὶ βρῶσις  
ἀφαιρῖσι, καὶ ὅπου κλέπτει διορύσσουσι  
καὶ κλέψουσιν· 20 Θησαυρίζετε δὲ  
ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐ σὺς  
οὐτε βρῶσις ἀφαιρῖσι, καὶ ὅπου κλέπτει  
οὐ διορύσσουσιν οὐδέ κλέψουσιν. 21 Ὅπου  
γὰρ ὅστις ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ  
ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τῆς  
σώματός· ὅστις ὁ ὀφθαλμός· ἐὰν οὖν ὁ  
ὀφθαλμός σου ἀπλῆς ᾖ, ὅλον τὸ σῶ-  
μά σου φωτεινὸν ἔσται· 23 Ἐὰν δὲ ὁ  
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶ-  
μά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς  
τὸ ἐν σοὶ, σκότος· ὅστις, τὸ σκότος  
πόσον; 24 Οὐδεὶς δύναται δυοῖν  
κυρίοις δουλεῦν· ἢ γὰρ τὸν ἑνα μι-  
σησεί, καὶ τὸν ἕτερον ἀγαπήσει·

18 That thou appear not  
unto men to fast, but unto thy  
Father which is in secret: and  
thy Father, which seeth in se-  
cret, shall reward thee.\*

19 Lay not up for your  
selves treasures upon earth,  
where moth and rust doth cor-  
rupt, and where thieves break  
through and steal:

20 But lay up for your selves  
treasures in heaven, where nei-  
ther moth nor rust doth cor-  
rupt, and where thieves do not  
break through nor steal.

21 For where your treasure  
is, there will your heart be  
also.

22 The light of the body is  
the eye: if therefore thine eye  
be single, thy whole body shall  
be full of light.

23 But if thine eye be evil,  
thy whole body shall be full  
of darkness. If therefore the  
light that is in thee be dark-  
ness, how great is that dark-  
ness?

24 No man can serve two  
masters: for either he will hate  
the one, and love the other;

## P A R A P H R A S E.

*do not Dress as thou art wont to appear in;* 18 that thou appear not as  
*one who affects to be known unto Men to Fast,* but only unto thy Father  
which is present with thee, and sees thy Fasting and Devotions in secret:  
and thy Father, which seeth thy Fasting and Devotions in secret, shall  
reward thee, and that Openly for it at the Day of Judgment.

XVII.

Christ presses to  
Heavenly-minded-  
ness, and against  
Worldly-minded-  
ness by several  
Considerations.

19 I proceed now to give you several other Instructions and Rules,  
necessary to be carefully observ'd by you, if ye will be my true Disciples.  
Make it not your Chief Care to lay up for your selves Treasures upon  
Earth, where Moth and Rust do's corrupt, and where Thieves break  
thro' and steal: 20 But let your Chiefest Care be, by faithfully serving  
God,

## P A R A P H R A S E.

God, to lay up for your selves Treasures in Heaven, where neither Moth nor Rust do's corrupt, and where Thieves do not break thro' and steal.

21 For where your Treasure is, there will your Heart be also: *Namely, if you value and lay up the Riches of this World as your Treasure, then will your Heart be chiefly on the things of this World; insomuch that you will not be able to work, or preserve in your selves, that Readiness of Mind to part with all you have in this World, for the sake of God, or in Defence and Testimony of his true Religion made known unto you by Me and my Apostles, which I require of you, if ye will be my true Disciples. Whereas on the other hand, if you value, and by your Piety lay up or secure to your selves the Riches, i. e. the Happiness and Glory of the World to come, as your Treasure; then will your Heart be chiefly set on the things above, or of the other World, and you will be always ready to part with All you have in this World for the sake of God, or in Obedience to Him; and so you will be duly qualify'd to be my true Disciples.* 22 To make you the more sensible, that it is of Principal Use and Concern to you in relation to your Spiritual Welfare, clearly to see or perceive, and to preserve in you a clear Sight or Perception of the transcendent Value and Excellency of Heavenly Riches above Earthly, and to Act accordingly in laying up your Treasure in Heaven, and not on Earth; I shall illustrate the matter by a familiar Instance. You know that the Light of the Body, i. e. that Part whereby the Body is enlighten'd, and so enabled to guide it self safely without falling or running into manifest Bodily Danger, is the Eye: In like manner, That whereby the Soul becomes truly enlighten'd, and so enabled to guide it self safely, without falling or running into Spiritual Danger, is a clear Sight of the Excellency of Heavenly Riches above Earthly. To carry on then the Similitude: As if therefore thine Eye, which is the Light of the Body, be single, i. e. good or clear-sighted, thy whole Body shall be full of Light, i. e. shall have all the Light it is capable of, and all that is requisite to guide it aright and safe from Bodily Danger; So if Thou hast a clear Sight or Right Perception of the Excellency of Heavenly Things above Earthly, thy whole Soul shall be full of Light, i. e. shall have all the Light it is capable of, and all that is requisite to guide it aright and safe from Spiritual Danger. 23 But on the other hand, As if thy Eye, which is the Light of the Body, be evil, i. e. any ways so hurt, as to have lost its Faculty of Seeing, at least of Seeing aright, thereby thy whole Body shall be full of Darknels, i. e. shall want wholly that Light which is requisite to guide it aright, or safe from Bodily Danger; So if Thou hast not a clear Sight, but a wrong Perception of the Difference there is between Heavenly and Earthly Riches, thy whole Soul shall be full of Darknels, i. e. shall want wholly that Light which is requisite to guide it aright, or safe from Spiritual Danger. 24 Moreover, As no Man can serve two Matters of different Interests: forasmuch as either He will, and must in the Nature of things, hate the One, and love the Other; or else at

## T E X T.

## TRANSLATION.

ἢ ἐνὸς ἀντιέξεται, καὶ τῷ ἐτέρῳ κατα-  
φρονήσει. ὃ δὲ δυνάσθε Θεῷ δουλεύειν καὶ  
μαμωνᾷ. 25 Διὰ τούτο λέγω ὑμῖν,  
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά-  
γητε καὶ τί πίνητε· μηδὲ τῷ σώματι  
ὑμῶν, τί ἐνδύσασθε· οὐχὶ ἡ ψυχὴ  
πλεονέχει τῆς τροφῆς, καὶ τὸ σῶμα  
τῷ ἐνδύματι; 26 Εμβλέψατε  
εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ  
σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνα-  
γασιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑ-  
μῶν ὁ ἰσχυρὸς τρέφει αὐτά. ὅχι ὑμεῖς  
μᾶλλον ἀσφύρετε αὐτοῖς; 27 Τίς  
δὲ ἐξ ὑμῶν μεριμνῶν διώσεται περισ-  
σῆναι ὑπὲρ τῆς ἡλικίας αὐτοῦ πηχυν-  
εῖν; 28 Καὶ εἰ ἐνδύματι τί  
μεριμνᾶτε; καταμάθετε τὰ κρίνα  
τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ,  
οὐδὲ νήθει. 29 Λέγω δὲ ὑμῖν, ὅτι ὁ  
Σολομὼν ἐν πάσῃ τῇ δόξᾳ αὐτοῦ  
οὐ διεβάλετο ὡς ἐν τούτοις. 30 Εἰ  
δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄν-  
τα, καὶ αὔριον εἰς κλίβανον βαλλό-  
μενοι, ὁ Θεὸς οὕτως ἀμφιένυσσιν, οὐ  
πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;  
31 Μὴ οὖν μεριμνήσητε, λέγοντες· Τί

or else he will hold to the  
one, and despise the other.  
Ye cannot serve God and Ma-  
mon.

25 Therefore I say unto  
you, \* Be not solicitous for  
your life, what ye shall eat, or  
what ye shall drink; not yet  
for your body, what ye shall  
put on: Is not the life more  
than \* food, and the body than  
raiment?

26 Behold the fowls of the  
air: for they sow not, neither  
do they reap, nor gather into  
barns; yet your heavenly Fa-  
ther feedeth them. Are ye not  
much better than they?

27 Which of you by \*being  
solicitous can add one cubit  
unto his stature?

28 And why \*are ye solli-  
citous for raiment? Consider  
the lilies of the field, how they  
grow; they toil not, neither  
do they spin.

29 And yet I say unto you,  
that even Solomon in all his  
glory was not array'd like one  
of these.

30 Wherefore if God so  
cloath the \* flower of the field,  
which to day is, and to mor-  
row is cast into the oven, *shall*  
*he* not much more *cloath* you,  
O ye of little faith?

31 Therefore \* be not solli-  
citous, saying, What shall we

φάγωμεν,

## A N N O T A T I O N S.

(g) Χρίστος signifies a *Flower* as well as *Grass*, and is therefore to be render'd  
in the former sense here more agreeably to the Context.



## P A R A P H R A S E.

least he will hold to the One, and despise or disregard the Other: So ye cannot serve God and Mammon, i.e. it is impossible for you to make your Duty to God your chief Care and Concern, and at the same time to make the Things of this World your chief Care and Concern, the Performance of ~~your~~ Duty to God in many cases requiring you to part with the most Valuable Things of this World. 25 Therefore I say unto you, Let your Principal Care be to serve God as ye ought; and then in the second place, and in a subordinate Degree, use the common and honest Means, which God has appointed according to the Station he has plac'd you in, for obtaining the things of this World that are necessary or requisite and convenient for you. And when you have done this, Be not solicitous, or uneasy with Care, for such things as are necessary or requisite to your Life, viz. for what ye shall eat, or what ye shall drink; nor yet for your Body, what ye shall put on: but rely upon the Providence of God for continual supplying you with such Necessaries; as having all the Reason in the World so to do. For is not the Life more than Food, and the Body than Raiment? And therefore have you not all the Reason in the World to trust, that the same God, who of his free Goodness gave you Life and a Body, without any Concurrence or Care of your selves about them, will much more, of the same his Goodness, give you what is necessary to the Sustenance of your Life and Preservation of your Body, upon your due Use of the Means he has prescrib'd you for the same. 26 As for Food, Behold the Fowls of the Air: for they sow not, neither do they reap, nor gather into Barns; yet your Heavenly Father feeds them. Are ye not much better, i.e. made by him of a much more excellent Nature than They? And therefore have ye not all the Reason in the World not to doubt, but He that thus provides Food for the Fowls of the Air, will much more provide Food for you? 27 Besides, Which of you by being solicitous, or by all your Care and Endeavour, can add one Cubit unto his Stature? And in like manner by all your greatest Care and Concern you cannot provide for your selves the necessary Food of Life, without God's giving it you. And therefore since your carking Care and Sollicitude can of it self be of no Advantage to you, how Imprudent is it to give way thereto? 28 And in like manner why are ye solicitous for Raiment? Consider the Lilies of the Field, how they grow; they toil not, neither do they spin. 29 And yet I say unto you, that even Solomon in all his Glory was not array'd like one of these; so far do's the Beauty and Comeliness of their Natural Cloathing excell all the most Artfull and Costly Cloathing that can be invented by Man. 30 Wherefore if God so cloath the (g) Flower of the Field, which to day is, and to morrow is cast into the Oven perhaps, or destroy'd some other way, shall he not much more cloath you, O ye that are of a much more noble Nature, and sent into the World for much more noble Ends, and who are highly blameable for being of so little Faith or Trust in the Goodness of God? 31 Therefore be not solicitous, say-

ing,

## TEXT.

## TRANSLATION.

φάγομεν, ἢ πὶ πίνωμεν, ἢ πὶ ᾧ ἐξελώμεθα; 32 Πάντα γὰρ ταῦτα τῷ πατρὶ ὁφείζετε· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρεῖσθε τούτων ἀπάντων. 33 Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὰς δικαιοσύνας αὐτοῦ, καὶ τὰ ἅλλα προστεθήσεται ὑμῖν. 34 Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριος μεριμνήσεται τῆς ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Κεφ. ζ'. Μὴ κρινετε, ἵνα μὴ κριθῆτε. 2 Εἰ, ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, † μετρηθήσεται ὑμῖν. 3 Τί δὲ βλέπεις τὸ κέρφον τὸ ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 3 Η. πῶς εἶπες τῷ ἀδελφῷ σου· ἄφες ἐκβάλλω τὸ κέρφον ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 Υποκριτὰ, ἐκβαλε πρῶτον τὴν

eat? or what shall we drink? or wherewithal shall we be cloath'd?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 \* Be not therefore solicitous for the morrow: for the morrow shall \* be solicitous for the things of it self: sufficient unto the day is the evil thereof.

## Chap. VII.

Judge not, that ye be not judg'd.

2 For with what judgment ye judge, ye shall be judg'd: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast

δοκὸν

## ANNOTATIONS.

V. 2. † It is read only μετρηθήσεται in very many MSS. and in Syr. Æthiop. Arab. and Pers. Versions; and in Theodoret, Theophylact, &c. It seems to have been turn'd into ἐκμετρηθήσεται only in conformity to the Vulg. Latin, which has *remetiatur*.

(b) Compare

ing, What shall we do to get Food for to eat? or what shall we do to get Beer for to drink? or wherewithall shall we be cloath'd? 32 (For after all these things relating to the support of this Life, do the Gentiles generally seek with such Sollicitude, as not having right Notions of the Knowledge and Goodness of God: but you ought not to imitate, but excell them herein, as having right Notions of God given you at least now by Me) For ye know, at least by what I am now teaching you, that God is your Heavenly Father, and so willing to supply your Wants; and also that He knows that ye have need of all these things, and consequently knows what you need to be supply'd with. 33 Seek not therefore after these things with such Sollicitude; but seek ye first, and with your chiefest Care and Sollicitude, such things as relate to the Kingdom of God, i. e. to the promoting his true Religion and Glory here, and to your own becoming true Members of his Kingdom of Grace or Church here, and so Members of his Kingdom of Glory in the World to come; and in order to thus qualify your selves, it is indispensably necessary, that ye seek first, or before all Earthly things, his Righteousness, i. e. that ye sincerely believe and obey the Gospel; and so long as you thus make it your chiefest Care to serve and glorify God, ye may reasonably rely on the Goodness of God, that He will so bless your common Industry and Endeavours in the Station wherein he has plac'd you, that all these things requisite and necessary to the support of this Life shall be added unto you, over and above those things which are requisite and necessary to the Welfare of your Soul. 34 Be not therefore solicitous for the Morrow or Future, as to the things of this Life: for the Morrow shall be time enough. (suppose there should be Occasion for Sollicitude, or more than ordinary Care and Concern) to be solicitous for the things of it self: Sufficient unto the Day, or present Time, is the Evil thereof, or Trouble that it brings along with it. And therefore 'tis Imprudent, as well as Unpleasing to God, to increase your present Troubles with a Sollicitude for the Future.

Chap. VII. Judge not of Others Censoriously or Severely, that ye be not judg'd your selves in the like manner by God. 2 For with what Judgment ye judge others, ye shall be judg'd by God; and with what Measure ye mete, it shall be measur'd to you again at the day of Judgment. 3 And why beholdest thou the Mote that is in thy Brother's, i. e. any other's Eye, i. e. takest notice of his lesser Faults, but considerest not the Beam that is in thine own Eye, i. e. takest no notice of thy own much greater Faults? This partial Acting of Thine can't proceed from a true Principle of Piety. 4 Or indeed how wilt thou, without Shame even in respect of Men, say to thy Brother, Let me pull out the Mote out of thine Eye; and behold, a Beam is in thine own Eye? i. e. Let me give thee Advice and good Instruction to amend thy Life as to such and such lesser Faults, when thou thy self livest in the Commission of much greater Faults. 5 Thou Hypocrite in thus acting, leave off thy Hypocrisy,

XVIII.

Against Censoriousness as to Others, and minding Their Failings without minding ones Own Faults.

## TEXT.

## TRANSLATION.

δοκὸν ἐκ τῆ ὀφθαλμοῦ σου, καὶ τότε  
ἀφ' ὧν βλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ  
τῆ ὀφθαλμοῦ ἢ ἀδελφοῦ σου.

out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Μὴ δώτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ  
βάλητε τὰς μαργαρίτας ὑμῶν ἔμπρο-  
σθεν τοῦ χοίρου· μήποτε καταπατήσωσιν  
αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ τραφέντες  
ῥήξωσιν ὑμᾶς.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and \*tear you.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·  
ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ  
ἀνοίγεται ὑμῖν. 8 Πᾶς γὰρ ὁ αἰ-  
τῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει,  
καὶ πρὸς κρῆνον ἀνοίγεται. 9 Ἡ  
πῶς ἔστιν ἔξ ὑμῶν ἀνθρώπων, ὃν ἐάν  
αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λί-  
θοι ἐπιδώσῃ αὐτόν; 10 Καὶ ἐάν  
ἰχθυὸν αἰτήσῃ, μὴ ὄφιν ἐπιδώσῃ αὐ-  
τόν; 11 Εἰ οὖν ὑμεῖς, πονηροὶ ὄν-  
τες, οἴδατε δοῦναι ἀγαθὰ διδόναι  
τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ  
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει  
ἀγαθὰ τοῖς αἰτῶσι αὐτόν;

7 Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be open'd unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.

9 \* Even what man is there of you, whom if his son ask bread, will he give him a stone?

10 \* And if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Πάντα

## ANNOTATIONS.

(b) Compare *Phil.* 3. 2. *Rev.* 22. 15. and *2 Pet.* 2. 22.

(c) See Chap. 13. 45, 46.

(d) The Particle *καὶ* should rather be render'd here *even*: or else it should be writ *καὶ* with a Circumflex, and so denote *indeed, truly*: or lastly 'tis to be taken *Interrogatively*, as the Ancient Interpreters do most of them render it.

(e) 'Tis in all the MSS. &c. taken notice of by Dr *Mill*, &c. except one which has it *καὶ*.

(m) Our

## P A R A P H R A S E.

*crisy, and first cast out the Beam out of thine own eye, and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye; i. e. first amend thy own greater Faults, and then thou wilt be qualify'd with Judgment to direct, and with Authority to urge and press Others to amendment of Life.*

6 *And further yet, supposing ye are never so well qualify'd by the Uprightness of your own Lives to give Good or Godly Advice to Others, yet there is Discretion to be made use of in the Case. Namely, it is advisable, that ye give not that which is Holy, i. e. Godly Instruction or Reproof unto the (b) Dogs, i. e. to such wicked Persons, as ye have good Reason to think will not be wrought on thereby: neither cast ye your (i) Pearls before Swine, i. e. lay not the most noble Motives of Eternal Happiness, and the like, before Persons so brutish and debauch'd, as ye have good Reason to think will not be influenc'd by them; lest they trample them under Feet, i. e. only make a Jest of and ridicule Religion the more, and turn again and tear you, i. e. make you no other Return for your pious Charity toward them, than doing you some great Hurt or Mischief.*

XIX.

Discretion to be us'd in giving good and Godly Advice to Others.

7 *Now that you may be enabled to practise the Rules I here lay before you, you must be assisted with the special Grace of God's Holy Spirit: in order to the obtaining of which, Ask, i. e. pray for it as ye ought with Faith and Sincerity, and it shall be given you: but you must not content your selves with Asking or Praying for it Once or Twice, and doing nothing else; but must seek for it by diligent and constant Prayer, and by a due Use of all other Means of Grace prescrib'd by God, as Hearing and Reading his Word, Receiving and Frequenting the Sacrament of the Lord's Supper, and the like, and ye shall find it. But if it so happens, that after you have done what is afore mention'd for a considerable Time, ye do not perceive that ye are assisted with such a Measure of Grace as ye have hitherto pray'd and sought for; Be not hereby discourag'd; but Knock, i. e. use or increase your Importunity in the most humble and holy Manner, and it shall be open'd unto you, i. e. God will at last certainly give you such a Measure of his Grace, as is necessary or requisite for you.*

8 *For every one, that asketh thus, receiveth; and he, that thus seeks, findeth; and to him, that thus knocks, it shall be open'd, i. e. God will certainly give Him what is necessary for him.*

9 *Indeed, to shew you the Reasonableness of believing that God will thus graciously deal with you, I need but bid you consider, (k) Even what Man is there of you, whom if his Son ask Bread, will he give him a Stone? 10 (l) and if he ask a Fish, will he give him a Serpent? 11 If ye then being Men, and consequently liable to many Evil Affections, as to be Peevish and Ill-natur'd or the like, notwithstanding this, know how it is but reasonable for you to give such good Gifts unto your Children, as are necessary for them; how much more shall your Father, which is in Heaven, and free from all the Imperfections of humane Nature, give such good things to them that ask him, as are necessary for them?*

XX.

The Necessity of Prayer, and using the Means of Grace; and the Certainty of obtaining thereby such a Measure of Grace, as shall be sufficient to Salvation.

## T E X T.

## TRANSLATION.

12 Πάντα οὕτω ὅσα ἀνθρώποις ἵνα ποιῶσι ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· ἔπος γὰρ ὅστις ὁ νόμος καὶ οἱ προφῆται.

13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσέρχόμενοι δι' αὐτῆς.

14 Ὁπὶ στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate; \*because the wide gate, and broad way, is that which leadeth to destruction, and many there be which go in thereat:

14 \*And because the strait gate, and the narrow way, is that which leadeth unto life, and few there be that find it.

15 Προσέχετε

## A N N O T A T I O N S.

(m) Our Saviour having given this Precept, *Enter ye in at the strait Gate*, proceeds to shew the Necessity of Observing the same, if we will consult our own Welfare. And this he do's most distinctly and plainly by these two Considerations: First, that the *Wide Gate* and *Broad Way* (belonging thereto) do lead to *Destruction*; 2ly, that the *Strait Gate* and *Narrow Way* do lead to *Life*. Now both these Considerations or Reasons were to be mention'd, because, altho' the *Wide Gate &c.* do's lead to *Destruction*, yet this Alone would be no Reason for *Entering in at the strait Gate*, unless the said *strait Gate* leads to *Life*. So that it hence appears, that the *wide Gate's* leading to *Destruction*, and the *strait Gate's* leading to *Life*, are two distinct Considerations or Reasons, which are not Necessarily imply'd or included One in the Other; and therefore were to be distinctly mention'd by our Bl. Saviour, in order to set forth most clearly and fully the Necessity of *Entering in at the strait Gate*, if we will have *Life*. Accordingly our Bl. Saviour do's here expressly mention these two distinct Reasons by prefixing to each the Causal Particle *ἐν*. For it appears from what has been said, that the last *ἐν* in the beginning of v. 14. (as well as the first *ἐν* in the foregoing verse) is most reasonably to be referr'd to the Precept of *Entering in at the strait Gate*. Had the two *ἐν* been connected together by the Copulative *καὶ* set before the latter, (as I have put *And* in the English Version) there would have been no Room left to doubt of what I here say. Whereas for want of *καὶ*, as many may be apt to refer the latter *ἐν* to the Clause immediately foregoing, viz. as the Reason, why *Many go in at the wide Gate*; so it seems that in the most Early Times Some, altho' they perceiv'd that the latter *ἐν* was not so properly to be referr'd to the Clause immediately foregoing, yet did not perceive that it was to be referr'd to the Precept of *Entering in at the strait Gate*; as a New and Second Reason (besides that in v. 13.) for so doing: and hereupon they thought it should be not *ἐν*, but *καὶ*, and put *καὶ* accordingly for it. And this being done in some one or more Copies in the most Early Times, the said Reading thence spread it self into the generality of Copies that were afterward transcrib'd; as particularly into those that were us'd by all the Ancient Interpreters in the Polyglot, who

## P A R A P H R A S E.

12. *And therefore, if God thus deals with Mankind, as to give them whatever they can Reasonably expect from a most Kind and Loving Father; then ought ye also so to deal One with Another, viz. All things whatsoever ye would in Reason, that other Men should do to You, do ye even so to Them: for this is the Sum of your whole Duty to your Neighbour, and contains in short whatever is said thereof in the Law and the Prophets.*

XXI.

An Universal Rule  
comprising our  
whole Duty to  
our Neighbour.

13. *The Practice of the Rules I here give you may possibly seem very Difficult to some, and to be like Entering in at a Gate, which is so strait, that one can't get thro' it, without great Striving and Pains: However Enter ye in at the said strait Gate, I advise you for these two weighty Reasons: First, because the (m) Wide Gate and the Broad Way is that which leads to Destruction; and the Gate being thus Wide, and the Way Broad, therefore Many there be which go in thereat, i. e. the sinfull Pleasures and Vanities of this World as they are more Agreeable to Flesh and Blood, or the meer corrupted Nature of Man, and are therefore pursu'd by the greater Part of Mankind, so they end in Eternal Misery and Torment; which is therefore a most weighty Reason for not taking the Broad Way of sinfull Pleasures, but rather to take the Narrow Way, and Strait Gate.*

XXII.

The Necessity of  
Striving with, or  
withstanding all  
sinfull Affections  
and Pleasures, if  
we will enter  
into Heaven.

14. *And the second Reason for so doing is no less weighty, and is this, viz. because the Strait Gate and Narrow Way is that which leads unto Life: and the Gate being thus Strait, and Way Narrow, therefore it is that in comparison Few there be that will be at the Pains so much as to find it; or having found it, to keep in the said Way, and to enter thro' the said Gate: i. e. the Practice of the Rules I give you, however difficult it may appear to meer Flesh and Blood, and therefore is observ'd but by Few in comparison, yet at length it shall be Rewarded with eternal Happiness and Glory; which surely will be a most ample Recompence for whatever Difficulty ye shall undergo here in the said Practice of these my Rules or Instructions.*

15 Now

## A N N O T A T I O N S.

who translate it by way of Amplification, or Admiration, viz. *How strait is the Gate &c.* Whether this be not a more probable Account of this matter, than some Others taken notice of by Dr Mill, let the learned Reader judge.

It may be of some use to observe here further, that it is not an unusual Way for the sacred Pen-men, when they deliver several distinct Reasons for the same thing, to set down the said several Reasons one after the other, only using some Causal Particle (γάρ, or ὅτι, &c.) Whence arises the Obscurity of several Places in Scripture, while Readers are apt to refer the said Causal Particle to somewhat just before, rather than to what is at a great Distance, altho' that Distance be really occasion'd only by some other Reason of the same Thing set between the said Thing and the latter Reason.

There is One thing more to be observ'd here, viz. that I have in these two Verses alter'd our Common Version so, as I think makes our Saviour's Arguing much more plain. Nor can there be any Objection against my Rendering the

## TEXT.

## TRANSLATION.

15 Προσέχετε δὲ ὑπὸ τῷ ψευδοπροφήτῃ, οἱ πῖνες ἔρχονται ὑμῶς ἐν ἐνδύμασι ποσειδῶν, ἔσονται δὲ εἰς λύκοι ἀρπαγῆς. 16 Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσεται αὐτοὺς· μή τι συλλέγουσιν ὑπὸ ἀκανθῶν σαφυλλίον, ἢ ὑπὸ τριβόλων σῦκα; 17 Οὕτως πᾶν δένδρον ἀγαθὸν καρπὸς καλὸς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρπὸς πονηρὸς ποιεῖ. 18 Οὐ δύναται δένδρον ἀγαθὸν καρπὸς πονηρὸς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρπὸς καλὸς ποιεῖν. 19 Πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπεται, καὶ εἰς πῦρ βάλλεται. 20 Ἀραγε ὑπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσεται αὐτοὺς. 21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

15 Beware of false prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Πολλοὶ

## PARAPHRASE.

XXIII.  
A Fore-warning  
against False Pro-  
phets or Evil  
Teachers.

15 Now because the Rules of Christianity are thus Difficult and Disagreeable to meer Flesh and Blood, therefore there will arise in the several Ages of the Christian Church several Persons, who by the Instigation of the Devil and of their own corrupt Affections shall pervert the Doctrines deliver'd by Me and my Apostles, and shall seduce both themselves and others, by mis-representing some Christian Doctrine or other, after such a manner, or in such a sense, as shall be more agreeable to the wicked Affections of Men, and shall seem to render the Way to Heaven more easy: Wherefore I forewarn you expressly to beware of False Prophets or Teachers, who will come to you in Sheep's Cloathing, i. e. in the Habit, or at least in the Outward Appearance of the Strictness and Innocence of some of the more famous Ancient Prophets; but inwardly they are influenc'd by no other Motives than those which influence Ravening Wolves,  
viz.



## P A R A P H R A S E.

*viz. the Desire to get Prey or Booty, i. e. some Temporal Advantage to themselves; and in order to satisfy their Covetous or Worldly-Desires, they shall miserably seduce, and so destroy the Souls of their Followers. 16 Ye shall upon due and unprejudic'd Consideration know them by their Fruits, i. e. by the Tendency of their Doctrine in some respect or other to promote Impiety or the Breach of some Divine Command; and also oft times by their letting fall their Sheep's Cloathing, or betraying their Hypocrisy by some more apparent Evil Practice, suitable to their inward Wicked Dispositions. Do Men gather Grapes of Thorns, or Figs of Thistles? 17 Even so as every good Tree brings forth good Fruit, or fit for Man's Nourishment, viz. the Vine brings forth Grapes, and the Fig-tree Figs; but a corrupt Tree brings forth bad Fruit, i. e. such as is not fit for Man's Nourishment: So every good Prophet or Teacher preaches only good and sound Doctrine, tending to the true Nourishment or Benefit of the Souls of their Hearers and Followers; but a false or corrupt Prophet or Teacher preaches always some evil and unsound Doctrine, tending to the Destruction of his Hearers and Followers. 18 Nay further, as a good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good Fruit: So a good Prophet or Teacher cannot preach evil Doctrine; nor a false and evil Prophet or Teacher preach only good Doctrine. 19 And as you are not ignorant, that every Tree that brings not forth good Fruit, viz. for Man's eating, however it may look Fair and be full of Leaves, yet is generally counted by Men as good for Nothing, but to be hewn down and cast into the Fire: In like manner every Prophet or Teacher that preaches not good and wholesome Doctrine, whatever shew he may make of Piety, shall, without special Repentance, be cast at last into Hell-fire. 20 Wherefore, it being of the greatest consequence not to be seduc'd by false Prophets or evil Teachers, I have thus largely forewarn'd and shew'd you, that by their Fruits ye shall know them, as is above v. 16. explain'd. 21 And I now further add by way of Forewarning, as to Others, so more especially to false Prophets or evil Teachers themselves, that they are Not vainly to imagine, that Every one that says unto Me, Lord, Lord, i. e. pretend to be my Disciples, or yet more, to be even Prophets or Teachers sent by Me, shall enter into the Kingdom of Heaven: but only He that doth the Will of my Father which is in Heaven, according to the particular Station wherein God has plac'd him; and therefore if he be a Prophet or Teacher, has done the Will of my Father, particularly in not preaching any evil Doctrine.*

## A N N O T A T I O N S.

Words so, but that the Article standing between *πλατύνω* and *πυλῶ*, and between *ἐντρίχον* and *ὁδὸς* &c. seems to favour the Common Translation. To which, I think, it is a sufficient Answer, that the sacred Pen-men seem not to have been so exact Observers of such Niceties of Speech.

(2.) See

## T E X T.

## TRANSLATION.

22 Πολλοὶ ἐρῶσί μοι ὦ ῥαββὶ τῇ  
ἡμέρᾳ· Κύριε, Κύριε, ὃ τῷ σῶ ὀνό-  
ματι πνευματούμενοι, καὶ τῷ σῶ ὀνό-  
ματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ  
ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν·

23 Καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι ἔ-  
δέποτε ἔγνω ὑμᾶς. Ἀποχωρεῖτε ἀπ'  
ἐμῶ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

24 Πᾶς ὅστις ἀκούσῃ μου τὰς λό-  
γους τούτας, καὶ ποιῇ αὐτάς, ὁμοιώσω  
αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν  
οἰκίαν αὐτῷ ὅτι ἐπέσαν. 25 Καὶ  
κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ  
ἐπνύσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ  
οἰκίᾳ ἐκείνῃ, καὶ ἔκ' ἐπέσει· περμελίωτο  
ἡ οἰκία ὅτι ἐπέσαν. 26 Καὶ πᾶς ὁ ἀκούων  
μου τὰς λόγους τούτας, καὶ μὴ ποιῶν αὐ-  
τάς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκο-  
δόμησε τὴν οἰκίαν αὐτῷ ὅτι ἐπὶ τὴν ἄμμο-  
ν. 27 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ πο-  
ταμοί, καὶ ἐπνύσαν οἱ ἄνεμοι, καὶ προσ-  
έκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἐπέσει, καὶ  
ὡς ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ  
Ἰησοῦς τὰς λόγους τούτας, ἐξεπλήθυνον  
οἱ ὄχλοι ὅτι τῇ διδασκῇ αὐτοῦ. 29 Ἦν  
ἡ διδασκαλία αὐτοῦ ὡς ἐξουσία ἔχων,  
καὶ ὅτι ὡς οἱ γραμματεῖς.

22 Many will say unto me  
in that day, Lord, Lord, have  
we not prophesied in thy  
name? and in thy name have  
cast out devils? and in thy  
name done many wonderful  
works?

23 And then will I profess  
unto them, I never knew you:  
depart from me ye that work  
iniquity.

24 Therefore, whosoever  
heareth these sayings of mine,  
and doth them, I will liken  
him unto a wise man which  
built his house upon a rock:

25 And the rain descended,  
and the floods came, and the  
winds blew, and beat upon  
that house: and it fell not, for  
it was founded upon a rock.

26 And every one that hear-  
eth these sayings of mine, and  
doth them not, shall be liken'd  
unto a foolish man which built  
his house upon the sand:

27 And the rain descended,  
and the floods came, and the  
winds blew, and beat upon  
that house: and it fell, and  
great was the fall of it.

28 And it came to pass when  
Jesus had ended these sayings,  
the people were astonish'd at  
his doctrine.

29 For he taught them as  
one having authority, and not  
as the scribes.

P A R A P H R A S E.

*Doctrine.* 22 Many will say unto me in That great Day of the final Judgment, Lord, Lord, have we not prophety'd, *i. e.* foretold things or taught in thy Name? and in thy Name have cast out Devils? and in thy Name done many other wonderful Works? 23 And then will I profess unto them, *Tho' I saw fit to make use of You as my Instruments in the several foremention'd respects, yet I never knew, i. e. approv'd of you, as my true Disciples, by reason of your being Workers of Iniquity: and therefore Depart from me into everlasting Fire, which is prepar'd for the Devil and his Angels, and is also design'd for the just Punishment of All, and consequently of You that have continu'd to your dying Days, without Repentance, to work Iniquity.*

24 Therefore, to conclude this Discourse, Whosoever hears these Sayings or Instructions of mine, and do's them, I will liken him unto a wife Man, who built his House upon a Rock; 25 and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House, and it fell not, for it was founded upon a Rock: *In like manner He, that constantly practises the Rules of Christianity, will resist all the Temptations of the World, the Flesh and the Devil; for He shall be enabled so to do by my Grace, thro' which strengthening him, he can do All things requisite to Salvation, and consequently shall be finally Rewarded by God with everlasting Happiness.* 26 And on the other hand, every one that hears these Sayings of mine, and do's them not, shall be liken'd unto a Foolish Man, who built his House upon the Sand; 27 and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House; and it fell, and great was the Fall of it, *i. e. it was entirely ruin'd and destroy'd: In like manner, He that hears and do's not practise the Rules of Christianity, He shall not withstand the Temptations of the World, the Flesh and the Devil, but shall easily be overcome by them, for want of making a due Use of the Assistance of God's Grace, and thereupon having it justly with-held from Him; and consequently He shall fail of Salvation, and perish for ever.*

28 And it came to pass, when Jesus had ended these Sayings or Instructions, the People were astonish'd at his Doctrine: 29 For he taught them as One having Authority immediately from God so to do; and not as the Scribes or Jewish Doctors were wont, who chiefly spent their Time and Pains in teaching only the Traditions of their Fore-fathers, and such Points as were principally grounded on the Authority of their Rabbies or Chief Doctors and Heads of several Sects among them.

XXIV.  
Our Saviour's  
own Conclusion to  
this his Divine  
Sermon.

XXV.  
St Matthew's Con-  
clusion in Relation  
to our Saviour's  
Sermon.

## TEXT.

## TRANSLATION.

Κεφ. η'. Καταβάντι δὲ αὐτῷ ἀπὸ τῆ ὄρει, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

2 Καὶ ἰδὼς λεπρὸς ἐλθὼν προσεκύνη αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 3 Καὶ ἐκλίνας ἡ χεὶρα, ἥψατο αὐτῷ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθῃ. Καὶ εὐθέως ἐκαθαρίσθη αὐτῷ ἡ λέπρα. 4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Οὐρα μὴδενὶ εἴπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δειξόν τῷ ἱερεῖ, ὃ προσέτεταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

5 Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναῦν, προσῆλθεν αὐτῷ ἐχαιτὸνταρχος τοῦ ὄχλου αὐτὸν, 6 καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ τοῦ αλυπκός, δεινῶς βασανιζόμενος. 7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Εἰθὲν ἐλθὼν θεραπεύσω αὐτόν. 8 Καὶ ἀποκριθεὶς ὁ ἐχαιτόνταρχος ἔφη· Κύριε, ἐκ εἰμὶ ἰσχυρός, ἵνα μου ὑπο

## Chap. VIII.

When he was come down from the mountain, great multitudes follow'd him.

2 And behold, there came a leper and worshipp'd him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touch'd him, saying, I will, be thou clean. And immediately his leprosy was cleans'd.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The Centurion answered and said, Lord, I am not worthy that thou shouldst come  
τιω

## PARAPHRASE.

S E C T. III. N<sup>o</sup> 3.

*Containing the Relation of several Miracles, &c. which make up Chap. VIII. and IX.*

I.  
Multitudes fol-  
low Christ.

Chap. VIII. When He, viz. Jesus was come down from the Mountain, on which he had made the foregoing Sermon, great Multitudes follow'd him, as afore he began this Sermon, so after the same. And now St Matthew proceeds to relate several Miracles that had been perform'd by our Saviour, some of them afore, and some after the foregoing Sermon: and these he relates without observing any Order of Time; as appears  
from

## \* P A R A P H R A S E.

from my Table of the Harmony of the four Gospels, and will also appear from what follows.

2 And the First Miracle, which St Matthew here relates, is One that was perform'd a considerable Time before our Saviour's foregoing Sermon on the Mount; namely, when having call'd Peter and Andrew, James and John to be his Constant Attendants, He shortly after departed from (n) Capernaum, to preach in other Places of Galilee. Whilst He was thus going about Galilee at this Time, when He was in a certain City, behold, there came a Leper, and worshipp'd him, saying, Lord, I believe that if thou wilt, thou canst make me clean, i. e. heal me of my Leprosy.

II.  
The Miraculous  
Cure of a Leper.

3 And Jesus put forth his hand and touch'd him, saying, I will, be thou clean, i. e. heal'd. And immediately his Leprosy was cleans'd, i. e. heal'd.

4 And Jesus (to prevent any thing that might look like a Tumult or raising a Sedition, by the People's flocking to him at the Report of this Miracle, and also to prevent giving any unnecessary Offence to, and so Occasion of Calumny from the Priests, for not observing the Precepts of the Law in the Case of a Leprosy being cur'd) says unto him, See thou tell no Man yet what I have done unto thee, but go thy way, and first shew thy self to the Priest, as the Law requires, that he may judge of thy Leprosy being cleans'd, and upon his pronouncing it to be so, offer the Gift that Moses commanded to be offer'd on this Account; and this it is fit for thee to do, for a Testimony unto them, i. e. that the Jews may be convinc'd of the Reality of the Cure the more easily, when no just Cause of Offence is given them, and may so be the better dispos'd to make, from this my curing thy Leprosy, that just Inference, viz. that I am Undoubtedly come from God, since they themselves confess that Leprosy is the Finger of God, or a Disease peculiarly of his Sending and Removing.

5 And the second Miracle, which St Matthew relates, was One that was done a considerable Time (o) after the former; namely, when Jesus had ended his Sermon on the Mount, and was enter'd into Capernaum, then it was that there came unto him certain Elders of the Jews from, and in the Name of, a Centurion or Roman Captain, beseeching him, 6 and saying, (to speak in the Person of the Centurion) Lord, my Servant lies at home lick of the Palsy, grievously tormented, or very dangerously Ill. 7 And Jesus says unto the Elders that came from Him, i. e. the Centurion, I will come, and heal him, viz. the Centurion's Servant. 8 The Centurion bearing that Christ was coming to his House, sent other Friends to meet him, and to acquaint him, that in reference to his gracious Intentions of coming to his House the Centurion answer'd and said, Lord I am not worthy that thou shouldst come under my Roof;

III.  
The Miraculous  
Cure of the Cen-  
turion's Servant.

## A N N O T A T I O N S.

(n) See my Table of the Harmony of the Four Gospels; or compare Mark i. 21—40, and Luke 4. 29—5. 12.

(o) See the foremention'd Table in the last note; or compare Luke 7. 1, &c.

L

(p) When

## TEXT.

## TRANSLATION.

τῷ σέλῳ εἰσέλθης· ἀλλὰ μόνον εἰπε  
λόγον, καὶ ἰαθήσεται ὁ παῖς μου. 9 Καὶ  
ἰδὼν ἄνθρωπος εἶμι ὑπὸ ἑξουσίαν,  
ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω  
τούτῳ, πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ,  
ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, ποίη-  
σον τούτο, καὶ ποιεῖ. 10 Ακούσας δὲ ὁ  
Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκο-  
λυθῶσιν· Αμὲν λέγω ὑμῖν, οὐδέ ἐγὼ  
τῷ Ἰσραὴλ τοσαύτῳ πίστιν εἶδον.  
11 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἔσονται  
ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνα-  
κλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ  
καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τοῦ οὐ-  
ρανῶν. 12 Οἱ δὲ υἱοὶ τῆς βασιλείας ἐκ-  
βληθήσονται εἰς τὸ σκοτὸς τὸ ἑξώ-  
τερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
βρυγμὸς τῶν ὀδόντων. 13 Καὶ εἶπεν  
ὁ Ἰησοῦς τῷ ἐχάθοντάρχῳ· Ὑπάγε, καὶ ὡς  
ἐπίστευσας, γένηθήτω σοι. Καὶ ἰάθη ὁ  
παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

under my roof: but speak the  
word only, and my servant  
shall be heal'd.

9 For I am a man under  
authority, having soldiers un-  
der me: and I say to this \*sol-  
dier, Go, and he goeth: and to  
another, Come, and he cometh:  
and to my servant, Do this,  
and he doth it.

10 When Jesus heard it, he  
marvell'd, and said to them that  
follow'd, Verily I say unto you,  
I have not found so great faith,  
no not in Israel.

11 And I say unto you, that  
many shall come from the east  
and west, and shall sit down  
with Abraham, and Isaac, and  
Jacob in the kingdom of hea-  
ven.

12 But the children of the  
kingdom shall be cast out into  
outer darkness: there shall be  
weeping and gnashing of teeth.

13 And Jesus said unto the  
Centurion, Go thy way, and  
as thou hast believ'd, so be it  
done unto thee. And his ser-  
vant was heal'd in the self-  
same hour.

14 Καὶ

## ANNOTATIONS.

(p) When Christ's Omniscience, and consequently his knowing the very *Reasonings of Men within themselves*, or the *Thoughts of their Hearts*, so frequently taken express notice of by this and other Evangelists, is consider'd; it will thence, I think, necessarily follow, that when Christ is here or elsewhere represented as *marvelling* at what then came to pass; This is not so to be understood, as if Christ did *not really know Aforehand* that the same would come to pass, and consequently did *really marvel* or *was surpriz'd* at its Coming to pass: but only that Christ did hereupon *carry himself* as to outward Appearance *like as a Man do's when he marvells*, or *is surpriz'd* at an unforeseen and unexpected Event.

(q) See my Table of the Harmony of the Gospels; or compare *Mark* 1: 29--31. and *Luke* 4: 38, 39.

(r) See

## P A R A P H R A S E.

Roof; and on account of such my Unworthiness it was that I did not at first come my self unto thee: Wherefore give not thy self the Trouble to come to my House; but speak the Word only, and I believe that my Servant shall be heal'd. 9 For I am a Man, as under the Authority of my Superior Officers my self, so having Soldiers under Me.: and I, tho' but such an Inferior Officer, say to this Soldier, Go, and he goes; and to another, Come, and he comes: and in like manner, I say to my domestic Servant, Do this, and he do's it. If I then by Virtue of that small Power I have, as an Under-Officer, and a Private Master, can so readily have done what I command; how much more may you, who are invested with a Divine Power and Authority, at a word's speaking have done whatever you please. 10 When Jesus heard it, he (p) appear'd as one that marvell'd, and said to them that follow'd, Verily I say unto you, that I have not found so great Faith, no not in Israel or among the Jews, as in this Centurion who is a Gentile. 11 And hereupon I say unto you, that Many shall come from the East and West, i. e. from the several Parts of the Gentile World into the Church of God here, and shall hereafter sit down, i. e. be made Partakers of Eternal Rest and Happiness with Abraham, and Isaac, and Jacob in the Kingdom of Heaven. 12 But the Jews, who are the Children or Descendents of Abraham, &c. and consequently by their Birth are entitled to the Promise of the Kingdom of Heaven on performance of the Conditions requir'd to that Purpose, viz. that they be the Children or Imitators of Abraham in respect also of his Faith and Obedience, for default herein shall be cast out of Heaven into outer Darkness, i. e. into a Place without Heaven design'd for the Punishment of the impenitently Wicked or Unbelievers, and which among other Ingredients, or Parts of Punishment, shall be full of the most dismal Darkness: On which account there shall be Weeping and Gnashing of Teeth, as the Effects of the greatest Vexation and Anguish of Mind, in Those who are made there Sensible of their extravagant and obstinate past Folly or Wickedness, but too late to have any Room left for Repentance, or Hopes of being ever deliver'd from that Place of Torment. 13 And what Jesus said unto them that were sent from the Centurion, may be represented (more short, and according to the Maxim that One's Proxy is One's Self) to this Effect, Go thy way, and as thou hast believ'd that I am able to heal thy Servant by a Word's Speaking, so be it done unto thee. And his Servant was heal'd in the self-same hour.

14 And the third Miracle, which St Matthew here relates, was perform'd (q) before Either of the two foremention'd, viz. while Christ was at Capernaum, upon his first Coming thither to dwell. For then having call'd Peter and Andrew, James and John to be his Constant Attendants, He went on the Sabbath-day into the Synagogue, where he cur'd a Man that had an Unclean Spirit. After which, upon his Coming out of the Synagogue, He went into Peter's house; as St Mark and Luke more particularly

IV.  
The Miraculous  
Cure of Peter's  
wife's Mother.

## TEXT.

## TRANSLATION.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν  
Πέτρου, εἶδε τὴν πενήθεράν αὐτοῦ βε-  
βλημένην καὶ πυρέσσαν. 15 Καὶ  
ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἠρῆκεν  
αὐτῇ ὁ πυρετός. καὶ ἠγέρθη, καὶ διη-  
κόνει αὐτοῖς. 16 Ὁψίας δὲ γενομένης  
προσηύχεν αὐτῷ δαίμονι ζομῶντες πολ-  
λὰς. καὶ ἐξέβαλε τὰ πνεύματα λό-  
γω, καὶ πάντας τὺς κακῶς ἔχοντας  
ἐθεράπευσεν. 17 Ὅπως πληρωθῇ τὸ  
ῥηθὲν διὰ Ἠσαΐου ὅτι πρὸς ἡμᾶς, λέγον-  
τος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε,  
καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλὰς ὄχλους  
περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν εἰς τὴν  
πέραν. 19 Καὶ προσελθὼν εἰς ῥαβ-  
βαίην, εἶπεν αὐτῷ· Διδάσκαλε, ἀκο-  
λουθήσω σοι ὅπου εἶς ἀπέρχῃ. 20 Καὶ  
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες  
φωλεὰς ἔχουσι, καὶ τὰ πετεινὰ τῆς ἁ-  
ερὸς κατασκήνωσι· ὁ δὲ υἱὸς τοῦ ἀν-  
θρώπου οὐκ ἔχει οὐδὲ κεφαλὴν κλίνει.

14 And when Jesus was  
come into Peter's house, he saw  
his wife's mother laid \*on the  
bed, and sick of a fever.

15 And he touch'd her hand,  
and the fever left her: and  
she arose and ministr'd unto  
them.

16 When the evening was  
come, they brought unto him  
many that were possess'd with  
devils: and he cast out the spi-  
rits with *his* word, and heal'd  
all that were sick:

17 That it might be fulfill'd  
which was spoken by Esaias  
the prophet, saying, Himself  
took our infirmities, and bare  
*our* sicknesses.

18 Now when Jesus saw  
great multitudes about him,  
he gave commandment to de-  
part unto the other side.

19 And a certain scribe  
came, and said unto him, Ma-  
ster, I will follow thee whi-  
thersoever thou goest.

20 And Jesus saith unto  
him, The foxes have holes, and  
the birds of the air *have* nests;  
but the Son of man hath not  
where to lay *his* head.

21 Ἐπεὶ,

## ANNOTATIONS.

(r) See *Mark* 4. 35, to the end.

(s) See *John* 6. 15.

(t) See *Dan.* 7. 13, &c.

(u) It seems probable, that our Saviour's applying to himself the Title of the *Son of Man*, of whose Kingdom and Glory Daniel so expressly speaks in the last cited place and elsewhere, together with the Inclination of the People to make Him a King (as *John* 6. 15.) were jointly the carnal Motives which influenc'd the Scribe here spoken of to be willing to follow Christ.

(w) How



## P A R A P H R A S E.

particularly and exactly, as to order of Time, set down this Miracle. When Jesus was come into Peter's house, He saw his Wives Mother laid on the Bed, and sick of a Fever. 15 And he touch'd her Hand, and the Fever left her: and she arose and ministred unto them; *i. e. provided somewhat for Jesus and his Attendants that were with him for to Eat.* 16 When the Evening of that day was come, and the Sun set, and so the Sabbath ended, (it being the Manner of the Jews to reckon their several Days from Sun-set to Sun-set,) they brought unto him Many that were possess'd with Devils; and he cast out the Evil Spirits with his Word, and heal'd all that were sick; 17 that by his thus curing Men's Bodily Diseases, as well as by his suffering on the Cross for their Spiritual Diseases or Sins, it might be fulfill'd which was spoken by Isaiah the Prophet, saying, Himself took our Infirmities, and bare our Sicknesses. *Isai. 53. 4.*

18 Now what St Matthew relates in the remaining Part of this Chapter did indeed happen after All that is afore related; but then it did not happen till a good considerable time after, namely not till many Particulars related in Chap. 9. 11, 12, and 13. were first transacted; as will appear most clearly from my Table of the Harmony of the four Gospels. For, as St Mark (r) expressly informs us, It was the Day when Jesus spake the Parable of the Sower &c. and more particularly still, it was the Evening of that Day after that Jesus had deliver'd the said Parables, that when Jesus saw great Multitudes about him, being Fatigu'd with the Business of the Day past, and willing to retire from the Multitude a little to Refresh himself, and being at that time near the Sea of Galilee on the West side, He gave Commandment to his Attendants to get ready a Boat in order to depart unto the other or Eastern side of the said Sea. 19 And while the Boat was getting ready, a certain Scribe or Doctor of the Law came, and said unto Him, Master, I will follow thee whithersoever thou goest. 20 And Jesus, perceiving (as is probable from his Answer) that the said Scribe was influenc'd only or chiefly by Temporal Considerations; as conjecturing by the great Miracles Christ perform'd, and the great Admiration He was thereupon had in by the People, who were continually flocking after Him in great Multitudes, that Christ (s) would shortly be made a King by them, and so come to great Temporal Power and Glory: Jesus, I say, perceiving that the said Scribe was influenc'd by such Considerations, says unto Him, The Foxes have holes, and the Birds of the Air have nests; but the Son of Man (by which Title it is True indeed that the Prophet (t) Daniel refers to the Messias, and to teach you that I am the said Messias, I therefore so often apply the said Title to my self) has not, nor shall have during his Abode now on Earth, so much as an House of his Own, where to lay his Head; The Kingdom (u) foretold by Daniel to be given to the Son of Man, as to the Outward Glory and Splendor of it, Not belonging to the State of the Earth that Now is, but

V.  
Christ's Answer  
to a Scribe, that  
said, He would fol-  
low him, &c.

which.

## TEXT.

## TRANSLATION.

21 Επερος δὲ ἓ μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ὅτι πρῶτον μοι ᾤσῃ ἀπελθεῖν, καὶ θάψαι τὸ πατέρα μου. 22 Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ακολουθή μοι, καὶ ἄφες τὰς νεκρὰς θάψαι τὰς ἑαυτῶν νεκρὰς.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

24 Καὶ ἰδὼς σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον χαλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθισεν.

25 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠγείραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ὅτι πολλὰ μῆλα.

26 Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπτεροι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπὸς ἔστιν ὁτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τιτὴν χώραν τῶν Γεργεσινῶν, ὑπῆντησαν αὐτῷ δύο δαμονιζόμενοι, ἐκ τῶν μνημείων ἔξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν πρὸς ἀπαρθεῖν αὐτῷ τῆς ὁδοῦ ἐκείνης.

29 Καὶ ἰδὼς ἔκραξεν, λέγοντες· Τί ἡμῖν καὶ σοι, Ἰησοῦ υἱὲ τῷ Θεοῦ; ἡλθὼς ὧδε ᾧ ᾧ καὶ ἡμεῖς βασανίσαι ἡμᾶς;

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuk'd the winds and the sea, and there was a great calm.

27 But the men marvel'd, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cry'd out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

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*which shall be Hereafter : Therefore you will miss of your ill-grounded Expectations in Following me.* 21 And here it may be proper to observe that another Time Another, who already had follow'd Christ, as being One of his Disciples, said unto him, Lord, tho' thou hast not where to lay thy Head, yet as I have done Already, so will I continue to Follow thee: only Suffer me first to go, and bury my Father, and do what is consequent and requisite thereupon, viz. help to settle what he has left in due manner. 22 But Jesus said unto him, Follow me; and let not Temporal Concerns divert or delay you from promoting the Salvation of Men, but let it suffice you, that the Dead, or such among your Relations as do not believe in Me, and so are Dead in a Spiritual Sense, do well enough understand how to bury and settle the Affairs of their Relations that are Dead in a Natural Sense, as your Father is.

23 And when He had thus answer'd what was propos'd to him by the fore-said Scribe and One of his Disciples, and was enter'd into a Ship, his Disciples that were his more Constant Attendants follow'd him into the said Ship. 24 And behold, there arose a great Tempest in the Sea, in-somuch that the Ship was sometimes cover'd with the Waves; but He being (as is above observ'd) very much Fatigu'd with what he had done the Day afore, was asleep in the hinder Part of the Ship. 25 And his Disciples came to him, and awoke him, saying, Lord, save us, or else we perish. 26 And he says unto them, Why are ye Fearfull in such a manner? O ye who have been Witnesses of my Divine Power to work Miracles, and consequently might have reasonably suppos'd, that being with Me you should not perish in the Waters, had ye not been yet of little Faith. Then he arose, and rebuk'd the Winds and the Sea, i. e. commanded them to be still; and there was a great Calm. 27 But the Men that were in the Ship, and own'd it or belong'd to it, as well as the Disciples, marvell'd, saying, What manner of Man is this, what extraordinary Power has he, that even the Winds and the Sea obey him!

VI.  
Christ miracu-  
lously calms a  
Tempest at Sea by  
commanding the  
Winds and the  
Sea to be still.

28 And when he was come to the other, viz. Eastern side of the Sea of Galilee into the Country (w) of the Gergefenes, there met him two possess'd with Devils, coming out of the Tombs; or Sepulchers of the Dead; it being usual for them to abide in those solitary Places, where Dead Persons were then wont to be buried; and they were exceeding Fierce, so that no Man might pass by that way with safety. 29 And behold, they, i. e. the Devils in them and by their mouths cry'd out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the Time? i. e. Let us alone, and do

VII.  
Christ's Miracu-  
lous Cure of the  
Two Demoniacs  
in the Country of  
the Gergefenes.

## A N N O T A T I O N S.

(w) How this Account of St Matthew is to be reconcil'd with that of St Mark, will be most proper to shew when we come to St Mark; and so in other the like Cases, with reference to any of the other three Evangelists.

(x) See

## T E X T.

## TRANSLATION.

30 Ην δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη  
χοίρων πολλῶν βοσκομένη. 31 Οἱ δὲ  
δαίμονες παρεκάλουν αὐτὸν, λέγον-  
τες· Εἰ ἐκβάλλεις ἡμᾶς, ἔπιψεν-  
σον ἡμῖν ἀπελθεῖν εἰς τιὴν ἀγέλην τῶν  
χοίρων. 32 Καὶ εἶπεν αὐτοῖς· Ὑπά-  
γετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς  
τιὴν ἀγέλην τῶν χοίρων. Καὶ ἰδὺς ὅρ-  
μισε πάντα ἡ ἀγέλη τῇ χοίρων κτ' τῷ  
κρημνῷ εἰς τὴν θάλασσαν, καὶ ἀπέθανον  
ἐν τοῖς ὕδασι. 33 Οἱ δὲ βόσκοντες  
ἔφυγον· καὶ ἀπελθόντες εἰς τιὴν πόλιν,  
ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαι-  
μονιζομένων. 34 Καὶ ἰδὺς πάντα ἡ  
πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ιη-  
σοῦ, καὶ ἰδόντες αὐτὸν παρεκάλουν  
ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.  
Κεφ. θ'. Καὶ ἐμβὰς εἰς τὸ πλοῖον  
διεπέρασε, καὶ ἦλθεν εἰς τιὴν ἰδίαν  
πόλιν.

2 Καὶ ἰδὺς ὑποκείμενον αὐτῷ παρα-  
λυτικὸν ἐπὶ κλίνῃς βεβλημένον· καὶ  
ἰδὼν ὁ Ἰησοῦς τιὴν πίστιν αὐτοῦ, εἶπε  
τῷ παραλυτικῷ· Θάρσεν τέκνον, ἀφέ-  
ωνταί σοι αἱ ἁμαρτίαι σου. 3 Καὶ  
ἰδοὺ πνέες τῶν γραμματέων εἶπον  
ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.

30 And there was a good  
way off from them an herd of  
many swine feeding.

31 So the devils besought  
him, saying, If thou cast us  
out, suffer us to go away into  
the herd of swine.

32 And he said unto them,  
Go. And when they were come  
out, they went into the herd of  
swine: and behold the whole  
herd of swine ran violently  
down a steep place into the sea,  
and perished in the waters.

33 And they that kept them  
fled, and went their ways into  
the city, and told every thing;  
and what was befallen to the  
possessors of the devils.

34 And behold, the whole  
city came out to meet Jesus,  
and when they saw him, they  
besought him that he would  
depart out of their coasts.

## Chap. IX.

And he enter'd into a ship,  
and pass'd over, and came into  
his own city.

2 And behold, they brought  
to him a man sick of the palsy,  
lying on a bed: and Jesus see-  
ing their faith, said unto the  
sick of the palsy, Son, be of  
good cheer, thy sins be for-  
given thee.

3 And behold, certain of  
the scribes said within them-  
selves, This man blasphemeth.

4 Καὶ

## A N N O T A T I O N S.

(\*) See Mark 2. 1, &c. and Luke 5. 17, &c. or my Table of the Harmony of  
the Gospels.

(y) As Father was a Name given among the Jews by all Inferiors to their  
Superiors;

P A R A P H R A S E.

*do not torment us before the Final Day of Judgment, which is the Time appointed by God for passing the Final Sentence of our Punishment.*  
 30 And there was a good way off from them an Herd of many Swine feeding. 31 So the Devils besought him, saying, If thou cast us out of the Men we at present possess, suffer us to go away into the Herd of Swine. 32 And he said unto them, Go. And when they were come out of the two Men, they went into the Herd of Swine: and behold, the whole Herd of Swine ran violently down a steep Place into the Sea, and perish'd in the Waters. 33 And they that kept them fled for fear, and went their ways into the City, and told every thing that had befall their Swine, and also what was befallen to the two Men that had been possess'd of the Devils. 34 And behold, the whole City (as is usual to say concerning the much Greater Part thereof) came out to meet Jesus; and when they saw him, (not making a Right Use of the great Miracle he had wrought, but on the contrary being more terrify'd with his Power, and vex'd at the Loss of their Swine, than pleas'd with his Goodness in casting the Devils out of the two Men) they besought him that he would depart out of their Coasts. Chap. IX. And they hereby shewing how Unlikely they were to be wrought upon by his Instructions, without any further Delay He enter'd into a Ship, (most probably the same that he came in thither,) and pass'd over the Sea of Galilee again, and came into Capernaum, call'd here his Own City, as being the Place he made choice of for his Dwelling-place, or usual Residence.

2 And this mention of our Saviour's Returning to Capernaum seems to have brought to St Matthew's Mind next a Miracle, which, tho' related here, yet was done Long afore; namely upon Christ's Returning to Capernaum after he had cur'd the Leper mention'd in the first Miracle of this Section, as appears from (x) St Mark and Luke. Having thus observ'd the due Order of Time wherein this Miracle was perform'd, I proceed to the Account given thereof by St Matthew. Behold they brought to him a Man sick of the Palsy; of which he was so very Ill, that his Friends were forc'd to bring him lying on a Bed. And Jesus being then (x) in an House with a great Multitude about him, insomuch that they could not bring the Sick of the Palsy nigh Him for the Croud; hereupon they uncover'd the Roof where he was, and so let down the Bed whereon the Sick of the Palsy lay. By which Actions Jesus seeing their Faith, i. e. that both the sick Man and his Friends did firmly believe that He was able to perform the Cure they desir'd, said unto the Sick of the Palsy, (y) Son, be of good cheer; thy Sins, which are the Cause of this Affliction falling on thee, be forgiven thee. 3 And behold, certain of the Scribes said within themselves, This Man blasphemeth, by presuming thus

VIII.  
 The Miraculous  
 Cure of one taken  
 with the Palsy.

A N N O T A T I O N S.

Superiors; so on the contrary Son (or Daughter) was a Name given by any Superior to his Inferior.

M

(z) Compare

4 Καὶ ἰδὼν ὁ Ἰησοῦς τοὺς ἐνθυμίζουσιν αὐτῶν, εἶπεν· Ἰναπὶ ὑμῖν ἐνθυμῶδε ποιητὰ ἐν ταῖς καρδίαις ὑμῶν; 5 Τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν· Ἀφέωνά σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγεραι καὶ πεπαύει; 6 Ἰνα δὲ εἰδῶτε, ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ὅτι τῇ γῆς ἀφίεναι ἁμαρτίας (τότε λέγει τῷ πῶλυ πικῶ) Ἐγερθεὶς ἄρξαι σε καὶ κλίνειν, καὶ ὑπάγει εἰς τὸ οἶκόν σου. 7 Καὶ ἐγερθεὶς, ἀπηλθεν εἰς τὸ οἶκόν αὐτοῦ. 8 Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμαζον, καὶ ἐδοξάζον τὸ θεόν, καὶ ὁ δὲ Ἰησοῦς ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ πᾶρων ὁ Ἰησοῦς ἐκεῖθεν, εἰδὼν ἄνθρωπον καθήμενον ὅτι τὸ τελώνιον, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς, ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο αὐτῷ ἀνακειμένῳ ἐν τῇ οἰκίᾳ, καὶ ἰδὼν πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συναίνεσκον τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

11 Καὶ ἰδόντες οἱ φαρισαῖοι, εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μὲν τὸ τελῶναι καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

12 Ὁ δὲ Ἰησοῦς ἀκέσας, εἶπεν αὐτοῖς· Οὐ χρειαί· ἔχουσιν οἱ ἰσχυρότεροι ἰατροῦ, ἀλλ' οἱ ὡς κακῶς ἔχουσιν. 13 Πορεύοντες δὲ μαθετέ τι ὅτι· Ἐλεον θέλω, καὶ οὐ θυσιάν· οὐ γὰρ ἤλθον

4 And Jesus\* perceiving their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins: then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvel'd, and glorify'd God, which had given such power unto men.

9 And as Jesus pass'd\* by from thence, he saw a man nam'd Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and follow'd him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be well need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am

(2) Compare *Mark* 13: 20; and *Luke* 5: 27, &c.

to forgive Sins, which is the Prerogative of God alone. 4 And Jesus perceiving their thoughts, said, Wherefore think ye Evil of Me in your Hearts? 5 For whether is Easier to say, Thy Sins be forgiven thee? or to say, Arise and walk? Surely the Latter is No Easier to be done than the Former; it requiring the same Divine Power to cure the Disease which is the Consequence of Sins, as it do's to forgive the Sins which are the Cause of the Disease. 6 But I chose to express my self so as I did, that, by your seeing my Sentence of Absolution visibly confirm'd by the Miraculous Cure of this Man, ye may know that the Son of Man (by which Title as you acknowledge that the Prophet Daniel denoted the Messias; so by my applying the said Title to my self, I teach you that I am the Messias) has Power on Earth to forgive Sins. Had it not been for the foregoing Reason, I could as well have us'd the Latter as the Former of the two Expressions mention'd v. 5. which therefore for your further Satisfaction and Conviction I shall now make use of: Then says he to the Sick of the Palsy, Arise, take up thy Bed, and go unto thine House. 7 And he arose, and of a sudden had the Use of his Limbs restor'd to him in so strong a manner, as that he took up his Bed, and departed to his House. 8 But when the Multitude saw it, they marvell'd, and glorify'd God, who had given such Power unto One; who as to his Humane Nature was (Sin only excepted) but like unto other Men.

9 And as Jesus pass'd by from thence where he had cur'd the Man sick of the Palsy, (z) toward the Sea of Galilee, He saw a Man nam'd Matthew, sitting at the Receipt of Custom, i. e. at the Place where the Custom or Tribute was pay'd and receiv'd: and he saith unto him, Follow me. And he arose, and follow'd him, and made a great Feast at (z) his House. 10 And it came to pass, that as Jesus sat at Meat in the said House, behold, Many of Matthew's Fellow-Publicans, and many others that were Sinners, i. e. either Heathens or Jews known to be loose Livers, came and sat down with him and his Disciples. 11 And when the Pharisees saw it, thinking that now they had got a good Occasion to vilify Jesus, they said unto his Disciples, as thinking they might not be so well Able to justify their Master in the Matter, as He might be to justify his own Conduct; Why eats your Master, who pretends to be a Reformer of Manners, with Publicans and Sinners? which you know We refuse to do, as scandalous and inconsistent with our Piety. 12 But when Jesus heard that, he said unto them, As they that be Well need not a Physician, but they that are Sick: So those that are truly Religious already need not my Instructions and Exhortations to Repentance, but those that are Wicked. 13 But whereas you object against my thus Conversing with Publicans and Sinners, as scandalous and inconsistent with true Piety; go ye, and learn what that means in Hosea 6:6. I will have Mercy, and not, i. e. rather than Sacrifice. For the true Meaning thereof is this; that God do's prefer Acts of Mercy and Charity, especially

IX.  
Christ calls St  
Matthew to be  
his Disciple, &c.

## TEXT

## TRANSLATION.

καλέσαι δικαίους, ἀλλ' ἁμαρτωλούς. †

14 Τότε προσέρχοντο αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου ἔνι νηστεύεις; 15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρτῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσονται. 16 Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ καὶ ἐκτὸς ἱματίου, καὶ χεῖρον ῥίσμα γίνεται. 17 Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκὸς παλαιός· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ καταλύονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκὸς καινός, καὶ ἀμφοτέρα συντηρῶνται.

not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a patch of new cloth upon an old garment: for the patch taketh from the garment, and a worse rent is made.

17 Neither do men put new wine into old bottles: else the bottles burst, and the wine runneth out, and the bottles are lost: but they put new wine into new bottles, and both are preserv'd.

18 Ταῦτα

## PARAPHRASE.

*in Spiritual Matters, such as Converting and Reforming bad Men, before the Observance of the Ritual Laws of Not conversing with Heathens or Unclean Persons. Wherefore I do by no means transgress any Law of God, or give you any just Cause of Offence, by my thus Conversing with Publicans and Sinners; since I do it only as a Means to instruct and reform them, Agreeably to the Design for which I came into the World: for I came not to call the truly Righteous, but Sinners to Repentance; as thereby is more properly denoted a Change of the Mind and Affections and Life from Evil to Good: Which Change, such as are already Righteous, need not; tho' they will Always stand in Need of Care in this World to Preserve themselves in their Righteousness, and to Advance themselves to greater Degrees of Perfection therein.*

X.  
Christ's Answer  
to the Disciples  
of the Baptist con-

14 Then came to him some of the Disciples of John the Baptist, saying, Why do We and the Pharisees fast often, but thy Disciples fast not

at



## P A R A P H R A S E.

at all? 15 And Jesus said unto them, Can you be ignorant that it would be the greatest Absurdity for the Children of the Bride-chamber to mourn or fast, as long as the Bridegroom is with them? i. e. You can't but confess that it would be most Absurd for the Guests at a Marriage to Fast or shew any token of Sorrow, during the Marriage-feast: Wherefore, I being as it were the Bridegroom, and my Church the Bride, and my Stay now on Earth as it were the Time of the Marriage-feast, and my Disciples as it were the Children of the Bed-chamber, or Friends and Guests of Me the Bridegroom; it would in like manner be equally Absurd for them to Fast; during my Stay now with them: But the Days will come, when I the Bridegroom shall be taken from them; and then shall they also (as well as you Now) practise Religiously the Duty of Fasting, as knowing it then their Duty to Fast, as well as to perform other Religious Duties. 16 Further, as no Man, that will not act Absurdly, puts a (a) Patch of new cloth upon an old Garment, for these Reasons, viz. first, because the Patch of new Cloth not agreeing in Colour with the old Cloth, takes from the Garment that Sameness of Colour throughout, which is requisite to make the Garment look tolerably Handsome; and secondly, because the Patch of new Cloth being Stronger than the Old, upon any considerable Straining or Pulling of the Garment, it will be apt to make the old Cloth tear; and so a worse Rent is made, i. e. a Rent worse than was the Hole which was at first patch'd up: Wherefore as it is thus Absurd to put new and old Cloth together into the same Garment; so it is no less Absurd to join Mourning and Rejoycing, as my Disciples would do, should they Fast while they enjoy my visible Presence with them here on Earth. 17 Once more, neither do Men, who act Prudently, put new Wine into old Bottles; forasmuch as Else, i. e. if they do put new Wine into old Bottles, the Bottles, which are us'd in these Countries at least to this purpose, being made of Leather, and so grown Rotten with Age, will be apt to burst; and so both the Wine runs out, and the Bottles are lost: but they put new Wine into new Bottles, and so both are preserv'd: In like manner, I should act very Imprudently, if I should put those, who as yet are but Newly become my Disciples, upon the Practice of the more severe Duties of Religion; such as is Fasting.

18 A

## A N N O T A T I O N S.

V. 13. † Εἰς μετάνοιαν is not read in the most Ancient Cant. MS. nor (as is probable) in the Alex. MS. this not having the same in the parallel Place of St Mark; nor yet in Vulg. Latin, Syr. Ethiop. and Perick Versions &c. It seems to have been first a Marginal Explication taken from Luke 5. 32. and so to have crept into the Text, and that Early, being read by the Coptick Interpreter, Eusebius; &c.

(a) Ἐπιτάφησιν signifies rather a patch put on, than a piece put into an old Garment: And consequently ἐπὶ τῷ σώματι is so to be here understood.

(b) This

## TEXT.

## TRANSLATION.

18 Ταῦτα αὐτῷ λαλῆντος αὐτοῖς, ἰδὲ ἄρχαν ἐλθὼν προσεκυώ αὐτῷ, λέγων· Οἱ ἡ θυγάτηρ μου ἄρπ ἐπελεύτησεν· ἀλλὰ ἐλθὼν, ὅπως ἔχῃ σε ἐπ' αὐτῷ, καὶ ζήσεται. 19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. 20 (Καὶ ἰδοὺ γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθῖσα ὅπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 Ελεγε γὰρ ἐν ἑαυτῇ· Εὰν μόνον ἥψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ὀπισθραφείς καὶ ἰδὼν αὐτὴν, εἶπε· Θάρσθ· θυγάτηρ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.) 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τὰς αὐλητάς, καὶ τὸ ὄχλον βορβόρυγον,

18 While he spake these things unto them, behold, there came a certain ruler and worshipp'd him, saying, My daughter \* was even now a dying: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and follow'd him, & so did his disciples.

20 (And behold, a woman which \* had a bloody flux twelve years, came behind *him*, and touch'd the hem of his garment.

21 For she said within her self, If I \* can but touch his garment, I shall be \* cur'd.

22 But Jesus turn'd him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath \* cur'd thee. And the woman \* was \* cur'd from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the \* company making a noise,

24 λέγει

## ANNOTATIONS.

(b) This seems the Best, because the most natural and easy way to reconcile this Ταῦτα αὐτῷ λαλῆντος αὐτοῖς, ἰδὲ ἄρχαν &c. of St Matthew with Mark 5. 22. and Luke 8. 41. (c) See Mark 5. 22. &c.

(d) Ἀρπ ἐπελεύτησεν may be properly enough render'd, *Was even now a Dying*, as well as, *is even now Dead*; and the parallel place in St Mark shews that it ought to be so render'd. For as what Jairus said to Christ, at his first Coming to him, is represented here in St Matthew by *my Daughter ἀρπ ἐπελεύτησεν*, so it is represented Mark 5. 23. by *my little Daughter ἡγάτας ἔχει, is in her Last Hours*, or *at the Last Gasp*. And agreeably thereto the Indefinite ἐπελεύτησεν do's not necessarily denote her to be *already Dead*; but may properly enough, according to the use of the said Tense, be understood to denote her only to be *a Dying*. Indeed had *Jairus known*, when he first came to Christ, that his Daughter *was quite Dead*, there had been no Occasion for some others Coming after him from his own House (as St Mark relates they did Ch. 5. 35.) to acquaint him that his Daughter was then *quite Dead*, and therefore he needed not to trouble Christ any further. And by our Saviour's Answer thereupon in the following verse of St Mark, it sufficiently appears, that the Case of Jairus *now* was not the same as it was *at his first Coming* to Christ. It is plainly imply'd by what Jairus says to

## PARAPHRASE.

18 *A considerable Time after what is related in the foregoing Paragraph, namely when Jesus was just come back from the Country of the Gergesenes, (as was related Chap. 8. 28—9. 1.) some others seem to have come to Jesus about the same (b) Subject; whereupon He gave them the same Reasons, why it was not proper for his Disciples to Fast yet. And now it was, that while he spake these things unto them, behold, there came a certain Ruler of the Synagogue, (c) Jairus by name, and worshipp'd him, saying, My Daughter was even now, when I came from my House, (d) a Dying: but be thou pleas'd to come, and lay thy hand upon her, and I firmly believe that she shall live thro' thy Divine Power, tho' she be already a Dying.* 19 And Jesus arose and follow'd him, and so did his Disciples. (20 And behold, as he was going to the House of Jairus, a Woman which had a Bloody Flux twelve years, and had (c) spent all she had upon Physicians, and was nothing better, but rather grew worse, came behind him, and touch'd the Hem of his Garment. 21 For she said within her self, If I can but touch his Garment, I shall be cur'd; and accordingly she was, upon touching his Garment, immediately cur'd. 22 But Jesus, by his Divine Knowledge knowing what was done to her, and not being willing that so excellent an Instance of Faith should pass Undiscover'd, turn'd him about, and said, Who touch'd my Cloaths in order to be cur'd of the Ail they had? And when the Woman saw, that she was (c) not hid or undiscover'd, she fearing and trembling came, and fell down before him, and told him all the Truth before all the People: And when he saw her come thus unto him, he said (e) Daughter, be of good Comfort; thy Faith has cur'd thee, i. e. thy extraordinary Faith has been the happy Means, by which thou hast obtain'd the Cure of thy Distemper. And the Woman was cur'd from that hour.) 23 Having thus given an Account of what happen'd in the Way, as Jesus was going to the House of Jairus, the Evangelist proceeds with the Account of the Miraculous Cure of Jairus's Daughter: And when Jesus came into the Ruler's (Jairus's) House, and saw the Minstrels, i. e. such as play'd on a certain Sort of Musical Instrument us'd in those Countries at the Death and Funerals of Persons, and the rest of the Company that was there making such a mournfull Noise as was usual in those Countries for the

XI.  
The Miraculous  
Cure of the wo-  
man with the  
Bloody Flux, and  
Restoring Jairus's  
Daughter to Life.

## ANNOTATIONS.

to Christ at his first Coming to him, that he had Faith enough to believe, that Christ could recover his Daughter, and save her Life, tho' she was so near to Death: But it is also sufficiently imply'd, that his Faith was not so great as to believe, that Christ could restore to Life his Daughter when quite Dead, till Christ increas'd and confirm'd his Faith by saying unto him, upon his being told that his Daughter was quite Dead, Be not afraid, only believe, viz. that I can restore her to Life, tho' quite Dead; as well as I could have sav'd her Life, tho' just a Dying, and it shall be so done unto thy Daughter.

(e) See the last Note (y).

## TEXT.

## TRANSLATION.

24 λέγει αὐτοῖς· Ἀπαχωρεῖτε· ὃ ὃς ἀπέθανε τὸ κορδαίον, ἀλλὰ καθεύδει. Καὶ κατηγάτων αὐτοῦ. 25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἠγάγη τὸ κορδαίον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

27 Καὶ παρῴρνοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κραζόντες, καὶ λέγοντες· Ελέησον ἡμᾶς υἱὲ Δαβὶδ. 28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, παρῴρνοντι αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι διώματι τῷ το ποιῆσαι; Λέγουσιν αὐτῷ, Ναὶ Κύριε. 29 Τότε ἤφατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γεινηθήτω ὑμῖν. 30 Καὶ ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐπεβειμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρατε μηδεὶς γινωσκέτω. 31 Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ παρῴρνεγχεον αὐτῷ αἰθρῶπον κωφὸν δαιμονιζόμενον. 33 Καὶ ἐκβληθέντι τῷ δαιμονίῳ, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Ὅτι οὐδέποτε ἐφάνη ὕψους ἐν τῇ Ἰσραήλ. 34 [Οἱ δὲ φαρισαῖοι ἔλεγον·

24 He said unto them, \* Go your ways; for the maid is not dead, but sleepeth. And they laugh'd him to scorn.

25 But when the \* company were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad \* over all that country.

27 And when Jesus departed thence, two blind men follow'd him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touch'd he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were open'd, and Jesus \* strictly charg'd them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possess'd with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvell'd, saying, It was never so seen in Israel.

34 [But the Pharisees said,

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*the Death of Persons*; 24. He said unto them, Go your ways, *there is no Occasion for your making use of these Rites of Mourning as for one Dead*: for the Maid, *you thus mourn for*, is not Dead so, as *that she shall not come quickly to Life again*; but her present Death, tho' Real, may be rather resembled to the State of One that only sleepeth, and so will quickly awake again: And they, *that he spake thus to*, laugh'd him to scorn, *i. e. laugh'd at him as One most egregiously mistaken*; forasmuch as they well knew that she was as really Dead as ever any One was. 25 But when the Company were put forth, he went in *where she lay Dead*, and took her by the hand *as if she was only asleep*; and like one only asleep, when he had taken her by the hand, the Maid came to Life again, *as if she had only awak'd out of a Sleep*, and so arose. 26 And the Fame hereof went abroad over all that Country.

27 And when Jesus departed thence, two Blind Men follow'd him, crying and saying, Thou whom we believe to be the Son of David, *emphatically so call'd and prophes'd of in the Scriptures, or in one word the Messias*, have mercy on Us, and open our Eyes, or cause us to see. 28 And when he was come into the House, the Blind Men came to him: and Jesus, to teach the Necessity of Faith, says unto them, Believe ye that I am able to do this *that ye desire*? They said unto him, Yea, Lord. 29 Then touch'd he their Eyes, saying, According to your Faith be it unto you. 30 And their Eyes were open'd, or receiv'd Sight: and Jesus strictly charg'd them, saying, See that no Man know it, *by your telling Abroad what I have done for you: Which strict Charge Jesus gave them, either that the Unbelieving Jews might not be provok'd to apprehend him before his Time; or that the Multitudes, which follow'd and admir'd him, might not thereby be mov'd to come and make him their King by Force, and in a Seditious manner; or else that He might set Us an Example of Humility, particularly how we ought Not to be desirous of receiving Glory for our Good Actions.* 31 But they, when they were departed, spread abroad his Fame in all that Country.

32 As they, *i. e. the Men that had been blind*, went out of the House where they had been cur'd, behold, they brought to him a Dumb Man, who became so by his being possess'd with a Devil. 33 And when the Devil was cast out by the Word of Jesus, the Dumb spake: and the Multitudes marvell'd, saying, It was never so seen in Israel, *i. e. there never was any Prophet afore that could do so as this Man do's.* 34 [But as at other Times, so now (according to the generality of Copies) the Pharisees said,

XII.  
Christ Miraculously cures two Blind Men.

XIII.  
And a Dumb Man possess'd with a Devil.

## A N N O T A T I O N S.

V, 34. † It is observable that this Verse is not read in the most Ancient Cant. MS. neither in the Greek thereof, nor Latin Version: Nor is it taken notice of in Eusebius's Canons or Harmony of the Gospels. Now since none of the Common Reasons, (such as the Repetition of the same Word or Termination, or the like) can be here assign'd for the Omission of this Verse; it seems most

N

probable

## TEXT.

## TRANSLATION.

Εἰ τῷ ἀρχοντὶ τῶν δαιμονίων ἐκβάλλῃ  
τὰ δαιμόνια.]

35 Καὶ περιῆλθεν ὁ Ἰησοῦς τὰς πό-  
λεις πάσας καὶ τὰς κώμας, διδάσκων  
αὐτὰς συναγωγαῖς αὐτῶν, καὶ κη-  
ρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ  
θεραπεύων πᾶσαι νόσον καὶ πᾶσαι μα-  
λακίας. † 36 Ἰδὼν δὲ τὴν ὄχλουν,  
ἐσωλαγχνιάθη πρὸς αὐτῶν, ὅτι ἦσαν  
† ἐσκυλευμένοι καὶ ἐρριμυμένοι ὡσεὶ πρό-  
βατα μὴ ἔχοντα ποιμένα. 37 Τότε  
λέγει τοῖς μαθηταῖς αὐτοῦ. Ὁ μὲν  
θρῆνισμός ποῦλος, αἱ δὲ ἐργαταὶ ὀλίγοι.  
38 Δεήθητε οὖν τῷ κυρίου τῷ θρῆνι-  
σμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὴν  
θρῆνισμὸν αὐτοῦ.

Κεφ. ι'. Καὶ προσκαλεσάμενος  
τὴν δώδεκα μαθηταῖς αὐτοῦ, ἔδωκεν

He casteth out the devils  
through the prince of the de-  
vils.]

35 And Jesus went about all  
the cities and villages, teach-  
ing in their synagogues, and  
preaching the gospel of the  
kingdom, and healing every  
sickness, and every disease.\*

36 But when he saw the  
multitudes, he was mov'd with  
compassion on them, because  
they \* were weary'd, and scat-  
ter'd abroad, as sheep having  
no shepherd.

37 Then saith he unto his  
disciples, The harvest truly is  
plenteous, but the labourers  
are few.

38 Pray ye therefore the  
Lord of the harvest, what he  
will send forth labourers into  
his harvest.

Chap. X.

And when he had call'd un-  
to him his twelve disciples, he  
αὐτοῖς

## A N N O T A T I O N S.

probable to me, that it was not Originally in the Gospel of St Matthew; but is an Addition at first made in the Margin by way of Reference in some Copy, and that Early; whence it came to be afterwards transcrib'd into the Text, and that in the Copies us'd by all the Ancient Translators. However, it being thus Early receiv'd into the Text, and warrant'd by all the Ancient Translations, I have not quite omitted it, but only included it between two Hooks.

V. 35. † Εἰ τῷ ἀρχ. is not read in Cant. and several other MSS. nor in Vulg. Latin, Syr. Arab. Perf. Ethiop. Gothick Versions; nor in Chrysostom. It is most probable that it has been added from Chap. 4. 23.

V. 36. † It is read ἐσκυλευμένοι, and not ἐκαταλυμένοι, in the most Ancient and greatest Number of MSS. as also in Basil, Chrysostom, Theophylact; and the Vulg. Latin Version (and the like is to be understood of most of the other Ancient Versions) renders it, not dissolved, as it would had it been ἐκαταλυμένοι, but vexatī, which answers exactly to ἐσκυλευμένοι. In short, since there can be no Reason given, why ἐκαταλυμένοι should be chang'd into ἐσκυλευμένοι but there is a very obvious way how ἐσκυλευμένοι may come to be chang'd into ἐκαταλυμένοι, viz. as being a Word less us'd, and whose signification therefore was not so well known, and so was at first explain'd by ἐκαταλυμένοι put in the Margin, which thence was afterwards taken

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said, in order to lessen his Esteem among the People, He casts out the Devils, not thro' the Power of God, but thro' the Permission and Contrivance of the Prince of the Devils; that He may thereby seduce Persons from the true Religion taught and maintain'd by Us.]

35 And some short time (f) after this leaving again Capernaum, Jesus went about all the Cities and Villages of Galilee, teaching in their Synagogues, and preaching (g) the Gospel of the Kingdom, and healing every Sickness, and every Disease. 36 But when he saw the Multitudes that came to hear and be instructed by him, He was mov'd with Compassion on them, because they were weary'd and scatter'd abroad, wandering for want of faithfull Guides and Teachers, as Sheep having no Shepherd. 37 Then says he to his Disciples, The Harvest truly is plenteous, i. e. there are a great Number of People willing and prepar'd to receive Instructions; but the Labourers fit to be employ'd in this Harvest, i. e. such as are Able and Fitted to instruct these People Aright, are Few. 38 Pray ye therefore the Lord of the Harvest, i. e. God, by whose Grace these People are so well dispos'd and prepar'd for Instruction, that he will send forth Labourers into his Harvest, i. e. Able and Faithfull Ministers to preach the Truth of the Gospel among them. And it is very Observable, that this Injunction of our Saviour for praying to God on this Account was given just before He sent forth the twelve Apostles to preach to the Jews, related in the next Chapter. In a pious Conformity to which Example of our Bl. Lord, the Governours of his Church have since appointed the four Ember-Weeks for special Prayer to be made to God on the like Account.

XIV.

Our Saviour goes about Galilee again Preaching, &c.

S E C T. III. N<sup>o</sup> 4.

Containing an Account of Christ's sending forth the twelve Apostles to preach to the Jews, and of the Instructions and Directions he gave them to that purpose; which makes up Chap. X.

Chap. X. And when he, i. e. Jesus had call'd unto him his Twelve Disciples, whom he had made choice of sometime (h) afore to be his more constant Attendants; He designing now to send them forth to Preach, (that

L. Christ gives the Twelve Apostles Power over Unclean Spirits, and to heal all Diseases.

A N N O T A T I O N S.

taken into the Text instead of *ισχυλμένοι*: On these Considerations, it is scarcely to be doubted, but that *ισχυλμένοι* was the Original Greek Reading. As to its Signification, as *αἰμα* signifies to vex or trouble, so it signifies also to fatigue or weary; and its Signification to trouble seems properly to refer to that trouble which arises from Travelling.

(f) As will appear from my Table of the Harmony of the Four Gospels.

(g) See the Paraphrase on Chap. 3. 2. and 4. 23.

(h) See Mark 3. 13—19. and Luke 6. 12—16.

## TEXT.

## TRANSLATION.

αὐτοῖς ἐξουσίαν πνεύματα ἀκαθάρτων,  
ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶ-  
σαν νόσον καὶ πᾶσαν μαλακίαν.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ  
ὀνόματά ἐστι τῶντα· πρῶτος Σίμων ὁ  
λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελ-  
φὸς αὐτοῦ· Ἰάκωβος ὁ υἱὸς Ζεβεδαίου, καὶ  
Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3 Φίλιππος,  
καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματ-  
θαῖος ὁ τελώνης· Ἰάκωβος ὁ υἱὸς Ἀλφαίου,  
καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·  
4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ  
Ἰσκαριώτης, ὁ καὶ πᾶραδόντος αὐτόν.

5 Τύτους τὴν δώδεκα ἀπέστειλεν ὁ  
Ἰησοῦς, παρρησίᾳ αὐτοῖς, λέγων· Εἰς  
ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πό-  
λιν Σαμαρειτῶν μὴ εἰσέλθῃτε· 6 Πο-  
ρεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα  
τὰ ἀπολωλότα οἴκου Ἰσραὴλ· 7 Πο-  
ρεύόμενοι δὲ κηρύσσετε, λέγοντες· Ὁπ-  
πότεν ἡ βασιλεία τοῦ ἑξαιῶν· 8 Α-  
δουνοῦντες θεραπεύετε, λεῦκας καθα-  
ρίζετε, † νεκροὺς ἐγείρετε, δαιμόνια ἐκ-  
βάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

gave them power \* over un-  
clean spirits, to cast them out,  
and to heal all manner of sick-  
ness, and all manner of disease.

2 Now the names of the  
twelve apostles are these; The  
first Simon, who is call'd Pe-  
ter, and Andrew his brother ;  
James *the son* of Zebedee, and  
John his brother ;

3 Philip, and Bartholomew ;  
Thomas, and Matthew the  
publican ; James *the son* of Al-  
pheus, and Lebbeus, whose sur-  
name was Thaddeus ;

4 Simon the Cananite, and  
Judas Iscariot, who also be-  
tray'd him.

5 These twelve Jesus sent  
forth, and commanded them,  
saying, Go not into the way  
of the Gentiles, and into *any*  
city of the Samaritans enter ye  
not.

6 But go rather to the lost  
sheep of the house of Israel.

7 And as ye go, preach, say-  
ing, The kingdom of heaven  
is at hand.

8 Heal the sick, cleanse the  
lepers, raise the dead, cast out  
devils : freely ye have receiv'd,  
freely give.

9 Μη

## ANNOTATIONS.

V. 8. † Νεκρὸς ἐγείρεται is not read in very many MSS. nor yet in Basil, Chry-  
sostom, &c. But it being read in the most ancient Cant. MS. and also in Vulg.  
Latin and Syriack Versions, I have retain'd it: the Reason assign'd by Dr *Mil*  
for the Probability of its being an *Addition*, being rather, I think, a Reason for  
the Probability of its being *Omitted* in the Generality and Less ancient of the  
MSS. namely, because it is *not read in the N. T. that the Apostles did raise any*  
*Dead Person till after Christ's Resurrection.*

(i) See



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(that they might do it with the greater Efficacy, and Openly prove their Divine Commission by the Miraculous Power of doing Good, which they were invested with,) gave them Power over Unclean Spirits; namely to cast them out of such Persons as were possess'd by them, and to heal all manner of Sickness, and all manner of Disease.

2 Now the Names of the Twelve Disciples, who from their being thus sent forth to Preach were peculiarly call'd Apostles, i. e. Persons Sent forth, are these: The first in Order Simon, who is call'd Peter also, being so nam'd by Christ long afore at his first (i) Coming to him at Bethabara, and Andrew his Brother; James the Son of Zebedee and surnam'd the Great, and John his Brother; 3 Philip, and Bartholomew; Thomas, and Matthew the Publican as was; another James the Son of Alphaeus, (ii) otherwise call'd James the Less, the first Bishop of Jerusalem and Writer of One of the Epistles in N. T. and Lebbeus, whose surname was Thaddeus, and who was also call'd Judas or Jude (ii) being the Brother of James last mention'd, and Writer of another Epistle in the N. T. 4 Simon the (k) Cananite, i. e. who was formerly of the Sect among the Jews call'd the Cananites in Hebrew, to which answers the Greek word Zelots; and Judas Iscariot, who also betray'd him.

II.  
The Names of the Twelve Apostles.

5 These Twelve Jesus sent forth (l) Two by Two, and commanded them, saying, Go ye at Present, not into the Way or any Place of the (m) Gentiles, so as to preach the Gospel to them; and in like manner at Present into any City of the Samaritans enter ye not for that End. 6 But ye are at this Time to go rather to the lost Sheep of the House of Israel, i. e. to the Jews, who altho' they have err'd and stray'd from the Ways of God like lost Sheep; yet God is graciously pleas'd to shew the Distinguishing Love he still bears to them as being his once Peculiar People, by giving them in the First place the gracious Offers of the Gospel. 7 And accordingly as ye go, preach, saying, The (n) Kingdom of Heaven is at hand. 8 And to dispose them the sooner to give Ear to your Instructions, by convincing them that you are sent from God, I give you the Power to work Miracles, viz. to heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils: And as Freely ye have receiv'd this Miraculous Power from Me, as well as Commission to Preach; so do ye Freely give, or make use of the same without expecting any Reward from those you Benefit thereby.

III.  
Christ gives the Apostles several Instructions to be observ'd in this their Mission.

## A N N O T A T I O N S.

(i) See John 1. 42.

(ii) See Note (a) chap. 12. 47. and Mark 15. 40. and Luke 6. 16. and Jude 1. and Notes to the Preface before the Epistle of St James.

(k) This Name is so like to Canaanite, that this last is put for it by mistake in some of our Common Bibles (&c.) printed now a-days; in those formerly printed it is Right.

(l) Compare Mark 6. 7.

(m) Compare Acts 3. ult. and 13. 46.

(n) See the Paraph. on Chap. 3. 2.

(o) Thus

## TEXT.

## TRANSLATION.

9 Μὴ κτήσασθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν·

10 Μὴ πλεῖναι εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον ἄξιον ᾧ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.

11 Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἔξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· καὶ ἐκεῖ μένετε, ἕως ἂν ἐξέλθῃτε.

12 Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπασάσθε αὐτούς.

13 Καὶ ἐὰν μὴ ἦ ἡ οἰκία ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτούς· ἐλὼν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν ὡς ὑμῶς ἐπιγραφήτω.

14 Καὶ ὅς ἐστιν ἐάν μὴ δεξῇ ὑμᾶς, μηδὲ ἀκούσῃ τῆς λόγου ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης, ἐκπινάξατε τὸ κονιορτὸν τῶν ποδῶν ὑμῶν.

15 Ἀμὲν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἀρνέες ἐν μέσῳ λύκων· γίνεσθε ὡς φιδεῖς ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.

17 Προσέχετε δὲ ὑπὸ τὸν ἀνθρώπων· ἡ δαδῶσιν ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαρτυρώσιν ὑμᾶς.

18 Καὶ ἐπὶ ἡγεμόνας καὶ βα-

9 Provide neither gold, nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet \* a staff, (for the workman is worthy of his \* maintenance.)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words: when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for

σκληρῶς

## AN NOTATIONS.

(\*) Thus this Passage of St. Matthew may be easily reconcil'd to Mark 6. 8. as Dr. Clark has observ'd in the Notes to his Paraphrase. And it is to be further noted, that the Best or most Ancient MSS. and also all the most Ancient Versions but the Perick, have only the Singular *a Staff*, not the Plural *Staves*.

(p) The

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thereby. 9 And yet ye are to provide neither Gold, nor Silver, nor Brads in your Purfes, to buy you Victuals; 10 nor yet to carry along with you Victuals in any Scrip for your Journey, neither two Coats or any more Cloaths than ye usually have on, neither any more Shoes than ye have on your Feet, nor yet (o) any more Staves than a Staff apiece in your hands, as at other Times. For, since in the Common Opinion of Mankind, the Workman is worthy of his (p) Maintenance: ye, whilst ye are thus Working for to promote the Spiritual Welfare of Others, may most Reasonably expect to partake of so much of their Temporal things, as is requisite for your Maintenance in a competent Manner. 11 And into whatsoever City or Town ye shall enter, enquire Who in it is well Dispos'd to receive your Instructions, and so Worthy to receive you in his House as his Guests, and there abide till ye go thence, i. e. from that City or Town. 12 And when ye first come into an House, Salute it, i. e. shew your Respect and Kindness to the Family, saying, Peace, i. e. All prosperity be to this House, i. e. to the Family therein. 13 And if the House be worthy, let your Peace, i. e. God shall grant your Request for the said House, and his Blessing shall come upon it: but if it be not worthy, let your Peace return to you, i. e. the Blessing you requested for the said Family shall be bestow'd on your selves, and the said Family shall reap no Benefit by it, but the Contrary. 14 And accordingly whosoever shall not receive you, nor hear your Words or Instructions: When ye depart out of that House or City, shake off the Dust of your Feet, (q) for a Testimony against them, i. e. as denoting thereby that you will have nothing more to do with them, but leave them to the Judgment of God. 15 Verily I say unto you, It shall be more tolerable for the land, i. e. Inhabitants of Sodom and Gomorrhah in the Day of Judgment, than for that City; because it has rejected greater Means of Salvation, than were offer'd to them of Sodom and Gomorrhah.

16 Behold, I send you forth on such an Employ as will expose you to like Danger as Sheep are expos'd to in the midst of Wolves: Be ye therefore Wise, in avoiding by all proper and prudent Means the Dangers ye shall be expos'd to, as Serpents are remarkable for; and Harmless, as Doves are more especially taken notice to be. 17 But after all ye must beware of wicked Men; for the Time will come, that they will deliver you up to the Councils, and they will scourge you in their Synagogues or judicial Assemblies. 18 And ye shall be brought not only before Jewish Magistrates, but also before Gentile Governors and Kings, upon

IV.  
Christ particularly instructs his Apostles as to their Behaviour with reference to Persecutions.

no

A N N O T A T I O N S.

(p) The Greek word may signify not only Meat, as it is taken to denote in general all Food, but also whatever else is requisite to Nourishment, as Cloaths, &c. and therefore the said Greek word may be best render'd here, and in the like places, Maintenance; as including both Food and Raiment.

(q) Compare Mark 6. 11. Luke 9. 5.

(r) The

## TEXT.

## TRANSLATION.

σιλῆς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 Ὅταν δὲ ᾤξασθαι ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσετε. δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε. 20 Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλῆντες, ἀλλὰ τὸ πνεῦμα τὸ πατρὸς ὑμῶν τὸ λαλῶν ἐν ὑμῖν. 21 Παραδώσεται δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. 22 Καὶ ἔσεσθε μισούμεοι ὑπὸ πάντων ἀνθρώπων τὸ ὄνομα μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμὲν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσῃτε τὰς πόλεις τῆς Ἰσραὴλ, ἕως ἃν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ ἐστὶ μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ, ὅσδε δούλος ὑπὲρ τοῦ κυρίου αὐτοῦ. 25 Ἀρκετὸν τῷ μαθητῇ, ἵνα γίνηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸ οἶκος δεσπότην Βεελζεβὺβ ἐκάλουν, πόσω μάλλον τὰς οἰκίας αὐτοῦ;

my sake, for a testimony \* to them and the Gentiles.

19 But when they deliver you up,\* be not solicitous how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: but he that endureth to the end shall be sav'd.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have call'd the master of the house Beelzebub, how much more shall they call them of his household?

26 Μη

## PARAPHRASE.

no other Account than for my Sake, or for preaching the Truths of the Gospel; and this shall fall out for a Testimony, or Means of making known the Gospel, to them, & unto the Gentile Governors and Kings before whom ye shall be brought; and to the rest also of the Gentiles. 19 But when they deliver you up, i. e. thus bring you before Kings or other Magistrates, be not

## P A R A P H R A S E.

not solicitous how or what ye shall speak in your own Defence; for it shall be given you, *i. e.* ye shall be directed by the Spirit of God, in that same Hour, what ye shall speak. 20 For it is not ye that shall then speak; but rather the Spirit of your Father, which speaks in you. 21 And further I acquaint you aforehand, that the Persecutions, which shall be rais'd against Christianity, shall be so great and unnatural, that the unbelieving Brother shall deliver up the believing Brother to Death; and the unbelieving Father, the believing Child: and the unbelieving Children shall rise up against their believing Parents, and cause them to be put to Death. 22 And ye Christians, more especially the Preachers thereof, shall be hated of all other Sorts of Men, only for my names Sake, or on Account of your being Christians or Preachers of Christianity: but he that endures, *i. e.* perseveres in the Truth of the Gospel to the End of his Life, notwithstanding all the Persecutions he shall meet with, the same shall be sav'd, *i. e.* be rewarded with Eternal Happiness; which is a sufficient Encouragement to undergo the greatest Persecutions with Constancy and Perseverance. 23 But altho' it is your indispensable Duty to undergo Persecution with Patience and Perseverance, when the Providence of God brings it Unavoidably upon you; yet ye are not hence to think that it is likewise your Duty Not to endeavour to avoid Persecution, when ye have an Opportunity or any Lawful Way so to do: On the contrary therefore, when they persecute you in this, *i. e.* one City, flee ye into another in order to escape your Persecutors, if ye have Opportunity so to do. For so far is God from requiring his faithfull Servants Not to endeavour to escape Persecution by proper Means, that Verily I say unto you, with respect to your selves more especially, that ye shall not have gone over the Cities of Israel, preaching to the Jews, till I, who am foretold by Daniel under the Title of the Son of Man, be come to take Vengeance on the Unbelieving Jews by Destroying their Temple and State, and so to deliver you from their persecuting Malice. 24 Further to shew you, how little Reason there is for you to be Discontented, that ye are to suffer at all Persecution and Afflictions, consider that the Disciple is not in Reason to expect to be Above, or fare better than, his Master, nor the Servant to expect to be Above his Lord. Wherefore since I your Lord and Master do and shall undergo the greatest Reproaches and Afflictions and Persecutions; you have no Reason to be Discontented, if ye my Servants and Disciples undergo the like. 25 For surely it is enough for the Disciple, that he be, or fare, as his Master; and the Servant, as his Lord: But you know it is no more than Reasonable in it self, and therefore generally practis'd, *viz.* to shew more Respect to the Master of the House than to Them of his Household. Wherefore if, notwithstanding this, they have call'd me, who am as it were the Master of the House to which you pertain, no less than Beelzebub, which is the Name given to the Prince of the Devils, how much more shall they not stick to call Them of his Household, *i. e.*

## TEXT.

## TRANSLATION.

26 Μὴ ὅτι φοβηθήτε αὐτούς· ὅτι ἐν γὰρ ἱστῇ κατελυμμένοι, ὃ ἔκ σποχελυφθήσεται, καὶ κρυπτόν, ὃ ἔγνωθήσεται.

27 Ὁ λόγος ὑμῶν ἐν τῇ σκοτίᾳ, εἴπατε ὡς πρὸ φωτός· καὶ ὃ εἰς τὸ ὕψος ἀκούεται, κηρύξατε ὅτι τῷ δαυμάτῳ.

28 Καὶ μὴ φοβηθήτε σπὸς τῷ ἀποκτείνοντων τὸ σῶμα, καὶ δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβηθήτε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γαίῃ.

29 Οὐχὶ δύο σπυρίδια ἀσσεύετε πωλεῖται, καὶ ἐν ἑξ αὐτῶν ἓ πωλεῖται ὅτι τῷ γνῶναι, ἄνευ τοῦ πατρὸς ὑμῶν;

30 Ὑμῶν δὲ καὶ αἱ τρίχες τῷ κεφαλῇς πᾶσαι ἡριθμημέναι εἰσὶν.

31 Μὴ ὅτι φοβηθήτε· πολλῶν σπυρίδιον διαφέρει ἐμῆς.

32 Πᾶς ὅς ἐστις ὁμολογήσῃ ὡς ἐμοὶ ἐμπαροῦσιν τῷ ἀνθρώπῳ, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἐμπαροῦσιν τῷ πατρὶός μου, ὃς ἐν οὐρανοῖς.

33 Ὅστις δ' ἀν' ἀρνήσεται με ἐμπαροῦσιν τῷ ἀνθρώπῳ, ἀρνήσομαι αὐτὸν καὶ γὰρ ἐμπαροῦσιν τῷ πατρὶός μου τῷ ἐν οὐρανοῖς.

34 Μὴ νομίσητε, ὅτι ἦλθον βαλεῖν εἰρήνην ὅτι πᾶσι γαίᾳ· οὐκ ἦλ-

26 Fear them not therefore: for there is nothing cover'd, that shall not be reveal'd; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbred.

31 Fear ye not therefore; ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth:

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## PARAPHRASE.

*you that are my Disciples, by the most reproachful Names.* 26 Fear them not therefore: at least so as to be deter'd by them from preaching the Truth of the Gospel: for, if you will discharge your Duty of preaching Faithfully, you are to know, that there is Nothing, i. e. no Doctrine of the Gospel, which either has or shall be taught you in a Cover'd or Obscure Manner,

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*Manner, that shall not be Reveal'd or Plainly preach'd by you, as in Duty bound so to do; however Ungrateful the said Doctrine may be to your Hearers, and whatever Troubles it may consequently bring upon you; and in like manner there is Nothing, i. e. no Doctrine of the Gospel hid or taught you in Private, that shall not be made known by you Publickly to the World. 27 For to speak more plainly, What I tell you in Darkeness or the Obscurity of Parables, that speak or teach ye in the plainest Manner, that your Hearers may understand it as clearly as they see the Light: and what ye hear from me in the Ear or in Private, that preach ye in the most Publick Manner; namely as the Jews, when they would publish a thing Most, are wont to get up upon the House-tops, and to publish it thence.*

28 And another most weighty Argument, why you should not be frighted from the Discharge of your Duty by your Persecutors, is this, that the most Prudent, and indeed only Way to escape the greatest Miseries is, to fear not them most who can kill only the Body, but are not able to kill or destroy the Soul; but rather to fear him most, who is able to destroy both Soul and body in Hell. 29 Again, are not two Sparrows of so little value as to be sold for a Farthing? and yet One of them shall not fall on the Ground, by being Kill'd or Dying any other Way, without the Permission of God your Father. How much less shall ye then come to your Ends without the Permission of God? 30 Nay but so far is God from having no Regard to you in reference to the main Circumstances of Life or Death, that the very Hairs of your Head are all number'd by Him; and in like manner, Other the smallest things about you are taken notice of by Him. 31 Fear ye not therefore what Men can do unto you; for ye are of more Value than many Sparrows: And therefore, since not one Sparrow falls to the Ground without the Divine Permission, you may be assur'd, that all the Malice of Men cannot hurt or kill you without the Divine Permission likewise. 32 Whosoever therefore, i. e. on the foregoing Considerations, shall be encourag'd to Confess or Own Me, or Profess and Adhere to the Truth of the Gospel before Men, notwithstanding all such Men can do to make them deny Me or the Gospel, Him will I confess, or own also as my Faithfull Disciple, before my Father which is in Heaven, and will reward him as such with Eternal Happiness. 33 But whosoever shall deny me, or the Truth of the Gospel, before Men, Him will I also deny to be my true Disciple or Servant before my Father which is in Heaven; and will punish him as such with Everlasting Punishment.

34 Think not that ye shall not meet with any Persecutions, because the Gospel, which I am come to make known to the World, do's, in its own Nature and as to the Influence of its Doctrines and Precepts, tend to send Peace on Earth, i. e. to make Men truly Loving one to another, and so to take away all Hatred and Enmity: for altho I came indeed to

V.  
Further Considerations for suffering Persecution for the sake of Christ and his Gospel.

VI.  
The Gospel shall be so abus'd and perverted, as to be made the Means of the greatest and most unnatural Hatred and Enmity;

## TEXT

## TRANSLATION.

ἵνα βαλῶν εἰρήνην, ἀλλὰ μάχην.  
 35 Ἠλθον γὰρ διχάσαι ἄνθρωπον κατὰ  
 τὸ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ  
 τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ  
 τῆς πενθερᾶς αὐτῆς. 36 Καὶ ἐχθροὶ  
 τῷ ἀνθρώπῳ, οἱ οἰκιακοὶ αὐτοῦ. 37 Ὁ  
 φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ,  
 οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν  
 ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου  
 ἄξιος. 38 Καὶ ὁς ἐλαμβάνῃ τὸν  
 σταυρὸν αὐτοῦ, καὶ ἀκολουθῇ ὀπίσω  
 μου, οὐκ ἔστι μου ἄξιος. 39 Ὁ ἐ-  
 ρῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσκει αὐ-  
 τήν· ὁ δὲ ἀπολέσας τὴν ψυχὴν αὐτοῦ  
 ἕνεκεν ἐμοῦ, εὕρεσκει αὐτήν.

40 Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέ-  
 χεται· καὶ ὁ ἐμὲ δεχόμενος, δέχε-  
 ται τὸν ἀποστείλαντά με. 41 Ὁ δε-  
 χόμενος πρῶτον εἰς ὄνομα προ-  
 φήτου, μισθὸν πρῶτον λήψεται·  
 καὶ ὁ δεχόμενος διχαίον εἰς ὄνομα

I came not to send peace, but  
 a sword.

35 For I am come to set a  
 man at variance against his fa-  
 ther, and the daughter against  
 her mother, and the daughter  
 in law against her mother in  
 law.

36 And a man's foes shall be  
 they of his own household.

37 He that loveth father or  
 mother more than me, is not  
 worthy of me: and he that  
 loveth son or daughter more  
 than me, is not worthy of me.

38 And he that taketh not  
 his cross, and followeth after  
 me, is not worthy of me.

39 He that findeth his life  
 shall lose it: and he that lo-  
 seth his life for my sake shall  
 find it.

40 He that receiveth you,  
 receiveth me; and he that re-  
 ceiveth me, receiveth him that  
 sent me.

41 He that receiveth a pro-  
 phet in the name of a prophet,  
 shall receive a prophet's re-  
 ward; and he that receiveth a  
 righteous man, in the name of

δικαίου,

## PARAPHRASE.

with further En-  
 couragement to  
 Perseverance un-  
 der Persecution.

make known to the World such a Gospel of Peace; yet thro' the Wicked-  
 ness of Men in perverting the End of the Gospel, the Gospel shall be made  
 in great Measure a Means not to send or make Peace in the World, but  
 to send a Sword, or to cause Divisions and Quarrels and Hatred to such  
 Degree, as that Men shall take away one anothers Lives. 35 For the  
 Gospel, which I am come to preach, shall be made the Means to set a Man  
 at Variance even against his Father, and the Daughter against her Mo-  
 ther, and the Daughter in Law against her Mother in Law. 36 And  
 consequently so far shall the Gospel be from having its due Influence on  
 Men, by making all Men to love one another, and by increasing the love  
 of



## P A R A P H R A S E.

of Relations, or the like, one to the other; that on the contrary it shall be so far Abus'd, as to be made the Means of Lessening and quite laying aside even Common Natural Affection between Relations or those of the same Household or Family; insomuch that very frequently a Man's worst Foes shall be they of his Own Household or Family. 37 And this Providence shall permit, for several great and good Ends, particularly that hereby may be try'd the Sincerity and Degree of Love, which many that shall profess themselves to be my Disciples, shall bear to me, and consequently whether they are True Disciples or not: For He that loveth Father or Mother more than Me, so as that to please them, or to gain or keep their Love, he will do what is contrary to the Rules of the Gospel, He is not a True Disciple, nor worthy to be rewarded as such of Me: and he that loveth Son or Daughter more than Me, so as to do any thing for their Sake, which is contrary to his Duty to Me, is not my True Disciple, nor worthy to be rewarded as such of Me. 38 And in general, He that takes not his Cross and follows after me, i. e. He that is not sincerely ready to follow my Example, and to suffer the greatest Afflictions, even Death it self, and that the most shamefull Death of the Cross, for the sake of God and his True Religion, is not Worthy to be rewarded of Me, as a Faithfull Servant of God or a True Disciple of Mine. 39 So that the Upshot of the Matter comes at length and in short to this, that He that finds no other Means to save his Life here on Earth, than by complying with the Wickedness of Men in some Instance which is contrary to the Rules of the Gospel and his Duty to me, shall lose it in the worst Sense, namely by becoming thereby liable to Eternal Death: and on the other hand, He that loses his Life here for my Sake shall find thereby the best Means to preserve it in the highest Sense, namely by securing thereby to Himself Eternal Life and Happiness.

40 Hitherto I have given you such Instructions as relate to your selves, who are to be Preachers of my Gospel. I shall now add such Instructions as relate to them whom you are sent to preach to; and which therefore it will be very Requisite for you to acquaint them with: Namely, that He that receives you, by entertaining you at his house, or by hearing and obeying your Instructions, He shall be esteem'd as One that receives Me my self; and He that receives Me, thereby in effect receives Him, i. e. God, that sent me. 41 And so likewise He that receives a Prophet, i. e. any Preacher of the Gospel, that shall in any Age of Christianity be Lawfully and Duty sent by the Governors of my Church to preach, in the Name of, i. e. meerly on the Account of his being a Prophet or Preacher of the Gospel, the same shall receive a Prophet's Reward, i. e. shall be rewarded as much as if He himself were a Prophet or Preacher of the Gospel. And in like manner He that receives a Righteous, or truly and more Eminently Pious and Christian Man, tho' He be not a Preacher or Minister of the Gospel, in the Name of, i. e. meerly on Account of his being

VII.

Instructions relating to Those whom the Apostles and Preachers of the Gospel are sent to.

## TEXT.

## TRANSLATION.

δικαίου, μωδὸν δικαίου λήψεται.  
 42 Καὶ ὅς ἐάν ποτίσῃ ἓνα τῶν μι-  
 κρῶν βύβαν ποτήριον ψυχροῦ μώ-  
 νοι, εἰς ὄνομα μαθητοῦ, ἀμὲν λέ-  
 γω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μι-  
 δὸν αὐτοῦ.

Κεφ. ια'. Καὶ ἐγένετο ὅτι ἐπέλεσεν  
 ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθη-  
 ταῖς αὐτοῦ, μετέβη ἐκεῖθεν, ἵνα διδάσκῃ,  
 καὶ κηρύσσῃ ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ὅτι παρὰ  
 δεσμωτηρίου τὰ ἔργα τοῦ Χριστοῦ,  
 πέμφας δύο τῶν μαθητῶν αὐτοῦ,  
 3 εἶπεν αὐτοῖς. Σὺ εἶ ὁ ἐρχόμενος,  
 ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀπο-  
 κριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς. Πο-  
 ρεύθεντες ἀπαγγέλατε Ἰωάννῃ ὅ  
 ἀκούετε καὶ βλέπετε. 5 Τυφλοὶ  
 ἀναβλέψουσιν, καὶ χωλοὶ περιπατή-  
 σι, λευροὶ καθαρίζονται, καὶ κωφοὶ

a righteous man, shall receive  
 a righteous man's reward.

41 And whosoever shall give  
 to drink unto one of these little  
 ones a cup of cold water only,  
 in the name of a disciple, verily  
 I say unto you, he shall in  
 no wise lose his reward.

## Chap. XI.

And it came to pass, when  
 Jesus had made an end of com-  
 manding his twelve disciples,  
 he departed thence to teach  
 and to preach in their cities.

2 Now when John had  
 heard in the prison the works  
 of Christ, he sent two of his  
 disciples,

3 And said unto him, Art  
 thou he that should come, or  
 do we look for another?

4 Jesus answer'd and said  
 unto them, Go and shew John  
 again those things which ye  
 do hear and see:

5 The blind receive their  
 sight, and the lame walk, the  
 lepers are cleans'd, and the deaf  
 hear,

## PARAPHRASE.

being a Righteous Man, the same shall receive a Righteous Man's Re-  
 ward, i. e. shall be rewarded, as if he himself had perform'd such Eminent  
 Acts of Righteousness or of Christian Love and Charity as the said  
 Righteous Man has done; tho' He that thus receives him is not able  
 Actually to perform the like Eminent Acts of Charity, by reason of such  
 different Circumstances of his State and Condition, as are not in his Power  
 to Amend or Advance. 42 And lastly, whosoever shall give to drink  
 unto One of these Little ones, i. e. of the Lower Rank of my Disciples,  
 a Cup of cold Water only, or shall do any the like smallest Office of Kind-  
 ness to him, in the Name of, i. e. merely on the Account of his being a  
 Disciple of mine, Verily I say unto you, that you may assure such as  
 you are sent to preach to, that He, that thus shews the Least Kindness

## P A R A P H R A S E.

to the Least of my Disciples, meely as such, shall in no wise lose his Reward for so doing.

Chap. XI. And it came to pass, when Jesus had made an end of commanding his Twelve Disciples or Apostles, i. e. of giving them the Instructions set down in the foregoing Chapter, He himself departed (r) thence, where he had given the foresaid Instructions, to teach and to preach in their Cities, viz. of Galilee, being Not now attended with any of the Twelve Apostles.

VIII.

Jesus himself goes about teaching & preaching.

S E C T. III. N<sup>o</sup> 5.

Containing such Particulars as are set down Chap. XI. 2 – XII. ult.

2 Now a considerable Time before Christ's sending the Twelve to preach, mention'd in Chap. 10. (as appears from the Table of the Harmony &c. or comparing the other Gospels) when John Baptist had heard in the Prison, wherein he was put by Herod, the Works or Miracles of Christ; tho' it is not reasonably to be suppos'd, that He himself any ways Doubted of Christ's being the Messias, yet to Confirm his Disciples in the Faith of Christ as such, (forasmuch as his Imprisonment and approaching Death might tempt them Not to believe Christ to be the Messias; they imagining that if Christ were Really so, He would not permit his Fore-runner the Baptist to be thus kept in Prison, much less to suffer Death, as he was about to do: On these Considerations, to confirm his Disciples in the Belief of Christ to be the true Messias,) He, viz. the Baptist sent two of his Disciples (for his Disciples had leave to come to him in Prison, and (s) had told him of the Works of Christ.) 3 and by them said unto him, i. e. to Christ, Art thou He, viz. the Messias that should come according to the Prophecies of the O. T. or do we, i. e. are we to look for Another Person to be that Messias? 4 Hereupon Jesus wrought several Miracles before their Eyes; and then answer'd and said unto them, Go and shew John again those things which ye do hear of Others, and see also your selves, and which are sufficient to convince any Unprejudic'd Person, that I am no other than the true Messias that should come. 5 For you have heard and seen, that by my Power the Blind receive their Sight, and the Lame walk, the Lepers are cleans'd, and the Deaf hear, the

I. Our Saviour's Argument to the Disciples of the Baptist, that he was the true Messias or Christ.

## A N N O T A T I O N S.

(r) The Generality of Commentators suppose the place, whence our Saviour departed at this time, to have been Capernaum; inferring this from Chap. 9. 1. But it is plain that our Saviour had more than Once departed from Capernaum, After his Coming thereto refer'd Ch. 9. 1. and Before his Sending his Disciples to preach, which is related Ch. 10. Indeed it seems most likely, that Christ gave the Twelve the Instructions in Ch. 10. not in Capernaum, but in some private retir'd Place, perhaps not far from Capernaum, and on the Mountain commonly call'd the Mountain of the Beatitudes, where Christ deliver'd the Sermon set down Ch. 5 – 7.

(s) See Luke 7. 18.

(t) See

## TEXT.

## TRANSLATION.

ἀκούουσι, νεκροὶ ἐγείρονται, καὶ πτω-  
χοὶ εὐαγγελίζονται. 6 Καὶ μα-  
κάριός ἐστιν ὅς ἐάν μὴ σκανδαλισθῇ  
ἐν ἐμοί.

7 Τῷ τῷ δὲ ποροδομῶντι, ἤρξα-  
το ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ  
Ἰωάννου. Τί ἐξήλθετε εἰς τὴν ἔρημον  
θεάσασθαι; χέλαμον ὑπὸ ἀνέμου σα-  
λιδόμενον; 8 Ἀλλὰ τί ἐξήλθετε  
ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱμα-  
τίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μα-  
λαχὰ φοροῦντες ἐν τοῖς οἴκοις τῶν  
βασιλέων εἰσιν. 9 Ἀλλὰ τί ἐξήλ-  
θετε ἰδεῖν; περὶ ἡλίμου; ναί, λέγω  
ὑμῖν, καὶ περὶ ἡλιούτου περὶ ἡλίμου.  
10 Οὗτος γὰρ ἐστὶ περὶ οὗ γέγρα-  
πται. Ἰδοὺ ἐγὼ ἀποπέμπω τὸν ἄγγε-  
λόν μου πρὸς τὴν ὁδόν σου, ὅς κατα-  
σκευάσῃ τὴν ὁδόν σου ἕμπροσθέν σου.  
11 Ἀμὲν λέγω ὑμῖν, οὐκ ἐγήγε-  
ρται ἐν γεννητοῖς γυναικῶν μείζων  
Ἰωάννου τοῦ Βαπτιστοῦ. ὁ δὲ μικρότε-  
ρος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν  
μείζων αὐτοῦ ἐστίν. 12 Ἀπὸ δὲ τῶν  
ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως  
ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιά-  
ζεται, καὶ βίαια ἄρπάξουσιν αὐτήν.

hear, the dead are rais'd up,  
and the poor have the gospel  
preach'd to them.

6 And blessed is he whoso-  
ever shall not be offended in  
me.

7 And as they departed, Je-  
sus began to say unto the mul-  
titudes concerning John, What  
went ye out into the wilder-  
ness to see? A reed shaken  
with the wind?

8 But what went ye out for  
to see? A man cloth'd in soft  
raiment? behold, they that  
wear soft clothing are in kings  
houses.

9 But what went ye out for  
to see? A prophet? yea, I say  
unto you, and more than a  
prophet.

10 For this is he of whom  
it is written, Behold, I send  
my messenger before thy face,  
which shall prepare thy way  
before thee.

11 Verily I say unto you,  
among them that are born of  
women, there hath not risen  
a greater than John the Bap-  
tist: notwithstanding, he that  
is least in the kingdom of hea-  
ven is greater than he.

12 And from the days of  
John the Baptist, until now,  
the kingdom of heaven suffer-  
eth violence, and the violent  
take it by force.

## P A R A P H R A S E.

the Dead are rais'd up, and the Poor have the Gospel preach'd unto them as being not only No less capable of obtaining Salvation, but even better dispos'd and qualify'd generally to obtain it, than the Rich. 6 And Blest is He, whosoever, having so good Grounds for his Conviction that I am truly the Messias or Christ, shall not be offended in me, i. e. either Asham'd of my Doctrine, or Discourag'd from obeying it by any Temporal Evils: and consequently Wo shall be to Him, whosoever after All shall be thus offended in me.

7 And as they, i. e. the Baptist's Disciples departed, Jesus began to say to the Multitudes concerning John, What went ye out into the Wilderness to see? Surely not to see a Reed shaken with the Wind, or on any such trifling Account? 8 But what went ye out for to see? A Man cloth'd in soft Raiment, or very fine Apparel? behold, They that wear soft Clothing, or such very fine Apparel, are to be seen in King's Houses, rather than in a Wilderness. 9 But what went ye out for to see? A Prophet? Yea, I say unto you, And or even more than a Prophet. 10 For this John, whom ye thus went out for to see, is He of whom it is written (Malachi 3. 1.) Behold, I send my Messenger before thy Face, which shall prepare thy Way before Thee, i. e. shall prepare Men for receiving the Gospel, when Thou, who art the Messias or Christ, shalt come into the World to preach the Gospel. 11 Verily I say unto you, Among them that are born of Women, there has not risen hitherto any Prophet or Holy Man that has been employ'd in a Greater Office by God, than John the Baptist; as being the immediate Fore-runner and Messenger of Christ, sent to prepare the Way for Christ, and the Fuller Reception of the Gospel, by preaching some great Doctrines more clearly than ever they had been Afore, and also as being the Person that baptiz'd Christ himself, &c. Notwithstanding He that is the Least or Meanest Preacher of the Gospel in the Kingdom of Heaven now set up, is employ'd in a Greater or more Excellent Office and Ministry, than He, viz. John the Baptist was: forasmuch as every such Mean Preacher of the Gospel is entrusted with the Preaching of several Mysteries and Doctrines of the Gospel, which were either Wholly unknown, or not so clearly known to the Baptist; and also on other the like Accounts. 12 And from the days of John the Baptist beginning to preach that the Kingdom of Heaven is at hand or come, until Now, the Kingdom of Heaven suffers as it were Violence, and the Violent take it by Force, i. e. Many Gentiles as well as Jews, many Publicans and the Greatest of Sinners as well as Those that were afore Religiously dispos'd, do press to hear the Gospel and embrace it with a Pious Fervor and Earnestness; and being Acted by such a Christian Warmth and Eagerness, do readily perform the Terms of Salvation requir'd of them in the Gospel, and so secure unto themselves Eternal Happiness; labouring to do this, as if they seiz'd it to themselves

II.  
Christ's Testimony of the Dignity of the Baptist; & his Reproof of the Jews for their Perverse Behaviour toward the Baptist and Himself.

## TEXT.

## TRANSLATION.

13 Πάντες ὃι οἱ προφῆται καὶ ὁ νόμος  
 ἕως Ἰωάννη προφῆτευσαν. 14 Καὶ  
 εἰ θέλετε δεῖξά μοι, αὐτός ἐστιν Ἠλίας  
 ὁ μέλλων ἔρχεσθαι. 15 Ὁ ἔχων ὦτα  
 ἀκούειν, ἀκουέτω. 16 Τίνι δὲ ὁμοιώ-  
 σω τὴν γενεάν τούτην; ὁμοία ἐστὶ  
 παιδαρίοις ἐν ἀγοραῖς καθήμενοις,  
 καὶ προσφωνῶσι τοῖς ἐταῖροις αὐτῶν,  
 17 καὶ λέγουσιν· Ὑψώσαμεν ὑμῖν,  
 καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν  
 ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 Ἠλ-  
 θε γὰρ Ἰωάννης μήτε ἐσθίειν, μήτε  
 πίνειν· καὶ λέγουσιν· Δαιμόνιον ἔχει.  
 19 Ἠλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίειν  
 καὶ πίνειν· καὶ λέγουσιν· Ἰδοὺ ἄν-  
 θρωπος φάγος καὶ οἰνοπότης, πλεονῶν  
 φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη  
 ἡ σοφία ὑπὸ πάντων τέκνων αὐτοῦ.

20 Τότε ἤρξατο ἐνεδιδόναι ταῖς πό-  
 λεις, ἐν αἷς ἐγένοντο αἱ πληεῖσαι δυ-  
 νάμεις αὐτοῦ, ὅτι ἐμετανόησαν. 21 Οἱ αἰ-  
 σοὶ Χοραζίν, καὶ οἱ Βηθσαΐδα, ὅτι  
 εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυ-  
 νάμεις αἱ γενόμεναι ἐν ὑμῖν, πόλλαι  
 αὖ ἐν σάκκῳ καὶ σποδίῳ μετενόησαν.

13 For all the prophets &  
 the law prophesy'd until John.

14 And if ye will receive  
 it, this is Elias which was for  
 to come.

15 He that hath ears to hear,  
 let him hear.

16 But whereunto shall I  
 liken this generation? It is like  
 unto children sitting in the  
 markets, and calling unto their  
 fellows,

17 And saying, We have  
 pip'd unto you, and ye have  
 not danc'd: we have mourn'd  
 unto you, and ye have not la-  
 mented.

18 For John came neither  
 eating nor drinking, and they  
 say, He hath a Devil.

19 The Son of man came  
 eating and drinking, and they  
 say, Behold, a man gluttonous  
 and a wine-bibber, a friend of  
 publicans and sinners: but wis-  
 dom is justify'd of her children.

20 Then began he to up-  
 braid the cities wherein most  
 of his mighty works were done,  
 because they repented not.

21 Wo unto thee, Chora-  
 zin, wo unto thee, Bethsaida:  
 for if the mighty works which  
 were done in you had been  
 done in Tyre and Sidon, they  
 would have repented long ago  
 in sackcloth and ashes.

22 Πάλιν

## ANNOTATIONS.

(1) See the Account of this and the other Cities in my Geographical History  
 of N. T. Whence it will appear, how fully verify'd is that Wo denounc'd by  
 our Lord (v. 23.) against *Capernaum*; it being long since so decay'd, as to con-  
 sist but of six Poor Fishermen's Cottages, and now perhaps wholly Desolate.

(u) The

## P A R A P H R A S E.

themselves by a Religious Violence or Force. 13 *This, I say, is the State of the Kingdom of Heaven from the foresaid days of John Baptist's preaching: for All the Prophets and the Law prophely'd only of things pertaining to the Kingdom of Heaven, until John began his Ministry, who was the First that preach'd that the Kingdom of Heaven was at hand, or then come, or to begin.* 14 And if ye will receive it, i. e. the Truth I am going to tell you, tho' it be somewhat Contrary to your generally receiv'd Tradition (viz. that Elias the Thisbite shall come again in Person, at the Coming of your Messias, which you understand of the First Coming of the Messias :) This John Baptist is that Person, who is foretold by the Prophets under the name of Elias, which was for to come at the Coming of the Messias. 15 He that has his Ears so dispos'd, as without prejudice to hear the Truth I have now made known unto you, let him hear and weigh well what I have told you; it being a good Means to convince Him, that by Consequence I am your Messias. 16 But so far is the Generality of you Jews from thus impartially weighing what either John Baptist or I my self teach you, that whereunto shall I liken this Generation of you Better, than by saying; It is like unto Children sitting in the Markets, and calling unto their Fellows, 17 and saying: We have pip'd unto you, and ye have not danc'd; we have mourn'd unto you, and ye have not lamented. 18 For as Children, in such a froward and peevish humour, do every thing just contrary to what their Fellows would have them; even so the Men of this Generation cannot be wrought upon by One way of Behaviour and Instruction, or Another: Namely, John came to preach and instruct them, with great Austerity of Living, using the Common Liberty or Satisfaction neither in Eating nor Drinking; and they say, He has a Devil, or is Mad. 19 On the contrary, the Son of Man came to preach and instruct them without such an Austere manner of Living, and using the Common and Innocent Freedoms in Eating and Drinking and Conversation; and they say of him, Behold, a Man Gluttonous and a Wine-bibber, a Friend of Publicans and other Sinners. But notwithstanding the Men of this Generation act thus Perversly; yet they are to know, that after All Wisdom is justify'd of her Children, i. e. Wisdom in whomsoever it be found, and in what different Manner soever it be exercis'd, will be discern'd and approv'd of by such Others as are Themselves endu'd also with Wisdom. And accordingly the Wisdom both of the Baptist's and my Coming in so Different a Manner, as to our Way of Living and Conversation, is Discernible and Approv'd by All that are Themselves endu'd with true Wisdom.

20 Then began He to upbraid the Cities, wherein most of his mighty Works were done, because they repented not. 21 Wo unto thee, (1) Chorazin; wo unto thee, Bethsaida: for if the mighty Works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and ashes, i. e. in the most humble Man-

III.  
Christ upbraids the Impenitence of the Jewish Cities, wherein Most of his mighty Works or Miracles were done.

## TEXT.

## TRANSLATION.

22 Πλιὺ λέγω ὑμῖν· Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. 23 Καὶ σὺ Καπερναοῦμ, ἡ ἕως τῆ οὐρανοῦ ὑψωθεῖσα, ἕως ἄβδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγίνοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. 24 Πλιὺ λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν· Ἐξομολογῶμαι σοί, πάτερ, κύριε τῆ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνεπτῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remain'd until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 \* In that time Jesus answer'd and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast reveal'd them unto babes.

26 Ναὶ

## ANNOTATIONS.

(\*) The Expression, *Ἐν ἐκείνῳ τῷ καιρῷ*, occurs but Thrice (as I have observ'd) in this Gospel of St Matthew. And in Two of the Three places it is evident from the Harmony of the Gospels, that the Matters of Fact, to which it is prefix'd, are not related in their *due Order of Time*. For, whereas it is said Chap. 12. 1. *Ἐν ἐκείνῳ τῷ καιρῷ, Jesus went on the Sabbath-day thro' the Corn &c.* it is evident from the Gospels of St Mark and Luke, that this was done before Christ's Sermon on the Mount Chap. 5—7. and also before several Particulars related Chap. 8, 9, 10 and 11. of St Matthew. In like manner it is said Matt. 14. 1. *Ἐν ἐκείνῳ τῷ καιρῷ, Herod the Tetrarch heard of the Fame of Jesus*; whereas it is evident from St Mark and Luke, that This came to pass, not presently after what is related Matt. 12 and 13. but Matt. 10. Whence it follows, that the Greek Expression aforementioned is not to be understood in a *Strict Sense*, or so as to denote that the Particulars, which they usher in, were done or fell out in *That Point of Time*, which follow'd next in *Order* to the *Time* wherein came to pass the Particulars next afore related by St Matthew: but the said Greek Phrase is to be understood in a *Large Sense*, or so as to denote a *Certain Considerable Interval or Space of Time*, In or During which the several Particulars, which are usher'd in by the said Greek Phrase, did come to pass. And this is no other a Sense than the word *καιρὸς* is very capable of, as denoting not only a *more particular or short Time*, as a *Day or Week*; but also a much *longer Space of Time*, viz. *Months or even Years*. Accordingly by the *καιρὸς* here mention'd it seems most Reasonable to understand *the Time of Christ's Ministry in Galilee after the Imprisonment of the Baptist*; and the Beginning whereof is very particularly and fully taken



## P A R A P H R A S E.

ner. 22 But I say unto you; It shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you: *In proportion, as Greater Means of Conviction and Repentance have been offer'd to you than to them; so shall Greater Punishment be inflicted on you than on them.* 23 And thou, Capernaum, which art exalted unto Heaven, or the most flourishing and happy Condition, being most Highly advanc'd above other Cities on Account of my having made choice of Thee for my Dwelling or Place of Chief Residence, shalt be brought down to Hell, (i. e. shalt be brought to a Ruinous and desolate Condition: for if the mighty Works, which have been done in thee, had been done in Sodom, it would have remain'd until this day. 24 But I say unto you, that it shall be more tolerable for the Land of Sodom, in the day of Judgment, than for thee.

25 In or during (u) that Time of Christ's Ministry (which I am now relating, viz.) in Galilee after the Imprisonment of the Baptist, on a certain Occasion, probably on the Return of the twelve Apostles to him after he had sent them forth to preach (as may be Reasonably inferr'd from Luke 10. 21. where our Lord uses the same Thanksgiving upon the Return of the Seventy) Jesus answer'd, i. e. spake in Relation to the said Occasion, and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent as to the World, and in their Own Conceits, and hast reveal'd them unto Babes; i. e. because thou hast been pleas'd to make known the Gospel or Mysteries and Means of Salvation in such a Manner, as that the Cunning, Politick and Proud Men of this World, being acted by wicked Principles, and so wilfully Blinded, do not discern the Excellency of the Gospel, and therefore reject it; whilst such as are Modest, Humble, Meek and Innocent as

IV.

Christ glorifies the Wisdom of God, in revealing the Gospel so as to be embrac'd chiefly by the Humble, Meek & Innocent; and invites Penitent Sinners to him.

## A N N O T A T I O N S.

taken notice of by St Matthew, Chap. 4. 12, &c. After which he proceeds to relate the several Particulars of Christ's Ministry, without tying himself up to Order of Time in his Relation of them; but contenting himself to say of some of them only in general, that they happen'd *Εν εκείνῳ τῷ καιρῷ*, In or During that Time, viz. of Christ's Ministry. And I am the more confirm'd in this Acceptation of the said Expression, because I find St Matthew using a like Expression in a like Latitude. For Chap. 2. 1. it is said, *Εν ταῖς ἡμέραις ἐκείναις* came John the Baptist &c. Whence *ἡμέραι ἐκείναι* must signify All the Time of Christ's dwelling at Nazareth, which was much nearer 30 than 20 years. And if *ἡμέραι ἐκείναι* may signify so many years, then surely *καιρὸς ἐκεῖνος* may very well signify the two years and upwards of Christ's Ministry in Galilee. Lastly and in short, by *ἐν ἐκείνῳ τῷ καιρῷ* St Matthew may very well be understood to denote the same as he do's by *ἀναστρεφόμενον αὐτῶν ἐν τῇ Γαλιλαίᾳ*, Chap. 17. 22. While they abode in Galilee. And hereby are easily solv'd all Objections urg'd against St Matthew's Gospel, as being Faulty as to Wrong-dating of several Particulars of our Saviour's History; without having Recourse to such Notions, as that St Matthew writ on loose Papers, which have not been put together in their due Order.

Now.



## P A R A P H R A S E.

as Children, do gladly embrace it. 26 Even so, Father, hast thou most justly dispos'd things: for so it became Thy infinite Goodness and Justice to do; and therefore so it seem'd good in Thy Sight, or to the Wisdom of thy All-seeing Providence, to do. 27 All things relating to Man's Salvation are deliver'd unto me, as Man, of my Father: And as No one (whether Man or Angel) knows the Son, either in respect of what they are to Believe concerning Him, or to Do in Obedience to Him, but the Father, and He to whom the Father will have reveal'd such Particulars relating to the Son; so on the other hand, neither knows Any one the Father, but the Son, and he to whomsoever the Son will reveal him. 28 Wherefore come unto Me, All ye that labour and are heavy laden, either with the Burden or under the Yoke of your Own Sins, or of the Rites and Ceremonies of the Mosaical Law, and I will give you Rest from Both these. 29 Namely on Condition you take my Yoke upon you, i. e. Submit to the Rules I shall prescribe you; and I shall prescribe no harder Rules unto you, than to learn of Me, or follow the Example I my self shall give you, as in other Respects, so primarily as to Meekness and Lowliness or Humility of Heart, this being the First Preparative or Ground-Work to Piety; for accordingly among all the other Particulars of a good Example I shall set you, you may easily observe, that I am in an extraordinary manner Meek and Lowly in Heart: and if ye shall follow my Example herein, and so proceed in the Practice of the Virtues consequent to such a pious Meekness and Lowliness, ye shall find Rest unto your Souls. 30 For, tho' the Rules I shall prescribe are a Yoke or Restraint in some Degree, yet this my Yoke is Easy in respect of the Yoke of Sin or the Ritual Law; and in like manner, tho' the Precepts I shall give you are some sort of Burden, yet this my Burden is Light in comparison of the Burden either of Sin or of the Ritual Law.

Chap. XII. In or during (w) that time also, viz. of Christ's Ministry in Galilee after the Imprisonment of John Baptist, but long before the Particulars related in the foregoing Chapter, (as appears from my Table of the Harmony of the Gospels) Jesus went on the Sabbath-day (call'd the ~~ἡμέραν~~ <sup>ἡμέραν</sup> Luke 6. 1.) and his Disciples were hungry, and knowing what the Law permitted them (x) to do in such a Case, began to pluck the Ears of Corn, (xx) and rubbing the Corn out of the Ears with their hands, to eat it. 2 But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to do upon the Sabbath-day. 3 But he said unto them, Have ye not read, (y) what David

v.  
Christ justifies his Disciples in plucking and rubbing and eating the Ears of Corn on the Sabbath-day.

## A N N O T A T I O N S.

sent forth to Preach; unless we suppose him to have penn'd down this Thanksgiving in Reference thereto.

(w) See the foregoing Note (u).

(x) See Deut. 23. 5.

(xx) Compare Luke 6. 1.

(y) 1 Sam. 21. 6.

(z) Hence

## TEXT.

## TRANSLATION.

Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ; 4 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τῷ Θεοῦ, καὶ τῆς ἄρτους τῆς προθέσεως ἔφαγεν, ἧς οὐκ ἔστιν ἡ αὐτῷ φαγεῖν, ὅθεν τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;

5 Ἡ οὐκ ἀνέγνωτε ὅτι τῷ νόμῳ, ὅτι τοῖς σαββάσιν οἱ ἱερεῖς ὅτι τῷ ἱερῷ τὸ σαββάτον βεβηλῶσι, καὶ ἀναίτιοί εἰσι; 6 Λέγω δὲ ὑμῖν, ὅτι τῷ ἱεροῦ μέζον ἔστιν ὧδε. 7 Εἰ δὲ ἐγνώκετε τί ἔστιν. Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἀναίτιους. 8 Κύριος γὰρ ἔστι καὶ τῷ σαββάτου ὁ υἱὸς τῷ ἀνθρώπῳ.

9 Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 Καὶ ἰδοὺ ἄνθρωπος ὡς τὴν χεῖρα ἔχων ξηραν. καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Εἰ ἔστι τοῖς σαββάσιν ἡρα-

did when he was \*hungry, and they that were with him;

4 How he enter'd into the house of God, and did eat the shew-bread, which was not lawful for him to eat, \* nor for them who were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, & are blameless?

6 But I say unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemn'd the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence, he went into their synagogue.

10 And behold, there was a man which had *his* hand wither'd: and they ask'd him, saying, Is it lawful to heal on

πέμναι;

## PARAPHRASE.

vid did, when he was hungry, and they that were with him; 4 How he enter'd into the House of God, *which was then the Tabernacle*, and did eat the Shew-bread *in this Case of Necessity to satisfy Hunger*, which otherwise or in ordinary Cases it was not Lawful for Him to eat, not for them who were with him, but only for the Priests? Now if This be no where Blam'd in Scripture as a Sinfull Action or Violation of the Ritual Law, either in David and his Men for Eating the Shew-bread, or in the Priest for Giving it them to eat; why should you thus Blame my Disciples for Plucking and Eating a few Ears of Corn on the Sabbath-day, and thereby go about also to Blame Me for permitting them so to do?

5 Or

P A R A P H R A S E.

5 Or have ye not read in the Law, how *it requires* that on the Sabbath-days the Priests in the Temple *should do those Works, which being done Elsewhere by Others would profane the Sabbath; and are Blameless notwithstanding, because they do it by God's Appointment and to his Service?* 6 But I say unto you, that in this Place is One Greater than the Temple in all Respects relating to this Case; forasmuch as (among other Considerations) He acts by the most immediate Appointment of God; and that to promote the Service and Honour of God more than the Temple could conduce thereto. Wherefore if the Works, that the Priests do on the Sabbath in the Temple, are exempted from Profaning the Sabbath, as being done for the Service of the Temple, or to the Honour of God; then Plucking and Rubbing the Ears of Corn may much more Reasonably be esteem'd, as exempted in my Disciples, from profaning the Sabbath, forasmuch as They are employ'd in my Service, which at present has made it necessary for them so to do; and by being employ'd in my Service, do promote the Honour of God more than the Temple-Service could. 7 But further yet, if Ye had known what this meaneth Hosea 6. 6. where God says, I will have Mercy, and not, *i. e.* rather than Sacrifice; had ye known, I say, the True Meaning hereof to be, that God prefers Works of Charity before the exact Observance of Ritual or the like Positive Laws; ye would not have condemn'd my Disciples for not observing the Sabbath in the strictest Rigour of the Law, that they might the Better attend Works of Greater Importance, viz. promoting the Salvation of Others; since on this Account they are, in the Sight of God, Guiltless, in respect of what you blame them for. 8 And it will appear still more plainly, that my Disciples are thus Guiltless, forasmuch as it may be easily inferr'd from the Passages of Scripture already referr'd to, that the strict Jewish Observation of the Sabbath, and all other such like Ritual and Positive Institutions, are not (like Duties of Moral and Eternal Obligation) to be observ'd Indispensably; or in whatever Extremity and Necessity a Man may be; but the said Observation of the Sabbath &c. was made or appointed by God for the Use and Benefit of Man; and that God did not make Man for to subject him to the strict Legal Observation of the Sabbath, or such Ritual and other positive Institutions, in all Cases whatever, even such as be plainly Inconsistent with the Welfare of Man in this Life: So that it may be truly said, that the Son of Man is Lord even of the Sabbath-day, *i. e.* in extraordinary Cases, or Cases of Necessity, which require the same in order to the Preservation of Life or the like, the rigid Legal Observation of the Sabbath may be dispens'd with by any Man, and therefore Much more by Me, who am the Son of Man in the more emphatical Meaning of the Expression.

9 And when he was departed thence, He went into their Synagogue on another Sabbath-day. 10 And behold, there was a Man which had his hand wither'd: and they ask'd him, saying, Is it lawful in your

VI.  
Christ heals a Man with a wither'd hand on the Sabbath.

Q

Opinion

## TEXT.

## TRANSLATION.

πίπειν; ἵνα κατηγορήσωσιν αὐτοῦ.

11 Ο δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἀνθρώπου, ὃς ἔξω πρῶτον ἐν, καὶ εἰς ἐμπύση τοῦτο τοῖς σάββασι εἰς βότῳ οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερῇ; 12 Πόσῳ οὖν

ἀγαθῆρι ἀνθρώπου πρῶτον; ὅτε ἔξῃ τοῖς σάββασι καλῶς ποιῶν.

13 Τότε λέγει τῷ ἀνθρώπῳ· Εκτείνει τὴν χεῖρά σου, καὶ ἔξτενε· καὶ ἀποκατεστάθη ὅλῃς, ὡς ἡ ἄλλη.

14 Οἱ δὲ φαρισαῖοι συμβῆλιν ἔλαβον κατ' αὐτὸν ἔξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 Ο δὲ Ἰησοῦς

πολλὰ ἀνεχόμενος ἀεῖν καὶ ἡκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευεν αὐτοὺς πάντας. 16 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερώσιν αὐτὸν ποιήσωσιν.

17 Ὅπως πληρωθῇ τὸ ῥητὶν ἀπὸ Ἡσαΐα τῷ πρῶτῳ, λέγοντι· 18 Ἰδοὺ ὁ παῖς μου, ὃν ἠρέψα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κείσιν τοῖς ἔθνεσιν ἀπαγγελά.

19 Οὐκ ἐρίσῃ, ὅδε κραυγασθῇ, οὐδὲ ἀκυσθῇ τις ἐν ταῖς πλατείαις τῆς φωνῆς αὐτοῦ. 20 Κάλαμον σιωτῆται μὴ οὐ κατεάξῃ, καὶ λίθον τρυφήσῃ οὐ σβέσει· ἕως

the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand: and he stretch'd it forth; and it was restor'd whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But Jesus \* knowing it, withdrew himself from thence: and great multitudes follow'd him, and he heal'd them all;

16 And charg'd them that they should not make him known:

17 That it might be fulfill'd which was spoken by Esaias the prophet, saying,

18 Behold, my servant whom I have chosen, my beloved in whom my soul is well pleas'd: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any Man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he

T E X T.

T R A N S L A T I O N.

ἀν ἐκβάλλῃ εἰς τὴν κλίσην. send forth judgment unto vi-  
 21 Καὶ ὃ τὸ ὄνοματι αὐτοῦ ἔσται story.  
 ἐλποῦσι. 21 And in his name shall  
 the Gentiles trust.

22 Τότε

P A R A P H R A S E.

*Opinion to heal on the Sabbath-days? that, if he did any ways assert this to be Lawfull, they might Accuse him as a Profaner of the Sabbath, and so not of God.* 11 And he said unto them, What Man shall there be found among you, that shall have one Sheep, and if it fall into a Pit on the Sabbath-day, will he not lay hold on it, and lift it out? 12 How much then is a Man better than a Sheep? Wherefore it is Lawfull, according to your own Opinion and Practice, to do Well, i. e. what is Necessary or Requisite to the Life and Welfare of a Living Creature, and therefore especially to Men, on the Sabbath-days, and consequently to heal this poor Man. 13 Then saith He to the Man, Stretch forth thy Hand: and he stretch'd it forth; and it was restor'd whole, like as the other.

14 Then the Pharisees went out, and being enrag'd that Christ had thus shewn the Unreasonableness of their endeavouring to find Fault with him, and so had baffled them, they held a council against him, how they might destroy him some way or other, Right or Wrong. 15 But Jesus knowing it by his Divine Omniscience, withdrew himself from thence into a retir'd place by the Sea-side. And great Multitudes discovering whither he went, follow'd him, and he heal'd them all. 16 And, because his Time of Suffering was not yet come, and so he was willing to avoid the Malice of the Pharisees and others, that sought his Life, he charg'd them, i. e. the Multitudes that follow'd him, that they should not make him known: 17 That it might be fulfill'd, which was spoken by Isaiah the Prophet (Ch. 42. 1.) laying, 18 Behold, my Servant whom I have chosen; my Beloved, in whom my Soul is well pleased: I will put my Spirit upon him, and he shall shew Judgment, i. e. the True way of Serving God, not only to the Jews, but also to the Gentiles. 19 And he shall do this, and not strive, nor cry, neither shall any Man hear his Voice in the Streets, i. e. without Strife and Noise, without Tumult and Disturbance. 20 A bruised Reed shall he not break, and smoking Flax shall he not quench, i. e. Those that are weak in Faith or fall into erroneous and sinful Practices, as long as there shall be any hopes left of Reforming or doing them Good, he shall not deal with Rigidly or Severely, but Gently and Mercifully; till he send forth Judgment unto Victory, i. e. till he shall cause true Religion or the Gospel to be spread Triumphantly over the World, and to be establish'd for Ever. 21 And by this means shall it come to pass, that in his Name shall the Gentiles trust, i. e. embrace the Christian Religion.

VII.  
 Christ charges  
 the Multitudes  
 that follow him,  
 not to make him  
 known, and why.

## T E X T.

## TRANSLATION.

22 Τότε ὁρῶσιν ἐχθρὸν αὐτῷ δαίμονος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε ὁ τυφλὸς καὶ κωφὸς καὶ λαλᾷν, καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον, Μήτις υἱὸς ἐστὶν ὁ υἱὸς Δαβὶδ; 24 Οἱ δὲ φαρισαῖοι ἀκύναιτες, εἶπον· Οὐτος ἔκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ὅτι Βεελζεβὺλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία μεριδιῶσα κατ' ἑαυτῆς, ἐρημύεται· καὶ πᾶσα πόλις ἢ οἰκία μεριδιῶσα κατ' ἑαυτῆς, ἐσθληθήσεται. 26 Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθῃ· πῶς οὖν σθληθήσεται ἡ βασιλεία αὐτοῦ; 27 Καὶ εἰ ἐγὼ ἐκ Βεελζεβὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν οὐκ ἐπὶ τί ἑκβάλλουσιν; ἀλλ' ἐπὶ τῷ ὀνόματι ὑμῶν ἔσονται κριταί. 28 Εἰ δὲ ἐγὼ ἐκ τοῦ πνεύματος τοῦ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29 Ὡς οὖν διώκεται πᾶς εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, εἰ μὴ ὁ ἰσχυρὸς ἢ ἰσχυρότερός ἐστιν, καὶ τότε ἢ οἰκίαν αὐτοῦ διαρπάσει;

22 Then was brought unto him one possess'd with a devil, blind and dumb: and he heal'd him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amaz'd, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 O

## A N N O T A T I O N S.

(2) Hence it is evident, that it was a receiv'd Opinion among the Jews that there is an establish'd Government among the Evil Angels; They having One for their Chief or Prince. Him the Jews here call'd *Beelzebub*, from the Idol-god of the *Eckronites* of that Name; which (*Eckronites*) gave the said name to their false



## P A R A P H R A S E.

VIII.

Christ heals a Blind and Dumb Man; and thereupon warns the Jews to avoid the Blasphemy against the Holy Ghost.

22 Then, *i. e.* After this a considerable Time (as appears from comparing the Gospels of St Mark and Luke, or from the Table of Harmony &c.) was brought unto him one possess'd with a Devil, and also Blind and Dumb: and he heal'd him, insomuch that the Devil was cast out, and the Man that was afore both Blind and Dumb, now both Spake and Saw. 23 And all the People were amaz'd, and said, Is it not plain by these Miracles, that this is the Messiah, who in Scripture is styl'd emphatically the Son of David? 24 But when the Pharisees heard it, being burden'd themselves against all Conviction, and having nothing better to object, they said among themselves, This Fellow does not cast out Devils by the Power of God, but by the Power of (z) Beelzebub the Prince of the Devils. 25 And Jesus knew their thoughts, and said unto them: *Tis evident to Common Understandings, that Every Kingdom divided against it self, is brought to Desolation by such Divisions in it self; and Every lesser Society, as City or House, divided against it self, shall not stand, or continue in a good or flourishing State.* 26 And therefore, if the Prince of the Devils, whom you call Beelzebub, but the Scripture calls Satan, enables me (who preach a Doctrine most directly against his Interest, as tending to deliver Men from his Power) to cast out the inferior Devils, who are so many Instruments or Servants of Satan, He is divided against himself, Acting by me in Opposition to what he acts by the inferior Devils; and how shall then his Kingdom stand or continue long? So that nothing can be more Absurd as well as Malicious, than this Objection of yours against me. 27 And yet I shall further shew the Absurdity of it by another Consideration. If I by Beelzebub cast out Devils, by whom do your Children, *i. e.* Countrymen undertake to cast them out? therefore they shall be your Judges, *i. e.* since I cast out Devils by no worse Means, nor to any worse purpose, than your own Country-men undertake to do it, These must condemn you of Partiality and unjust Judgment; or else ye must acknowledge that I cast out Devils by a Divine Power. 28 But if it be thus Apparent, that I cast out Devils by the Spirit of God; then here is a Convincing Proof, that the Kingdom of the Messiah, which according to the Prophecies of Daniel was to be set up by God at this Time, is accordingly come unto you. 29 Or thirdly, to add another Argument that I cast out Devils by a Power Greater than that of the Devils or their Prince, and consequently by the Power of God; How can One enter into a strong Man's house, and spoil his Goods, except he be Able first to bind the strong Man? and then indeed, viz. if he be Able first to bind the strong Man, he will be Able also easily to spoil or plunder his House. In like manner I could not by

## A N N O T A T I O N S.

false God, as being Lord of Elies, (for so the word signifies in the Hebrew) which they gave out, their God kept out of his Idol-temple. And accordingly the like Greek Names or Epithets, viz. *μυαῖος, δοναμυαῖος*, &c. were given by other Heathens to their Idols.

(zz) See

## TEXT.

## TRANSLATION.

30 Ο μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ὄσθι· καὶ ὁ μὴ συναγων μετ' ἐμοῦ, σκορπίζει. 31 Διὰ τοῦτο λέγω ὑμῖν· Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ ὁ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. 33 Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ὅτι γὰρ τῷ καρποῦ τὸ δένδρον γινώσκεται. 34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὅντες; ἐκ τοῦ πνεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 O

## PARAPHRASE.

my Power, as it were, enter against the Will of Satan, into the Bodies of Men already possess'd by Devils, and cast them out thence, except the Power I act by was Greater than That of the Devils or their Prince; and consequently no other than the Power of God. 30 Lastly, you know tis a Common Saying, us'd by or in respect of One Party that is at Irreconcilable Enmity with Another, He that is not with me, is against me; and he that gathers not with me, scatters abroad: Wherefore since it is evident, that I am not with Satan, nor gather with him, i. e. do by no means promote his Interest; it thence follows, according to the foremention'd Proverbial Saying, grounded on Reason and Common Experience, that I am against Satan; and do all I can to destroy his Interest and Kingdom. 31 Wherefore it being thus as evident, as is possible, that I cast

## P A R A P H R A S E.

*I cast out Devils and do all other such miraculous Works by the Spirit of God, I say unto you, All manner of other Sin, and that even of Blasphemy shall be forgiven unto Men upon their Repentance: But the Blasphemy against the Holy Ghost, i. e. that Obstinate and Diabolical Degree of Wickedness and Enmity against God, which makes Men choose rather to ascribe the Miracles and other Miraculous or Supernatural Assistance of Christ and his Apostles, to the Power of the Devil, than to yield to the Conviction which such Miracles and Miraculous or Supernatural Assistance carry in them of the Truth of Scripture or Reveal'd Religion, shall not be forgiven unto Men, for this plain Reason, because God in his most just Judgment will not afford to such Men any further Means of Conviction, and consequently no further Means of Repentance and Forgiveness. 32 And this being a Matter of great Importance, I repeat the same again, somewhat more distinctly: All other Sins and Blasphemy may be forgiven Men; Even whosoever (considering me only as a Mean Man) speaks a Word, i. e. Blasphemy against Me for asserting my self to be the Son of Man emphatically so call'd, Dan. 7. 13. that is, the Messiah, and is not convinc'd by my Doctrine, tho' it tends only to promote Piety, and is most agreeable to Scripture; yet such an One by duly considering the Power of the Holy Ghost, which not only evidences it self in me at present, but shall be more Illustrious in my Apostles after the Descent of the Holy Ghost upon them, may at length be convinc'd of the Truth of the Gospel, and so Repent; and upon such his Repentance of his former Blasphemy against me, it shall be forgiven him: But whosoever obstinately resists the Conviction arising from the Gifts and Operations of the H. Ghost evidently appearing in me and my Apostles; and speaks blasphemously against the Holy Ghost, by choosing rather to ascribe such his Gifts and Operations to the Power of Evil Spirits, than to yield to the Truth of the Gospel, as for such his Blasphemy, it shall not be forgiven him for ever, or neither in this World, nor in the World to come; forasmuch as God in his just Judgment shall not afford him any other Means of Conviction, nor consequently of Repentance; and without Repentance there is no Forgiveness. 33 A Man may be compar'd to a Tree, and his Words to the Fruit. Wherefore either you must take care to make the Tree Good, and then his Fruit will be Good, i. e. if you were really the Holy Good Men you pretend to be, then you would not thus blaspheme the Holy Spirit of God: or else if you make the Tree Corrupt, and his Fruit also will be Corrupt, and so shew the Corruptness of the Tree, i. e. as you your selves are really Wicked and bad Men, so your Words will be agreeably, and shew the Wickedness of your Hearts: For as the Tree is known by his Fruit, so is a Man's Heart known by his Discourse or Words. 34 O Generation of Vipers, i. e. of perverse and malicious Men, how can ye, being Evil, speak Good things: for out of the Abundance or Treasure of the Heart, the Mouth speaketh.*

*35 Namely,*

## TEXT.

## TRANSLATION.

35 Ο ἀγαθὸς ἄνθρωπος ἐκ τῆς ἀγα-  
θοῦ θησαυρῆ τῆς καρδίας, ἐκβάλλει τὰ  
ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τῆς  
πονηροῦ θησαυροῦ ἐκβάλλει πονηρὰ.

36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον,  
ὃ ἐὰν λαλήσωσι οἱ ἄνθρωποι, ὑποδώ-  
σεται περὶ αὐτοῦ λόγος ἐν ἡμέρᾳ κρίσεως.

37 Ἐκ γὰρ τῶν λόγων σου δικαιώσῃς, καὶ  
ἐκ τῶν λόγων σου καταδικασθήσῃς.

38 Τότε ἀπεκρίθησαν πινες τῶν  
γραμματέων καὶ φαρισαίων, λέγοντες·  
Διδάσκαλε, γέλομεν σὺν σὺν σημεῖον  
ιδεῖν.

39 Ο δὲ ἀποκριθεὶς, εἶπεν  
αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς ση-  
μεῖον ὀπιζητεῖ· καὶ σημεῖον οὐ δοθή-  
σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ

τῷ περὶ τῆς τῆς κοιλίας τῆς κήτης περὶς  
ἡμέρας καὶ περὶς νύκτας· ὥτως ἔσται ὁ  
υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς  
περὶς ἡμέρας καὶ περὶς νύκτας.

41 Ἀν-  
δρες Νινευῖται ἀναστήσουσιν ἐν τῇ κρί-  
σει μετὰ τῆς γενεᾶς τούτης, καὶ κατακρι-  
νῶσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κή-  
ρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.

42 Βασίλισσα νότου ἐγερθήσεται ἐν  
τῇ κρίσει μετὰ τῆς γενεᾶς τούτης, καὶ  
κατακρινῆ αὐτήν· ὅτι ἦλθεν ἐκ τῶν  
παραπέραν τῆς γῆς ἀκούσαι τῆς σοφίας Σο-

35 A good man out of the  
good treasure of the heart,  
bringeth forth good things:  
and an evil man out of the evil  
treasure, bringeth forth evil  
things.

36 But I say unto you, That  
every idle word that men shall  
speak, they shall give account  
thereof in the day of judgment.

37 For by thy words thou  
shalt be justify'd, and by thy  
words thou shalt be condemn'd.

38 Then certain of the  
scribes and of the Pharisees an-  
swer'd, saying, Master, we  
would see a sign from thee.

39 But he answer'd and  
said to them, An evil and adul-  
terous generation seeketh after  
a sign; and there shall no  
sign be given to it, but the sign  
of the prophet Jonas.

40 For as Jonas was three  
days and three nights in the  
whale's belly: so shall the Son  
of man be three days and three  
nights in the heart of the earth.

41 The men of Nineveh  
shall rise up in judgment with  
this generation, and shall con-  
demn it, because they repen-  
ted at the preaching of Jonas;  
and behold, a greater than Jo-  
nas is here.

42 The queen of the south  
shall rise up in judgment with  
this generation, and shall con-  
demn it: for she came from  
the uttermost parts of the earth  
to hear the wisdom of Solo-

(xx) See Chap. 16. 1. and Note (g) in my Paraphrase of Revel. 13. 13.

35 *Namely*, a Good Man out of the Good Treasure of the Heart, *i. e.* whose Heart is sincerely dispos'd to Good, brings forth, or speaks, Good things: and an Evil Man out of the Evil Treasure of his Heart, *i. e.* whose Heart is set upon Evil, brings forth Evil things. 36 But I say unto you, that, *however Light Men may make of their Words, they are not Unregarded by God; but on the contrary,* Every Idle, *i. e.* False or Evil Word that Men shall speak, they shall give Account thereof in the Day of Judgment. 37 For by thy good Words, as well as Actions, thou shalt be justify'd at the Last Day; and by thy evil Words, as well as Actions, thou shalt be condemn'd.

38 Then certain of the Scribes and of the Pharisees answer'd, saying, Master, we would see a miraculous Sign from thee, *i. e.* at thy Call from (22) Heaven, and which should appear more Clearly to be done by the immediate Power of God, than those Miracles we have seen thee do here on Earth, by casting out Devils, &c. More especially, since thou affirm'st thy self to be the Son of Man spoken of by Daniel, we would see Thee Coming in the Clouds of Heaven with the Holy Angels; and then we should readily acknowledge Thee to be the Messias. 39 But he answer'd, Ye are an Evil and Adulterous Generation of Men: Adulterous I call you, because as the Heart of an Adulterer is estrang'd from his Wife, and is always desirous of some other rather than Her; So your Hearts are estrang'd from God, and you are always desirous of some other Means of Conviction than Those God sees fit to afford you. Thus the Company of you here present is not content with those Miracles I have already shewn you, but seeks after a Sign visibly wrought from Heaven, or more immediately by the Power of God: but after all, I assure you, God will not gratify your perverse Humours, and there shall no such Sign be given to it, *viz.* this adulterous Generation, but the Sign, *i. e.* such a Sign as was that of the Prophet Jonas. 40 For as Jonas was three Days and three Nights in the Whale's Belly, whence he was deliver'd by the immediate hand of Providence; so shall I the Son of Man be three Days and three Nights (according to the Jewish way of Speaking, and denoting thereby sometimes no more than Part of three Days) in the Heart of the Earth, *i. e.* bury'd in a Grave after my Death, and on the third Day shall be rais'd up to Life again by the immediate Power of God. 41 And having had thus Occasion to mention Jonas, I can't but observe further, and forewarn you, that the Men of Nineveh shall rise up in Judgment with this Generation, and shall condemn it, because they repented at the Preaching of Jonas; and behold a Greater than Jonas is here, not only Preaching to you, but also Working Miracles before you for your Conviction; and yet this Generation is not to be brought to Repentance. 42 In like manner, the Queen of Sheba lying in the South part of Arabia shall rise up in Judgment with this Generation, and shall condemn it; for she came from the Uttermost parts of the then known Earth toward the South, to hear the Wisdom

IX.  
Christ's Answer  
to the Jews, upon  
their requiring  
see a Sign.

## TEXT.

## TRANSLATION.

λομῶντος· καὶ ἰδὼν, πλεῖον Σολομῶντος  
 ᾧδε. 43 Όταν δὲ τὸ ἀκάθαρτον πνεύ-  
 μα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται  
 δι' ἀνύδρων τόπων, ζητῶν ἀνάπαυ-  
 σιν, καὶ ἔχ' εὐρίσκει· 44 Τότε λέγει·  
 Ἐπιστρέψω εἰς τὸ οἶκόν μου, ὅθεν ἐξήλ-  
 θον. Καὶ ἐλθὼν, εὐερίσκει γολάζοντα,  
 σεσαράμηνον, καὶ κεκοσμημένον. 45 Τό-  
 τε πορεύεται, καὶ περιλαμβάνει μετ'  
 ἑαυτοῦ ἑπτὰ ἑτέρα πνεύματα πονηρότερα  
 ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γί-  
 νεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεί-  
 ρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γε-  
 νεᾷ ταύτῃ τῇ πονηρᾷ.

46 Ἐπὶ δὲ αὐτῷ λαλοῦντος τοῖς  
 ὄχλοις, ἰδὼς ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ  
 εἰσήμενοι ἔξω, ζητῶντες αὐτὸν λαλῆσαι.

mon; and behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh thro' dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnish'd.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talk'd to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Εἶπε

## ANNOTATIONS.

(a) There being frequent mention made in N. T. of the *Brethren* of Christ, and the like; and it being a Matter which seems worth taking Notice of, tho' pass'd over by others; I have therefore judg'd this Place, where they are first mention'd, the most proper to set this Point in as clear a Light as I can. Concerning these *Brethren* of our Lord there are then *two* Opinions: *One*, that they were the *Sons of Joseph by a former Wife*, or before he was marry'd to the Virgin Mary; and consequently that they were esteem'd by the Unbelieving Jews to be *Really* the *Brethren* of Christ, as *Joseph* was esteem'd to be *Really* his *Father*. And as this is the *more genuine Sense* of the word, so it is the *most early Acceptation* of it, and *most Naturally agreeable* to what the Unbelieving Nazarens said of our Saviour, *Matt. 13. 55. Is not this (i. e. Jesus) the Carpenter's (viz. Joseph's) Son? Is not his Mother call'd Mary? and his Brethren James and Joseph, Simon and Judas? &c.* Where as by the *Carpenter* the Jews meant our Lord's *real* (in their Esteem) *Father*, as well as by his *Mother Mary*, his *real Mother*; so in all Reason it is not to be doubted, but by his *Brethren* thus mention'd with the former *Two* they understood likewise his *real Brethren* in their Esteem or Repute. The *Other* Opinion is, that these *Brethren* of our Lord were (not the *Sons of Joseph* any more than of the V. Mary, but were really) the *Sons of Cleophas* and his Wife *Mary*, Sister to the Bl. Virgin; and consequently were in Strictness of Speech only *Cousin-germans* to our Lord, and so are call'd his *Brethren*.

P A R A P H R A S E.

of Solomon; and behold, a Greater, *in respect of Wisdom*, than Solomon is here; and yet this Generation despises and rejects his most Wise Instructions. 43 I will therefore tell you by a Similitude, what shall be the Case of the Men of this Generation: When the Unclean or any Evil Spirit is gone, *i. e. cast out of a Man*, he walks thro' other Parts of the World, which being as it were dry Places, *i. e. affording no pleasing Entertainment*, the Evil Spirit continues thus for some time seeking Rest, or a fit Person to take up his Abode in, and finds none. 44 Then he says, I will return into my House, *i. e. the Man from whence I came out*: and when he is come, he finds it empty, swept, and garnish'd, *i. e. he finds the Man more dispos'd and fitted to receive him than at first*. 45 Then goes he, and takes with himself seven other Spirits more wicked than himself, and they enter into that Man, and dwell there; and the Last State of that Man is worse than the First. Even so shall it be also unto this Wicked Generation. Ignorance, Superstition and Malice, like so many Evil Spirits, have by the Preaching of the Gospel been beginning to be in some measure dispell'd from amongst Them: But These meeting with Less entertainment even in the Heathen World than among the Jews, and finding the Hearts of these Men still prepar'd to receive and entertain them, they return into them again, and filling them with more incurable Wickedness and Impenitence than ever, fit them for a dreadfull and exemplary Destruction.

46 While he yet talk'd to the People, behold, his Mother and his (a) reputed Brethren stood without, desiring to speak with him: for they could not come at him, because of the Multitude that was about him.

X.

who are esteem'd by Christ to be his Mother, Brethren, and Sisters.

47 Then

A N N O T A T I O N S.

thren only in the larger and less proper Sense of the Word, wherein it is us'd in the Hebrew tongue to denote also Cousin-germans, as Abraham call'd Sarah his Sister, &c. And this Opinion seems to have been first started by St. Jerom, and so is much Later than the former; as well as founded on a Sense of the Word not only less proper, but also less agreeable to the forecited Matt. 13 55. For why should the Nazarens, having mention'd Jesus's real Mother, and him whom they took to be his real Father, immediately mention his Cousin-germans, without mentioning the Father and Mother of the said Cousin-germans, viz. Cleophas and his Wife Mary; since it is certain from the History of the Gospel, that Both of them were then Alive, being living after Christ's Resurrection? Had the Nazarens by the Brethren of our Lord meant only such his Cousin-germans, it is but Reasonable to suppose they would have express'd themselves thus: Is not this the Carpenter's Son? is not his Mother call'd Mary? and his Uncle and Aunt, Cleophas and Mary; and their Sons, James and Joses? &c. Upon these Considerations therefore I am induc'd to prefer the First Opinion: Whence it will follow, that as Joseph, the reputed Father of Christ, was otherwise call'd Alpheus, as appears from Chap. 10. 4. so the V. Mary, the real Mother of Jesus, was otherwise call'd the Mother of James and Joses, &c. (as Mark 15. 40, 47, &c.) as being their Mother in Law, or the second Wife of Joseph their real Father. And hence it will also follow, that the V. Mary is mention'd as being at our Saviour's Cross by the

## T E X T.

## TRANSLATION.

47 Εἶπε δὲ πρὸς αὐτὸν· Ἰδὺ ἡ μήτηρ  
 σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασι, ζη-  
 τῶντές σοι λαλῆσαι. 48 Ο δὲ ἀπο-  
 κριθεὶς, εἶπε πρὸς εἰπόντι αὐτὸν· Τίς ἐστὶν  
 ἡ μήτηρ μου, καὶ τίνας εἰσὶν οἱ ἀδελ-  
 φοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα  
 αὐτοῦ ὅτι τῶς μαθηταῖς αὐτοῦ, εἶπεν·  
 Ἰδὺ ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.  
 50 Ὅστις ᾔδ' ἂν ποιήσῃ τὸ θέλημα τοῦ  
 πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου  
 ἀδελφός, καὶ ἀδελφὴ, καὶ μήτηρ ἐστί.

Κεφ. ιγ'. Εἰς δὲ τῇ ἡμέρᾳ ἐκέκην  
 ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας,  
 ἐκάθητο πρὸς τὴν θάλασσαν. 2 Καὶ  
 συναχθῆσαν πρὸς αὐτὸν ὄχλοι πολ-  
 λαί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμ-  
 βάναι κατῆσθαι· καὶ πᾶς ὁ ὄχλος  
 ὅτι τὴν αἰγυάλον εἰσῆκε. 3 Καὶ ἐλά-  
 λησεν αὐτοῖς πολλὰ ἐν παραβολαῖς,  
 λέγων· Ἰδὺ ἐξῆλθεν ὁ σπείρων ὃ σπεί-  
 ρειν. 4 Καὶ ὡς πρὸς σπείρειν αὐτὸν, αἱ  
 μὲν ἔπεσε πρὸς τὴν ὁδὸν· καὶ ἤλ-  
 θε παρὰ πετεινά, καὶ κατέφαγεν αὐτά.  
 5 Ἀλλὰ δὲ ἔπεσεν ὅτι τὰ πετρώ-  
 δη, ὅπου οὐκ ἔχει γῆν πολλήν· καὶ  
 εὐθέως ἐξημέτειλε, ἀφ' ὅτου μὴ ἔ-  
 χεν βάθος γῆς. 6 Ἡλίου δὲ  
 ἀνατείλουσιν ἐκαυματίσθη· καὶ  
 ἀφ' ὅτου μὴ ἔχεν ῥίζαν, ἐξηρανῆθη.  
 7 Ἀλλὰ δὲ ἔπεσεν ὅτι πᾶς ἀκάνθις.

47 Then one said unto him,  
 Behold, thy mother and thy  
 brethren stand without, de-  
 siring to speak with thee.

48 But he answer'd and said  
 unto him that told him, Who  
 is my mother? and who are  
 my brethren?

49 And he stretch'd forth  
 his hand towards his disciples,  
 and said, Behold my mother,  
 and my brethren.

50 For whosoever shall do  
 the will of my Father which  
 is in heaven, the same is my  
 brother, and sister, and mother.

## Chap. XIII.

The same day went Jesus  
 out of the house, and sat by  
 the sea-side.

2 And great multitudes were  
 gather'd together unto him,  
 so that he went into a ship, and  
 sat; and the whole multitude  
 stood on the shore.

3 And he spake many things  
 unto them in parables, saying,  
 Behold, a sower went forth to  
 sow.

4 And \* as he sow'd, some  
 seeds fell by the way-side, and  
 the \* birds came and devour'd  
 them up.

5 Some fell upon stony pla-  
 ces, where they had not much  
 earth: and forthwith they  
 sprung up, because they had  
 no deepness of earth:

6 And when the sun was  
 up, they were scorch'd; and be-  
 cause they had not root, they  
 wither'd away.

7 And some fell among

thorns,



## TEXT.

## TRANSLATION.

θας, καὶ ἀνέβησαν αἱ ἀκάνθαι, καὶ  
ἀπέπνιξαν αὐτά. 8 Ἀλλὰ δὲ ἔπε-  
σεν ὅτι τιὸ γλυὲν τιὸ καλῶ, καὶ  
ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν,

thorns: and the thorns sprung  
up and choak'd them.

8 But other fell into good  
ground, and brought forth  
fruit, some an hundred-fold,

## PARAPHRASE.

47 Then one, *that was near him*, said unto him, Behold, thy Mother and thy Brethren stand without, desiring to speak with thee: 48 But he answer'd and said unto him that told him, Who is my Mother? and who are my Brethren, *thinkest thou in my Esteem?* 49 And he stretch'd forth his hand towards his Disciples, and said, Behold, *these are they whom I esteem, in a more especial manner, as my Mother and my Brethren.* 50 For *I esteem not of Others by Nearness of Blood, or any Earthly Relation or Affection: but whosoever shall do the Will of my Father which is in Heaven, the same is in a principal manner esteem'd by me as my Brother, and Sister, and Mother.*

S E C T. III. N<sup>o</sup> 6.

*Wherein Christ sets forth the several Particulars relating to the Kingdom of Heaven or the Gospel, by Parables, i. e. Similitudes or Comparisons, contain'd Chap. XIII. 1 — 53.*

Chap. XIII. The same day went Jesus out of the House, *wherein he was discoursing to the People, when his Mother and Brethren came to him, (as was said Chap. 12. 46.) and sat for some time by the Sea-side, viz. by the side of the Sea of Galilee.* 2. And great Multitudes were gather'd together unto him; so that *in order to avoid being Crowded, and that he might be the better heard, He went into a Ship or Boat, and sat; and the whole Multitude stood along on the Shore.* 3 And he spake many things unto them in Parables, *i. e. Similitudes or Comparisons*, saying, Behold, a Sower went forth to sow. 4 And as he sow'd, some Seeds fell by the Way-side, and the Birds came and devour'd them up. 5 Some fell on Stony places, where they had not much Earth; and forthwith they sprung up, because they had no Deepness of Earth: 6 and when the sun was up, they were scorched; and because they had not Root, they wither'd away. 7 And some fell among Thorns; and the Thorns sprung up and choak'd them. 8 But other fell into good Ground, and brought forth fruit; some an hundred-fold, some sixty-fold,

I.  
Christ delivers  
the Parable of  
the Sower &c.

## A N N O T A T I O N S.

*other Evangelists, as well as by St John, tho' not under the same Name. And surely it is more likely that they should omit Mary the Wife of Cleophas, than Mary the Mother of our Lord, and Mother in Law of James, &c.*

(aa) Namely.

## TEXT.

## TRANSLATION.

ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.

some sixty-fold, some thirty-fold.

9 Ὁ ἔχων ὦτα ἀκέειν, ἀκέει.

9 \* He that hath ears to hear, let him hear.

10 Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ· Διατί εἰ παροι-  
βολαῖς λαλεῖς αὐτοῖς;

10 And the disciples came, and said unto him, Why speak-  
est thou unto them in parables?

11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν  
διδόται γινώσκειν τὰ μυστήρια τῆς βα-  
σιλείας τοῦ θεοῦ, ἐκείνοις δὲ οὐ  
δίδοται.

11 He answer'd and said unto them, Because it is given unto you to know the myste-  
ries of the kingdom of heaven, but to them it is not given.

12 Ὅτις γὰρ ἔχει, δοθή-  
σεται αὐτῷ, καὶ περισσεύσεται·  
ὅτις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρ-  
θήσεται ἀπ' αὐτοῦ.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Διὰ τούτο εἰ παροι-  
βολαῖς αὐτοῖς λαλῶ, ὅτι  
βλέποντες οὐ βλέπουσι, καὶ ἀκούον-  
τες οὐκ ἀκούουσιν, ὅθεν σωθήσονται.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 Καὶ ἀναπληροῦνται ἐπ' αὐτοῖς ἡ  
προφητεία Ἠσαΐου, ἥ λέγουσα· Ἀκοὴν  
ἀκούετε, καὶ οὐ μὴ συνῆτε· καὶ  
βλέποντες βλέψετε, καὶ οὐ μὴ  
ἴδητε.

14 And in them is fulfill'd the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 Ἐπαχύνθη γὰρ ἡ καρ-  
διά τῶν λαῶν τούτων, καὶ τοῖς ὠσὶ  
βαρέως ἤκουσαν, καὶ τοῖς ὀφθαλμοῖς  
αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς  
ὀφθαλμοῖς, καὶ τοῖς ὠσὶ ἀκούσωσι,  
καὶ τὴν καρδίαν συνώσῃ, καὶ ἐπιστρέ-  
ψωσι, καὶ ἰάσωμαι αὐτούς.

15 For this people's heart is wax'd gross, and their ears are dull of hearing, and their eyes they have clos'd; lest at any time they should see with *their eyes*, and hear with *their ears*, & should understand with *their heart*, and should be converted, and I should heal them.

16 Τῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέ-  
πουσιν· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκέει.

16 But blessed are your eyes, for they see; and your ears, for they hear.

TEXT

TRANSLATION.

17 Ἀμὲν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπέθυμουν ἰδεῖν ἃ βλέπετε, καὶ οὐκ

17 For verily I say unto you, that many prophets and righteous men have desir'd to see those things which ye see, *οὐκ εἶδον.*

PARAPHRASE.

fold, some thirty-fold. 9 He that has Ears to hear, let him hear or attend to, and duly weigh the great Importance of this Parable.

10 And, when he was alone, the Disciples came, and said unto him, Why speakest thou unto them in Parables, and not rather in a *Literal* and most plain manner; or at least, why dost thou not explain this Parable to them?

II.  
why Christ spake in Parables.

11 He answer'd and said unto them, Because it is given, or vouchsaf'd by God, unto you to know the Mysteries of the Kingdom of Heaven, i. e. the Truths, Blessings and Privileges of the Gospel, several of which were conceal'd from former Ages; but to them it is not given.

12 For whosoever hath, i. e. duly improves the Instructions and Advantages which have been already given him, as you do, to him shall be given more, and that so as he shall have more Abundance, i. e. abundantly more and more Instructions and Advantages vouchsaf'd unto him: but whosoever has not, i. e. whosoever by not making a due Use of the Instructions and Advantages he has already had, is no better than if he never had them, from him shall be taken away even that, i. e. those Advantages and Means of Instruction he has thus Unprofitably had; so far shall he be from having any new Advantages vouchsaf'd unto him.

13 Therefore speak I to them in Parables: because they seeing the greatest Miracles, yet see not so as to be convinc'd thereby; and hearing the plainest Doctrines, yet they hear not so as to heed what it is they hear, neither consequently do they hear so as to understand, and practise accordingly. 14 And in them is fulfill'd the Prophecy of Isaiah (Chap. 6. 9.) which saith, By hearing ye shall hear, i. e. ye shall indeed hear, and shall not understand; and seeing ye shall see, i. e. ye shall indeed see, and shall not perceive.

15 For this People's Heart is waxed gross or slow of understanding, and their Ears are dull of hearing, and their Eyes have they clos'd; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal, i. e. save them. 16 But blessed are your Eyes, for they see so, and your Ears, for they hear so, as that ye make a right Use of what ye see and hear to the Purposes of Religion; and therefore as a Reward to you, it is given to you to know the Mysteries of the Kingdom of Heaven, as was said afore (v. 11.) And this is no small Reward or Favour vouchsaf'd unto you.

17 For verily I say unto you, that many Prophets and other Righteous Men of Old have desir'd to see those things which

## TEXT.

## TRANSLATION.

εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τῆς σπειροῦντος.

19 Πάντες ἀκούοντες τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντες, ἔρχεται ὁ ποιητής, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐκ τῆς καρδίας αὐτοῦ· οὗτός ἐστιν ὁ σπείρων ἐν τῇ ὁδῷ ἀπαιεῖς.

20 Ὁ δὲ ἐπὶ τὰς πετρῶδιν ἀπαιεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν.

21 Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γινομένης δὲ θλίψεως ἢ διωγμοῦ ἀφ' οὗ τὸν λόγον, εὐθὺς σκανδαλίζεται.

22 Ὁ δὲ εἰς τὰς ἀκανθὰς ἀπαιεῖς, ὅτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ ἡ μέριμνα τῆς αἰωνίου βύτης, καὶ ἡ ἀπάτη τῆς πλεότου συμπιγῆς τὸν λόγον, καὶ ἀκαρπία γίνεται.

23 Ὁ δὲ ἐπὶ τὴν ἰκανὴν γῆν σπείρων, ὅτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ συνιῶν· ὃς δὲ καρποφορεῖ, καὶ ποιεῖ, ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

and have not seen *them*: and to hear those things which ye hear, and have not heard *them*.

18. Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which receiv'd seed by the way-side.

20 But he that receiveth the seed into stony places, the same is he that heareth the word, and \*forthwith with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word,\*forthwith he is offended.

22 He also that receiveth seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that receiveth seed into the good ground, is he that heareth the word, and understandeth *it*, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

24 ΑΛΛΗΝ

## PARAPHRASE.

which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the *Explication or Meaning* of the Parable of the Sower, which ye desir'd to (an) hear of Me: By the Sower is to be understood the Preacher of the Gospel; and by the Seed, the Doctrines of the

*the Gospel. And whereas I told you, some Seeds fell by the Way-side, which is altogether unfit to bring forth Fruit; so the Gospel is heard by some, who are not at all dispos'd to embrace and practise it: And whereas the Fowls came and devour'd up the Seeds that fell by the Way-side; 19 so when any One, that is not at all dispos'd to embrace and practise what he is taught, hears the Word of the Kingdom, i.e. the Gospel preach'd, and understands it Not, i.e. never thinks more of what he has heard, at least do's not meditate on it so as to understand aright the Importance of it, and his own Duty agreeably thereto; then this is brought about by this Means, viz. there comes the wicked One, and, as it were, casteth away that which was sown in his Heart, i.e. presently puts out of his Thoughts, by some Means or other, what he had just afore heard Preach'd; so that he never more Remembers it, or at least never Regards it. This is He who receiv'd Seed by the Way-side, i.e. who is denoted by the Way-side that some of the Seed fell on. 20 But he that receiv'd Seed into Stony places, i.e. he that is signify'd by the Stony places on which other Seed fell, and where it had not much Earth, and forthwith sprung up, because it had not Deepness of Earth; and when the Sun was up, was scorched; and because it had not Root, wither'd away; the same is he that hears the Word or Gospel, and forthwith or for the present with Joy receives it. 21 Yet has he not Root in himself, but dureth for a while only, i.e. whereas he receives or embraces the Gospel not upon mature Consideration and solid Reasons, he as Quickly renounces it again, as he at first embrac'd it: for when Tribulation or Persecution arises because of the Word or Gospel, forthwith or presently he is offended at it, i.e. renounces it. 22 He also that receiv'd Seed among the Thorns, i.e. is denoted by the Thorny Ground, the same is he that hears the Word or Gospel preach'd; and the Care of this World, and the Deceitfulness of Riches (either in making Men value them Overmuch, or in withdrawing them from the Concerns of Religion to the Pursuit of sinfull Pleasures, or the like) choak the Word, i.e. take away or hinder the Effects thereof; and so he becomes Unfruitfull, so far at least as to bring no Fruit to Perfection. 23 But he that receiv'd Seed into the good Ground, i.e. is denoted by the good Ground which receiv'd Seed, and brought forth fruit according to the different Goodness of the Soil, some an hundred-fold, some sixty, &c. the same is He that hears the Word, and duly meditates on it, and so understands it; which also bears Fruit, and brings forth some an hundred-fold, some sixty, some thirty, i.e. who lives also according to the Rules of the Gospel, and practises the Duties thereof, One in an Higher, Another in a Lower, but all in a considerable Degree of Piety, according to the different Circumstances or Abilities of Mind, Body or Estate.*

(aa) Namely as appears Luke 8. 9.

**TEXT.**

TRANSLATION.

24 Ἀλλὴν πῶς βολίω πρῆθικεν  
αὐτοῖς, λέγων· Ωμοιώθη ἡ βασιλεία τῷ  
ἐργαστῶν ἀνθρώπῳ ἀπειρόντι καλὸν ἀπέ-  
μα· ἐν τῇ ἀρχῇ αὐτῷ· 25 Εἰ δὲ τῷ  
κατεύδειν τῆς ἀνθρώπου, ἦλθεν αὐτῷ  
ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνά μέσον  
τῆς σίτης· καὶ ἀπῆλθεν· 26 Οὔτε δὲ  
ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε,  
τότε ἐφάνη καὶ τὰ ζιζάνια· 27 Προσε-  
ελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου,  
εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν ἀπέ-  
μα ἔσπειρας; καὶ τῷ σῶ ἀρχῇ; ποῦθεν  
οὕτως ἔχη τὰ ζιζάνια; 28 Οὗ δὲ ἔφη  
αὐτοῖς· Ἐχθρὸς ἄνθρωπος τὸ ἐποίη-  
σεν· Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέ-  
λεις ὅτι ἀπελθόντες συλλέξωμεν αὐτά;  
29 Οὗ δὲ ἔφη· Οὐ· μήποτε συλλέγον-  
τες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐ-  
τοῖς τὸ σῖτον· 30 Αφετε συνηξάνε-  
ως ἀμφοτέρω μάχεσθαι θεοῖς· καὶ  
ἐγὼ τῷ κατῶν θ' θεοῖς ἐρω τοῖς γε-  
ραῖς· Συλλέξατε τῶτον τὰ ζιζάνια,  
καὶ δήσατε αὐτὰ εἰς δεσμάς, ὥστε τὸ  
κατακαῦσαι αὐτά· τὸ δὲ σῖτον συναγά-  
γετε εἰς τὸ σποθήκειν μὲν.

31 Ἄλλω παρὰ τοῦ πνεύματος  
αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία  
τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν  
ἄνθρωπος ἐσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·  
32 Ὁ μικρότερον μὲν ὄντι πάντων τῶν

24 Another parable put he forth unto them, saying, The kingdom of heaven is like unto a man which sow'd good seed in his field :

25 But while men slept, his enemy came and sow'd tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, than appear'd the tares also.

27 So the servants of the  
householder came and said unto  
him, Sir, didst not thou sow  
good seed in thy field? from  
whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together  
until the harvest: and in the  
time of harvest I will say to  
the reapers, Gather ye toge-  
ther first the tares, and bind  
them in bundles to burn them:  
but gather the wheat into my  
barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sow'd in his field:

32 Which indeed is the least

σπερμάτων·

TEXT.

TRANSLATION.

απερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον  
τῷ λαχαίνων ἔστί· καὶ γίνεσθαι δένδρον, ὥστε  
ἐλθεῖν πᾶς πτερινᾶ τῆς ἁβάνου, καὶ κατα-  
σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

of all feeds: but when it is  
grown, it is the greatest among  
herbs, and becometh a tree:  
so that the birds of the air  
come and lodge in the branches  
thereof.

33 Ἄλλω πάλιν ἐλάλησεν  
αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῷ ἁ-  
βάνῳ ζύμῃ, ἣν λαβῶσα γυνὴ ἐνεκρύψεν εἰς  
ἀλεύρη σάτα τρία, ἕως δ' ἐξυμῶσθαι ὅλον.

33 Another parable spake  
he unto them; The kingdom  
of heaven is like unto leaven,  
which a woman took and hid  
in three measures of meal, till  
the whole was leaven'd.

34 Ταῦτα

PARAPHRASE.

24 Another Parable put he forth unto them, saying, The Kingdom  
of Heaven, *i. e. State of the Gospel in this World* is like unto a Man  
which sow'd good Seed in his Field: 25 But while Men slept, his En-  
emy came and sow'd Tares or Cockles among the Wheat, and went his  
way. 26 But when the Blade was sprung up, and brought forth Fruit,  
then appear'd the Tares or Cockles also. 27 So the Servants of the  
Houfholder came and said unto him, Sir, didst thou not sow good Seed  
in thy Field? from whence then has it Tares? 28 He said unto them,  
An Enemy has done this. The Servants said unto him, Wilt thou then  
that we go, and gather them up? 29 But he said, Nay; lest, while ye  
gather up the Tares, ye root up also the Wheat with them. 30 Let  
both grow together until the Harvest: and in the time of Harvest I  
will say to the Reapers, Gather ye together first the Tares, and bind  
them in Bundles to burn them: but gather the Wheat into my Barn.  
*This Parable our Saviour himself explaining v. 37.—43. therefore needs  
not to be explain'd here.*

IV.  
The Parable of  
the Tares.

31 Another Parable put he forth unto them, saying, The Kingdom  
of Heaven, or *State of the Gospel*, is like to a Grain of Mustard-seed,  
which a Man took and sow'd in his Field: 32 which indeed is the  
least of all Seeds; but when it is grown, it is the greatest among Herbs,  
and becomes a Tree in those Parts of the World; so that the Birds of the  
Air come and lodge in the Branches thereof. *For in like manner, tho'  
the Gospel at its first appearing, be receiv'd only by a very few and mean  
Persons; yet in time it shall spread it self over the World, and be embrac'd  
by the several Nations thereof.*

V.  
The Parable of  
the Grain of Mu-  
stard-seed.

33 And to the same purpose of illustrating the great Progress the Gospel  
should make, another Parable spake he unto them, viz. The Kingdom of  
Heaven is like unto Leaven, which a Woman took and hid in three  
Measures or Bushels of Meal, till the whole quantity of Meal was leaven'd:

VI.  
The Parable  
of Leaven.

## TEXT.

## TRANSLATION.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰη-  
σοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ  
χωρὶς παραβολῆς οὐκ ἐλάλει αὐ-  
τοῖς. 35 Ὅπως πληρωθῇ τὸ ρηθὲν  
ἐν τῇ προφητείᾳ, λέγοντος, Ἀνοί-  
ξω ἐν παραβολαῖς τὸ στόμα μου·  
ἐρεύξομαι κεκρυμμένα ἀπὸ καταβο-  
λῆς κόσμου.

36 Τότε ἀφείς τὴν ὄχλον, ἦλθεν  
εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐ-  
τῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φη-  
σὶν ἡμῖν τὴν παραβολὴν τὴν τῶν ζιζανίων τῆς  
ἀγροῦ. 37 Ὁ δὲ ἀποκριθεὶς, εἶπεν  
αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα,  
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου. 38 Ὁ δὲ  
ἀγρός, ἐστὶν ὁ κόσμος. τὰ δὲ καλὸν  
σπέρμα, εἰσὶν οἱ υἱοὶ τῆς βασιλείας·  
τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ.  
39 Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτῶν, ἐστὶν  
ὁ διάβολος· ὁ δὲ θερισμὸς, αἰωνία  
ἐκδίκησις· οἱ δὲ θερισταί, ἄγγελοι ἐσὶν.  
40 Ὡστερ ὅτι συλλέγεται τὰ ζιζάνια,  
καὶ πυρὶ καὶ κατακαίεται· ὅτως ἔσται ἐν τῇ  
συνελευσίᾳ τοῦ αἰῶνος τούτου. 41 Ἀπο-  
στέλλει ὁ υἱὸς τοῦ ἀνθρώπου τὰς ἀγγέλους  
αὐτοῦ, καὶ συλλέξουσιν ἅκ τῆς βασιλείας  
αὐτοῦ πάντα τὰ σκανδαλά, καὶ τὰς ποικί-  
λας τῆς ἀνομίας. 42 Καὶ βαλῶσιν αὐ-  
τὰς εἰς τὴν κέκρυμτον πυρᾶν, ἐκεῖ ἔσται  
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

34 All these things spake  
Jesus unto the multitude in  
parables, and without a parable  
spake he not unto them :

35 That it might be fulfill'd  
which was spoken by the pro-  
phet, saying, I will open my  
mouth in parables, I will utter  
things which have been kept  
secret from the foundation of  
the world.

36 Then Jesus sent the mul-  
titude away, and went into  
the house : and his disciples  
came unto him, saying, \* Ex-  
plain unto us the parable of the  
tares of the field.

37 He answer'd and said  
unto them, He that soweth the  
good seed, is the Son of man :

38 The field is the world :  
the good seed are the children  
of the kingdom : but the tares  
are the children of the wicked  
one :

39 The enemy that sow'd  
them, is the devil : the harvest  
is the end of the world : and  
the reapers are the angels.

40 As therefore the tares  
are gather'd and burnt in the  
fire ; so shall it be in the end  
of this world.

41 The Son of man shall  
send forth his Angels, and they  
shall gather out of his kingdom  
all that offend, and them which  
do iniquity ;

42 And shall cast them in-  
to the furnace of fire : there  
shall be weeping and gnashing  
of teeth.



TEXT.

TRANSLATION.

43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτοῦ. Ὁ ἔχων ὦτα ἀκούειν, ἀκούτω.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 Πάλιν

PARAPHRASE.

*For in like manner shall the Gospel in time spread its Influence over the World.* 34 All these things spake Jesus unto the Multitude in Parables, and without a Parable spake he not unto them at this time: Which as he did for the Reason above (v. 11—17.) mention'd, so also for this Reason, 35 That it might be fulfill'd which was spoken by the Prophet (Psal. 78. 2.) I will open my Mouth in Parables, I will utter dark Sayings of Old, or Things which have been kept secret from the Foundation of the World.

36 Then Jesus sent the Multitude away, and went into the House (mention'd v. 1.) and his Disciples came unto him, saying, Explain unto us the Parable of the Tares of the Field. 37 He answer'd and said unto them: He that sows the good Seed, is put to denote Me the Son of Man, the First Preacher of the Gospel, and also any Other true Preacher of the Gospel sent by me. 38 The Field is put to signify the World: the good Seed are the Children of the Kingdom, i. e. denote good Christians; but the Tares are the Children of the wicked One, i. e. wicked Men. 39 The Enemy that sow'd them, viz. the Tares, is, i. e. denotes the Devil: the Harvest is, i. e. denotes the End of the World; and the Reapers are, i. e. signify the Angels of God. 40 As therefore the Tares are represented in the foremention'd Parable to be gather'd and burnt in the Fire; so shall it be in the End of this World. 41 For when the Son of Man, i. e. Christ shall send forth his Angels, and they shall gather out from among the Children of his Kingdom, i. e. from among the Good and Sincere Christians, All that offend, i. e. make others to offend by their false Doctrines, or the like, and in general All them which do Iniquity; 42 and shall cast them into the Furnace of Fire prepar'd for the Devil and his Angels: there shall they be tormented for ever, which shall cause in them fruitless Bewailing (b) of their most miserable Condition, and the Extremity of their Pain shall cause Gnashing of Teeth. 43 Then shall the Righteous be crown'd with such Glory, as shall shine forth as the Sun, in the Kingdom of their Father. He that has Ears to hear, let him hear or regard this different Condition of the Good and Bad in the World to come, as he ought.

VII.  
Christ explains  
the Parable of  
the Tares.

(b) See my Paraphrase also on Chap. 8. 12.

## TEXT.

## TRANSLATION.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία  
τῷ ἔραϊ τῷ θησαυρῷ κεκρυμμένῳ ὃν περὶ  
ἀγρῶν, ὃν εὐρών ἀνθρώπος ἔκρυψε, καὶ ἀπὸ  
τῆ χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει,  
πωλεῖ, καὶ ἀγοράζει τὸ ἀγρὸν ἐκεῖνον.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῷ  
ἐραϊ ἀνθρώπου ἐμπορεύ, ζητῶντι καλὰς  
μαργαρίτας. 46 Ὁς εὐρών ἕνα πολύ-  
τιμον μαργαρίτην, ἀπελθὼν, πέπρακε  
πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία  
τῷ ἔραϊ τῷ σαλίνῃ βληθείσῃ εἰς τὴν θά-  
λασσαν, καὶ ἐκ παντὸς γένους συναγαγύσῃ.

48 Ἦν, ὅτε ἐπληρώθη, ἀναβεβάσαιτες  
ἐπὶ τὴν ἀγκυρὰν, καὶ καθίσαιτες, συνέλε-  
ξαν τὰ καλὰ εἰς ἀγῖα, τὰ δὲ σαυρὰ  
ἔξω ἔβαλον. 49 Οὕτως ἔσται ὃν τῇ  
συνιελείᾳ τῶ ἀῶνος ἐξελεύσονται οἱ ἄλ-

γολοι, καὶ ἀφορίσιν τοὺς πονηρὰς ἐκ μέσων  
τῶ δικαίων. 50 Καὶ βαλῶσιν αὐτοὺς εἰς  
τὴν καμίνον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθ-  
μὸς καὶ ὁ βρυγμὸς τῶ ὀδόντων. 51 Συνή-  
κατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί.  
Κύριε. 52 Ὁ δὲ εἶπεν αὐτοῖς· Διὰ  
τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς

τὴν βασιλείαν τῷ ἔραϊ, ὁμοίως ἐστὶν ἀν-  
θρώπου οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ  
θησαυροῦ αὐτοῦ κατὰ καὶ παλαιά. 53 Καὶ  
ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς ταῖς παρα-  
βολὰς ταύτας, μετήρην ἐκεῖθεν.

44 Again, the kingdom of  
heaven is like unto treasure  
hid in a field: the which when  
a man hath found, he hideth,  
and for joy thereof goeth and  
felleth all that he hath, and  
buyeth that field.

45 Again, the kingdom of  
heaven is like unto a merchant-  
man, seeking goodly pearls:

46 Who when he had found  
one pearl of great price, he  
went and fold all that he had,  
and bought it.

47 Again, the kingdom of  
heaven is like unto a net that  
was cast into the sea, and ga-  
ther'd of every kind.

48 Which, when it was full,  
they drew to shore, and sat  
down, & gather'd the good in-  
to vessels, but cast the bad away.

49 So shall it be at the end  
of the world: the angels shall  
come forth, and separate the  
wicked from among the just;

50 And shall cast them into  
the furnace of fire: there shall  
be wailing & gnashing of teeth.

51 \*Have ye understood all  
these things? They say unto  
him, Yea, Lord.

52 Then said he unto them,  
Therefore every scribe which  
is instructed unto the kingdom  
of heaven, is like unto a man  
that is an housholder, which  
bringeth forth out of his trea-  
sure things new and old.

53 And it came to pass, that  
when Jesus had finish'd these  
parables, he departed thence.

54 Καὶ

## P A R A P H R A S E.

44 Again, *Jefus fpake unto them another Parable, viz. The Kingdom of Heaven is like unto Treafure hid in a Field: the which when a Man has found, he hides, and for Joy thereof go's and fells All that he has, and buys that Field: For in like manner the Piety and Happinefs fet forth by the Gofpel is fuch a Treafure, that every truly Good and Wife Man, that has once come to the Knowledge of the Gofpel, will part with all he has in this World, to secure to himfelf the Happinefs promis'd by the Gofpel.*

VIII.

The Parable of the Treafure hid in a Field.

45 Again, the Kingdom of Heaven is like unto a Merchant-man, seeking goodly Pearls: 46 who, when he had found one Pearl of great Price, he went and fold All that he had, and bought it: *For in like manner the Piety and Happinefs of the Gofpel is a Jewel of fuch Price, that whoever really feeks after his Chief Good will quit All Earthly Enjoyments in order to attain this Piety and Happinefs.*

IX.

The Parable of a Merchant seeking goodly Pearls.

47 Again, the Kingdom of Heaven is like unto a Net that was caft into the Sea, and gather'd or inclos'd *some* Fish of every Kind: 48 Which, when it was full, they drew to Shore, and fat down, and gather'd the good Fish into Veffels, but caft the Bad away. 49 *For fo fhall it be at the End of the World: then the Angels of God fhall come forth and feparate the Wicked, that fhall have been gather'd into the Vifible Church on Earth by the Preaching of the Gofpel, from among the Juft; 50 and fhall caft them into the Furnace of Fire prepar'd for the Devil and his Angels: there fhall be (b) Wailing and Gnafhing of Teeth. 51 Have ye underftood All thefe things, that I have taught you by Parables? They fay unto him, Yea, Lord. 52 Then faid he unto them, Therefore you are to be Carefull to Treafure up in your Memory what I thus teach you; forasmuch as Every one that is to be a Scribe or Preacher of the Gofpel, and which is therefore instructed in the Myfteries or Doctrines relating unto the Kingdom of Heaven, i. e. unto the Gofpel, is to look on it as his Duty to act Like unto a Man that is an Houfholder, which brings forth out of his Treafure or Store-houfe things New and Old (i. e. of the Prefent and Former Tears growth) to entertain his Friends or Guefts with: For in like manner every Preacher of the Gofpel fhould be Able, out of the Treafure of his Knowledge, to produce fuch Inftuctions as are fuitable to all Capacities and Occafions. 57 And it came to pafs, that when Jefus had finifh'd thefe Parables, he departed thence.*

X.

The Parable of the Net.

S E C T. III. N<sup>o</sup> 7.

*Containing an Account of our Saviour's being flighted by his own Townfmen of Nazareth, and alfo of Herod's beheading the Baptift: Which are related Chap. XIII. 54 — Chap. XIV. 12. where ends that Part of this Gofpel; wherein Order of Time is generally not obferv'd in the Order of Relating the feveral Particulars, which make up this Part of St. Matthew's Gofpel.*

54 *Alto'*

54 Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐ-  
 τῷ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ  
 αὐτῶν· ὥστε ἐκπλήττεισθαι αὐτοὺς, καὶ λέ-  
 γειν· Πόθεν τούτω ἡ σοφία αὕτη, καὶ αἱ  
 δυνάμεις; 55 Οὐχ' ὅτις ὅστις ὁ τῷ  
 τέκνονος υἱός; ἔτι ἡ μήτηρ αὐτοῦ λέγει·  
 Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ, Ἰάκω-  
 βος, καὶ Ἰωσὴς, καὶ Σίμων, καὶ Ἰούδας;  
 56 Καὶ αἱ ἀδελφαὶ αὐτοῦ ἔτι πᾶσαι παρὸς  
 ἡμᾶς εἰσι; πόθεν οὖν τούτω ταῦτα πάν-  
 τα; 57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.  
 Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προ-  
 φήτης ἀπὸς τοῦ λαοῦ, εἰ μὴ ἐν τῇ πατρίδι  
 αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ  
 οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς,  
 διὰ τὴν ἀπίσταν αὐτοῦ.

Κεφ. ιδ'. Εν ἐκείνῳ τῷ καιρῷ ἦκου-  
 σεν Ἡρώδης ὁ τετραάρχης τὴν ἀκολῶ-  
 νιστον. 2 Καὶ εἶπε τοῖς πασι τοῖς αὐ-  
 τοῦ. Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής·  
 αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ

54 And when he was come  
 into his own country, he taught  
 them in their synagogue, in-  
 somuch that they were asto-  
 nish'd, and said, Whence hath  
 this man this wisdom, and these  
 mighty works?

55 Is not this the carpen-  
 ter's son? is not his mother  
 call'd Mary? and his brethren,  
 James, and Joses, and Simon,  
 and Judas?

56 And his sisters, are they  
 not all with us? whence then  
 hath this man all these things?

57 And they were offended  
 in him. But Jesus said unto  
 them, A prophet is not with-  
 out honour, \* except in his  
 own country, and in his own  
 house.

58 And he did not many  
 mighty works there, because  
 of their unbelief.

#### Chap. XIV.

\* In that time Herod the te-  
 trarch heard of the fame of  
 Jesus,

2 And said unto his ser-  
 vants, This is John the Baptist,  
 he is risen from the dead, and

243

#### PARAPHRASE.

I.  
 Christ slighted by  
 his own Towns-  
 men at Nazareth.

54 Altho' St Matthew mentions Jesus coming into his own Country  
 here immediately after his departing from the Place, where he had de-  
 liver'd the foregoing Parables; yet it is evident from my Table of the  
 Harmony of the Gospels, that our Saviour did not immediately depart  
 thence into his own Country or Town of Nazareth. For St Mark Chap.  
 4. 35, &c. expressly tells us, that the same Day, when Evening was come,  
 Christ gave Order to his Disciples for passing over unto the other Side of  
 the Sea of Galilee; which was accordingly done, and they came into the  
 Country of the Gadarenes. And we read, Mark 5. 21, &c. that when Christ

was

## PARAPHRASE.

was return'd again unto the Western side of the Sea of Galilee, Jairus came to him, desiring him to cure his Daughter. After which it was (as we learn Mark 6. 1, &c.) that Jesus went into his own Country that Time, as is refer'd to by St Matthew in the following part of this Ch. 13. And when he was come into his own Country, i. e. Town, viz. Nazareth, He taught them in their Synagogue, and wrought some Miracles among them, (as appears v. ult.) inasmuch that they of Nazareth were astonish'd and said, Whence has this Man this Willdom to teach so Excellently as he do's, and whence has he Power to perform these mighty or miraculous Works? 55 Is not This the Carpenter's (Joseph's) Son? is not his Mother call'd Mary? and are not his reputed Brethren, or Brethren in Law (see Ch. 12. 46.) James surnam'd the Less and one of the Apostles, and Joses, and Simon, and Judas or Jude another of the Apostles? 56 And his reputed Sisters or Sisters in Law, are they not All with us, plain and mean Persons? Whence then has this Man all these things, viz. this Wisdom to teach, and this Power to work Miracles? 57 And they were offended in him, i. e. took offence at him, and slighted him on account of the Meanness of his Parentage and Relations. But Jesus said unto them, A Prophet is generally not without Honour, except in his own Country and in his own House, i. e. among his own Countrymen and Relations. 58 And he did not many mighty Works, i. e. Miracles there, because of their Unbelief founded on such unreasonable Prejudice, which render'd them Un capable of being benefited by his Doctrine, and Unworthy of being convinc'd by greater Miracles.

Chap. XIV. St Matthew proceeds next to take notice of the Beheading of John the Baptist, which also fell out in or during that Time of Christ's Ministry in Galilee; the History whereof takes up so large a Part of this (and St Mark's and Luke's) Gospel. Namely, some time after Christ had been slighted at Nazareth, (as may be learn'd from Mark 6. 7, &c.) He call'd the Twelve, and sent them forth to preach and to work Miracles, (which is related Chap. 10. of this Gospel, and so out of its Order.) By this means the Name or Fame of Christ was quickly spread abroad more than ever. Whence (as we learn from Mark 6. 14.) Herod the Tetrarch, (c) i. e. who was by the Romans made Governour of One of the Tetrarchies or Four Parts into which his Father Herod's Kingdom was divided after his Decease; namely Governour of the Tetrarchy of Galilee, heard of the Fame of Jesus, &c. 2 and said unto his Servants: I am apt to think, that This is John the Baptist, whom I lately beheaded, and that He is risen from the Dead by the extraordinary Power of God, who has

II.  
An Account of  
Herod's Beheading  
the Baptist.

seen

## ANNOTATIONS.

(c) Hence it is observable that this Herod was One of the Sons of Herod surnam'd the Great, in whose Reign our Bl. Saviour was born, and who endeavour'd to have kill'd our Saviour in his Infancy.

T

(d) See

## TEXT.

## TRANSLATION.

27. τὸ αὐτὸ αἱ δυνάμεις ἐπεργάζοντο ἐν  
 αὐτῷ. 3 Ο Ἰὼν Ἡρώδης κρατήσας τὸν  
 Ἰωάννην, ἔθηκεν αὐτὸν, καὶ ἔθηκεν ἐν  
 φυλακῇ, 4. Ἡρώδης δὲ τὴν γυναῖκα  
 τοῦ ἀδελφοῦ αὐτοῦ. 4. Εἰπὼν  
 Ἰὼν αὐτῷ ὁ Ἰωάννης. Οὐκ ἔξεστί σοι ἔ-  
 λαβεῖν αὐτήν. 5 Καὶ θέλων αὐτὸν ἀπο-  
 κτεῖναι, ἐφοβήθη τὸ ὄχλον, ὅτι ὡς προ-  
 φητεῖα αὐτοῦ εἶχον. 6 Γενεσίων δὲ  
 ἀγαθῶν τῷ Ἡρώδῃ, ὥρχησατο ἡ θυ-  
 γατήρ τῆς Ἡρώδιδος ἐν τῷ μέσῳ· καὶ  
 ἤρесе τῷ Ἡρώδῃ. 7 Οθεν μετ' ὅρκου  
 ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτή-  
 σεται. 8 Ἡ δὲ, περιβασθεῖσα  
 ὑποδήματα τῆς μητρὸς αὐτῆς, Δός μοι,  
 φησὶν, ὡς ἐπὶ πίνακι τίω κεφαλὴν  
 Ἰωάννου τοῦ Βαπτιστοῦ. 9 Καὶ ἐλυπή-  
 θη ὁ βασιλεὺς. 10. Αὐτὸς δὲ τὰς ὀρκύς καὶ  
 τὰς συναινεήτους, ἐκέλευσε δο-  
 θῆναι. 10. Καὶ πέμψας ἀπεκεφά-  
 λισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11. Καὶ  
 ἠνεχθῆναι τὴν κεφαλὴν αὐτοῦ ἐπὶ  
 πίνακι, καὶ εἰδοῖν τῷ κορασίῳ καὶ  
 ἠνεγκεῖν τῇ μητρὶ αὐτῆς. 12. Καὶ  
 προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρα-  
 ντο τὸ σῶμα, καὶ ἔθαψαν αὐτὸν καὶ ἐλθόν-  
 τες ἀπήγγελλον τῷ Ἰησοῦ.

therefore mighty works did  
 shew forth themselves in him.

3 For Herod had laid hold  
 on John, and bound him, and  
 put him in prison for Herodias  
 sake, his brother Philip's wife.

4 For John said unto him,  
 It is not lawful for thee to  
 have her.

5 And when he would have  
 put him to death, he fear'd the  
 multitude, because they count-  
 ed him as a prophet.

6 But when Herod's birth-  
 day was kept, the daughter of  
 Herodias danc'd before them,  
 and pleas'd Herod.

7 Whereupon he promis'd  
 with an oath to give her what-  
 soever she would ask.

8 And she, being before in-  
 structed of her mother, said,  
 Give me here John Baptist's  
 head in a charger.

9 And the king was sorry:  
 nevertheless for the oaths sake,  
 and them which sat with him  
 at meat, he commanded it  
 to be given her.

10 And he sent and behead-  
 ed John in the prison.

11 And his head was brought  
 in a charger, and given to the  
 damsel: and she brought it  
 to her mother.

12 And his disciples came,  
 and took up the body and bu-  
 ried it, and went and told  
 Jesus.

P A R A P H R A S E.

*seen fit thus to attest the Truth of his being sent by God; as also the Truth of what he said, as to its being Unlawfull for me to have my Brother Philip's Wife, and consequently to make Publickly known my great Sin in Beheading him: and therefore, altho' Before the Baptist did no (d) Miracles, yet now it seems good to the Wisdom of God for the Reasons just aforementioned, that He should not only be Miraculously rais'd from the Dead, but also that Other mighty Works should, as they do, shew forth themselves in Him, i. e. that He himself should be enabled to perform Miracles. Thus Herod thought that the Baptist was Risen from the Dead. 3 For this Herod had laid hold on or apprehended John, and bound him and put him in Prison for Herodias sake, his Brother Philip's Wife, who having agreed with Herod to divorce her self from her Husband Philip, at Herod's Return from Rome was married to him, and dwelt with him as his Wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would, for this cause, have put him to Death, he fear'd the Multitude, because they counted him as a Prophet; And so John was kept alive for some time in Prison. 6 But when Herod's Birth-day was kept, the Daughter of Herodias danc'd before them, and pleas'd Herod. 7 Whereupon he promis'd with an Oath, to give her whatsoever she would ask, even to the Half of his Kingdom. 8 And she hereupon going to her Mother to be instructed what she had best to ask for, and thus being before she ask'd instructed of her Mother, said, Give me here John Baptist's Head in a Charger or great Dish. 9 And the King was sorry, that she should make such a Request, as on other Accounts, so particularly as Fearing what the Consequence might be, when the People came to know that John was thus put to Death. Nevertheless for the Oaths sake, and also for the sake of Them which sat at meat with him, namely, that he might not appear to them to have made a Rash and Unlawful Oath, and to be guilty of Levity or Fearfulness, at last he commanded it to be given her. 10 And he sent, and beheaded John in the Prison. 11 And his Head was brought in a Charger, and given to the Damsel; and she brought it to her Mother. 12 And his Disciples came, and took up the Body of their late Master, and bury'd it, and went and told Jesus what had been done. And at the same time, or presently after (as appears from Mark 6. 30. and Luke 9. 10.) the Apostles return'd to our Bl. Saviour from Preaching, &c. the first Time he sent them forth; and they likewise told him All things, both what they had done, and what they had taught. And from henceforward St Matthew observes Order of Time in relating the Particulars he takes notice of, as much as any of the other Evangelists.*

(d) See *John* 10. 41.

## TEXT.

## TRANSLATION.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ὁκαῖθεν ὃ πλοῖον εἰς ἔρημον τόπον καὶ ἰδίαν. Καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς, εἶδε πολὺν ὄχλον· καὶ ἐσπλαγχιόθη ἐπ' αὐτούς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτοῦ. 15 Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ερημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη πρῆλθεν· σπάλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρειάζονται ἀπελθεῖν· ὁρτε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπε· Φέρετέ μοι αὐτούς ὧδε. 19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ὅππῃ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸ ὕψος, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 Καὶ ἔφαγον πάντες, καὶ ἐχορίσθησαν· καὶ

13 When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they follow'd him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was mov'd with compassion toward them, and he heal'd their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were fill'd: and they took up

ἡραν

## ANNOTATIONS.

(e) See Luke 9. 10.

(f) Mark 6. 31.

(g) By comparing v. 15, and v. 23. together, it is evident, that ὥρα must be taken in a latitude, or so as to comprehend two distinct Times. Hence ὥρα, or the Evening, is distinguish'd by some into *Vespera Declinationis*, which begins with the Sun's declining after Noon, and *Vespera Occasus*, which begins with the Sun's setting: Others distinguish it into *Vespera Solis*, when the Body of the Sun sets;



## S E C T I O N   I V.

*Containing such Particulars as are taken notice of by St Matthew, from some little time afore the Passover that was in the thirty fourth Year of our Saviour's Life (or A. D. 32.) to his Departure out of Galilee in order to his keeping his last Passover at Jerusalem, which was in the thirty fifth Year of his Life (or A. D. 33.) Which Particulars take up Chap. XIV. 13—Ch. XVIII. ult. and are related by St Matthew in due Order of time; which is likewise very well observ'd in all the remaining Part of this Gospel.*

13 When Jesus heard of it, (*viz. of the Baptist's Death, and also the Account given him by his own Apostles of what they had done and taught upon their being sent by him, Ch. 10.*) he departed with his Apostles thence by Ship into a Desert place (*e*) belonging to Bethsaida, apart from the Multitude, which came so (*f*) continually to them, that they had not time to eat: and when the People had heard thereof, or whither he was gone, they took a Compass by Land, and follow'd him on foot out of the Cities, and many got before him to the Place where he Landed. 14 And Jesus went forth out of the Ship, and saw a great Multitude come together, and being pleas'd with their Faith and Diligence in Following him, was mov'd with Compassion toward them, and he heal'd their Sick, (*And the Passover, a Feast of the Jews was nigh, John 4. 4.*) 15 And (*g*) when it was the Beginning of the Evening, his Disciples came to him, saying, This is a Desert place, where no Victuals are to be had, and the Time for Dinner is now past; therefore send the Multitude away, that they may go into the neighbouring Villages, and buy themselves Victuals. 16 But Jesus said unto them, They need not depart to buy Victuals; give ye them to eat. 17 And they say unto him, We have here but five barley Loaves, and two small Fishes: and what are they among so many. 18 And he said, Bring them hither to me: 19 And he commanded his Disciples to make the Multitude to sit down upon the Grass (*b*) by Hundreds and Fifties in a Company. And then he took the five Loaves and the two Fishes, and looking up to Heaven, he blessed them, by giving Thanks to God for Them, and craving the Divine Blessing on them, and brake and gave the Loaves to his Disciples, and the Disciples to the Multitude: and in like manner he divided the two Fishes among them All. 20 And they did All eat, and were fill'd; and they took up

1.  
Christ feeds five  
thousand with five  
Loaves, and two  
small Fishes.

## A N N O T A T I O N S.

sets; and *Vespera Luminis*, when the Beams or Light of the Sun sets or ceases.

(*b*) Luke 9. 14. Mark 6. 39, 40.

(*d*) The

## TEXT.

## TRANSLATION.

ἦσαν τὸ θείσμενοι τὰ κλασμάτων δώδεκα κοφίνους πλήρεις. 21 Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὡσεὶ πντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

22 Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τὴν μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ πορεύειν αὐτὸν εἰς τὸ πέραν, ἵνα ὁ σπάλυσῃ τὴν ὄχλυν. 23 Καὶ σπάλυσας τὴν ὄχλυν, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν πορεύεσθαι. Ὁ δὲ ἵσας δὲ γινομένης, μόνος ἦν ἐκεῖ.

24 Τὸ δὲ πλοῖον ἦδον μέσσοι τῆ θαλάσσης ἦν, βασιανίζόμενον ὑπὸ τῆς κυμάτων. ἦν καὶ ὁ ἄνεμος. 25 Τετάρτη δὲ φυλακὴ τῆ νυκτὸς ἀπῆλθε πρὸς αὐτοῦς ὁ Ἰησοῦς, πεπατῶν ἐπὶ τῆ θαλάσσης.

26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῆ θαλάσσης πεπατῶντα, ἐταράχθη, λέγοντες. Ὅτι φάντασμα ἔστι καὶ σπῶν φόβον ἐκράζει. 27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων. Μαρτυρεῖτε. ἐγὼ εἰμι. μὴ φοβεῖσθε.

28 Αποκριθεὶς δὲ αὐτῷ ὁ Πέτρος, εἶπε. Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν. Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. 30 Βλέπων δὲ τὸ ἄνεμον ἰσχυρὸν, ἐφοβήθη καὶ ἀρχόμενος καταπολλέεσθαι, ἐκράζει, λέγων. Κύριε,

of the fragments that remain'd, twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrain'd his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the Sea, toss'd with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cry'd out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, It is I, be not afraid.

28 And Peter answer'd him and said, Lord if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walk'd on the water, to go to Jesus.

30 But when he saw the wind boistrous, he was afraid: and beginning to sink, he cry'd saying, Lord, save me.

σῶσόν

## TEXT.

## TRANSLATION.

σῶσόν με. 31 Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπέλαβετο αὐτὸν, καὶ λέγει αὐτῷ. Ολιγόπιστε, εἰς τί ἐδίστασας; 32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. 33 Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες. Ἀληθῶς Θεοῦ υἱός εἱ.

31 And immediately Jesus stretch'd forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship the wind ceas'd.

33 Then they that were in the ship, came and worshipp'd him, saying, Of a truth thou art the Son of God.

34 Καὶ

## P A R A P H R A S E.

up of the Fragments that remain'd twelve Baskets full. 21 And they that had eaten were about five Thousand Men, beside Women and Children.

22 And straightway Jesus, *knowing that the Multitudes hereupon design'd to make him a King (John 6. 15.) and that this might be pleasing to his Disciples*, constrain'd his Disciples to get into a Ship, and to go before him unto the other, *i. e. North-east Side of the Sea of Galilee, namely to Bethsaida (Mark 6. 45.)* while he sent the Multitudes away.

23 And when he had sent the Multitudes away, he went up into a Mountain apart to pray; and when *the latter Part of the Evening* was come, he was there Alone. 24 But the Ship was now in the midst of the Sea, toss'd with Waves; for the Wind was contrary. 25 And in the *(i)*

fourth or last Watch of the Night, Jesus went unto them, walking on the Sea. 26 And when the Disciples saw him walking on the Sea, *but had not Light enough to see distinctly who he was,* they were troubled,

saying, It is a Spirit or Apparition; and they cry'd out for fear. 27 But straightway Jesus spake unto them, saying, Be of good Cheer, It is I, be not Afraid. 28 And Peter answer'd him and said, Lord, if it be thou, bid me come unto thee on the Water. 29 And he said, Come.

And when Peter was come down out of the Ship, he walk'd on the Water to go to Jesus. 30 But when he saw the Wind boisterous, he was afraid; and beginning to sink, he cry'd out to Jesus, saying, Lord, save me. 31 And immediately Jesus stretch'd forth his hand, and caught him, and said unto him, O thou of little Faith, Wherefore didst thou doubt? 32 And when they, *i. e. Christ and Peter* were come into the Ship, the Wind ceas'd. 33 Then they that were in the Ship came and worshipp'd him, saying, Of a truth Thou art the Son of God.

34 And

34 And

## A N N O T A T I O N S.

(i) The four Watches of the Night are mention'd by St. Mark, Chap. 13. 35. under Names taken from their respective Parts of the Night, viz. ὁ ψι the Even, μεσονύκτιον Midnight, and ἀλωφροσύνη Cock-crowing, and ὁ ἄρουρος Dawning.

(k) Con-

## TEXT.

## TRANSLATION.

34 Καὶ διαπεράσαντες, ἦλθον εἰς  
τὸ γένος Γεννησαρέτ. 35 Καὶ ἐπιγόν-  
οι αὐτὸν οἱ ἄνδρες τῆς γῆς ἐκείνου,  
ἀπέστειλαν εἰς ὅλην τὴν περὶ ἐκεῖ-  
νιν, καὶ προσήνεγκαν αὐτῷ πάντα τὰς  
κακὰς ἔχοντάς. 36 Καὶ παρὰ τὸν αὐ-  
τὸν, ἵνα μόνον ἅψανται τῆς κρα-  
σέδου τῆς ἱματίου αὐτοῦ· καὶ ὅσοι  
ἤψαντο, διεσώθησαν.

Κεφ. ιε'. Τότε προσέρχοντι πρὸς Ἰησοῦ  
οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ φα-  
ρισαῖοι, λέγοντες· 2 Διατί οἱ μα-  
θηταὶ σου ὡς παραβιάζουσιν τὸν  
ῥῆσιν τῶν πρεσβυτέρων; ὅτι οὐκ ἵπνουν τὰς  
χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.  
3 Οὗτος δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Διατί  
ὑμεῖς ὡς παραβιάζετε τὸν ἐντολὴν τοῦ Θεοῦ,  
λέγοντες· 4 Οὐκ ἔστιν ἡ ἐντολή τοῦ Θεοῦ  
λέγειν· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· καὶ, Οὐ  
κακολογήσῃς τὸν πατέρα σου καὶ τὴν μητέρα, θανάτου  
πλευτάτω. 5 Ὑμεῖς δὲ λέγετε· Ὅς  
ἀνὴρ εἴπῃ πρὸς τὸν πατέρα ἢ τὴν μητέρα, Δω-  
ρον ἐστὶν ἐμὸν ὡς φεληθήνης, καὶ οὐ  
μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα  
αὐτοῦ. 6 Καὶ ἠκυρώσατε τὸν ἐντολὴν τοῦ  
Θεοῦ λέγοντες· 7 Ὑποκριταί, καλῶς προ-  
φήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων·

34 And when they were  
gone over, they came into the  
land of Gennefaret.

35 And the men of that  
place \* knowing him, sent out  
into all that country round a-  
bout, and brought unto him  
all that were diseas'd.

36 And they besought him,  
that they might only touch the  
hem of his garment: and as  
many as touch'd it were made  
perfectly whole.

## Chap. XV.

Then came to Jesus Scribes  
and Pharisees, which were of  
Jerusalem, saying,

2 Why do thy disciples  
transgress the tradition of the  
elders? for they wash not their  
hands when they eat bread.

3 But he answer'd and said  
unto them, Why do \* even you  
transgress the commandment of  
God by your tradition?

4 For God commanded, say-  
ing, Honour thy father and  
mother: and, He that curseth  
father or mother, let him die  
the death.

5 But ye say, Whosoever  
shall say to his father or his  
mother, It is a gift by what-  
soever thou mightst be profit-  
ed by me, and shall not ho-  
nour his father or his mother,  
he shall be free.

6 Thus have ye made the  
commandment of God of none  
effect by your tradition.

7 Ye hypocrites, well did  
Esaïas prophesy of you, say-  
ing,

TEXT.

TRANSLATION.

8 Ἐλίζῃ μοι λαὸς ὅσος τῷ σώματι  
αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ  
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

8 This people draweth nigh  
unto me with their mouth, and  
honoureth me with their lips:  
but their heart is far from me.

9 Μάτθω

PARAPHRASE.

34 And when they were gone over *the Sea of Galilee*, they came, *having been driven toward that Side by the contrary Winds*, into the Land of (k) Gennesaret, *which lay on the West side of the Sea, and where- in stood Capernaum*. 35 And the Men of that Place knowing him, *as having been often there Afore*, sent out into that Country round about, and brought unto him All that were diseas'd: 36 And they besought him, that they might only touch the Hem of his Garment; and as many as touch'd it, were made perfectly whole, *agreeably to their Faith or Strong Belief of his Power to heal them*.

III.  
He heals many  
by only touching  
the Hem of his  
Garment.

Chap. XV. Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying: 2 Why do thy Disciples transgress the Tradition of the Elders, *i. e. those Rules which our Ancestors have deliver'd down to us to be observ'd as Fences of the Law?* for they wash not their hands, when they eat bread; *whereas our Elders have ordain'd, that for fear of any Defilement that may have happen'd to them, Men should always wash their Hands before Meat*. 3 But he answer'd and said unto them, *There is much greater Reason for me to ask, Why do even you transgress the Commandment of God by some part of your Tradition, which is so far from being a Fence to the Law, that it is directly Contrary thereto?* 4 For God commanded, saying, Honour thy Father and Mother; and also (Exod. 21. 17.) He that curses Father or Mother, let him dye the Death: 5 But ye say, Whosoever shall say to his Father or Mother, *when they ask or stand in need of any Relief from him, It is a Gift, i. e. I have vow'd or Swore that I will not give you what you ask for Relief; and therefore it is become no less Unlawfull for me to give it, than it would be to give you any thing devoted to God: Whosoever shall thus say, It is a Gift, namely, That by whatsoever thou (i. e. his Father or Mother) might'it be profited or reliev'd by me,* 6 and whosoever hereupon shall not honour his Father and Mother by Relieving them, he shall be free from the Obligation laid upon him by the Command of God to Honour, and consequently to Relieve his Parents. Thus have ye made the Commandment of God of no effect by your Tradition. 7 Ye Hypocrites, well did Isaiah (Chap. 29. 13.) prophesy of you, by saying of your Fathers *what holds as true of you their Children*: 8 This People draws nigh unto me with their Mouth, and honours me with their Lips; but their Heart is far from me: 9 But in vain they do

IV.  
Christ justifies his  
Disciples in eat-  
ing with unwashen  
hands, and reproves  
the Jews for trans-  
gressing the Com-  
mands of God by  
their Traditions.

(k) Concerning this *Land of Gennesaret*, see my Geogr. of N. T. P. i. Ch. 4. § 9.  
U  
worship

## T E X T.

## TRANSLATION.

9 Μάτην δὲ σέβοντάς με, διδάσκοντες διδασκαλίας, ἐν ἱάλμαϊα ἀνθρώπων.

10 Καὶ πρὸς θαλεσάμηνος τὸ ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε.

11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τῆς σάρματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

12 Τότε πρὸς ἐλθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ φαρισαῖοι ἀκύναντες τὸ λόγον,

ἐσκανδαλίσθησαν; 13 Ο δὲ ἀποκριθεὶς, εἶπε· Πᾶσα φυτεία, ἣν ἔκ ἐφύπνυσεν ὁ πατήρ μου ὁ ὑψίστος, ἐκμίσθῃσεται.

14 Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν. τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσῶν.

15 Αποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Φράσον ἡμῖν τιτὸ παραβολὴν ταύτην.

16 Ο δὲ Ἰησοῦς εἶπεν· Ἀκμὴ καὶ ὑμεῖς ἀσυνέτοί ἐστε;

17 Οὐπω νοεῖτε, ὅτι πάντα τὰ εἰσπορευόμενα εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφενδρῶνα ἐκβάλλεται;

18 Ταῦτα δὲ ἐκπορευόμενα ἐκ τῆς σάρματος, ἐκ τῆς καρδίας ἐξέρχεται, κακῶνα κοινοῖ τὸν ἄνθρωπον.

19 Ἐκ γὰρ τῆς καρδίας

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he call'd the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answer'd and said, Every plant which my Heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answer'd Peter, and said unto him, Explain unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart  
ἐξέρχον

## A N N O T A T I O N S.

(1) It is well to be observ'd, that our Saviour's Discourse here relates only to such *Commandments of Men* as are opposite to the *Commandments of God*, and so render the Commands of God of *No effect*; as did the *Tradition* of the Jews here mention'd

P A R A P H R A S E.

worship me, teaching for Doctrines necessary to Salvation such the Commandments of Men (*l*) as are opposite to the Commandments of God.

10 And he call'd the Multitude, and said unto them, Hear and understand what I am going to say, concerning what I have been discoursing about with the Scribes and Pharisees. 11 Not that which goes into the Mouth, *i. e.* Nothing that one eats or drinks, defiles a Man, as being

V.  
The true notion of Cleanness stated in short;

Unclean in its own Kind or Nature; for (*m*) every Creature of God is in its own Nature Good and Clean: (*it is only the Intemperance in eating or drinking too much, which is a Vice of the Mind, that defiles:*) but that which comes out of the Heart thro' the Mouth, *viz.* all evil Discourse or Words, this defiles a Man, *i. e.* renders him Sinfull in the sight of God. 12 Then came his Disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying, *i. e.* thy speaking thus Openly against their Traditions? 13 But he answer'd and said, Every Plant, which my Heavenly Father has not planted, shall be rooted up, *i. e.* Both these False Teachers and their Doctrines, not being from God, shall be brought to nought in God's good time. 14 Let them alone, and trouble not your selves about them: They be blind, *i. e.* ignorant of the Truth, and yet will not be taught it, but take upon them to be Leaders of the Blind, *i. e.* of others that are as obstinately ignorant of the Truth as themselves. And if the Blind lead the Blind, Both shall fall into the Ditch, *i. e.* receive their just Punishment at last.

15 Then answer'd Peter and said unto him, Explain unto us this Parable, or short pithy Saying which thou deliver'd'st unto us just now, *viz.* v. 11. Not that which goes into the Mouth defiles a Man, &c. 16 And Jesus said, Are ye also, who should teach others, yet without Understanding in so plain a Case? 17 Do not ye yet understand, that whatsoever Meat or Drink enters in at the Mouth, go's into the Belly, and is cast out into the Draught; and so only passes thro' the Body, without having of it self, merely for being of This or That Kind, any effect upon a Man to make him Better or Worse? 18 But those things which proceed out of the Mouth, *i. e.* All Words or Discourse, come forth from the Heart; and they do or do not defile the Man. 19 For out of the Heart proceed

VI.  
And here further explain'd.

Evil

A N N O T A T I O N S.

mention'd by our Saviour in relation to the Relief of Parents. In other Cases, where the Commandments of Men are not contrary to the Commands of God, and given by such Men as have Authority to command; there it is an indispensable Part of the Worship of God to obey such Commands of Men; and They do in vain worship God in other respects, who do Not teach for Doctrines necessary to Salvation such Commandments of Men; agreeably to those Scriptures, Children, obey your Parents in All things &c. Col. 3. 20. Submit your Selves to every Ordinance of Man, for the Lord's Sake &c. 1 Pet. 2. 13. Obey them that have the Rule over you &c. Hebr. 13. 17. Servants, be subject to your Masters &c. 1 Pet. 2. 18.

(*m*) See 1 Tim. 4. 4.

## TEXT.

## TRANSLATION.

ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχίαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 Ταῦτά ἐστι τὰ κοινῶντα τῷ ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν, ἢ κοινοῖ τῷ ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶν. 22 Καὶ ἰδὼ, γυνὴ Χανααῖα ἀπὸ τῆς ὁρείου ἐκείνου ἐξελθῆσα, ἐκραύγασεν, αὐτῷ λέγουσα· Ελέησόν με, Κύριε, ὃ ἐ Δαβὶδ, ἡ θυγάτηρ μου χακῶς δαιμονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτὸν, λέγοντες· Ἀπάλυσον αὐτήν, ὅτι κράζει ὅπως ἡμῶν. 24 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεσάλλω εἰ μὴ εἰς τὰ ὄρεατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 25 Ἡ δὲ ἐλθῆσα προσεκύνη αὐτῷ, λέγουσα· Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐκ ἔστι χαλὸν λαβεῖν τὸ ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναεῖοις. 27 Ἡ δὲ εἶπεν· Ναὶ Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πεπόντων ἀπὸ τῆς τραπέζης τῶν κυνίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σε ἡ πίστις· γινηθῆτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vex'd with a devil.

23 But he answer'd her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answer'd and said, I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipp'd him, saying, Lord, help me.

26 But he answer'd and said, It is not meet to take the childrens bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answer'd and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 Καὶ



## TEXT.

## TRANSLATION.

29 Καὶ μετὰ τὸς ἐκεῖθεν ὁ Ἰησοῦς,  
ἦλθε παρὰ τῆς θάλασσαν τῆς Γαλιλαίας· ὃ

29 And Jesus departed from  
thence, and came nigh unto the  
sea of Galilee, and went up in-  
to αἰαλάς

## PARAPHRASE.

Evil Thoughts, Murders, Adulteries, Fornications, Thefts, as to the first Design or Intention; and then out of the Mouth proceed the Words or Discourses, by which they are brought about and put in Act; as do also False Witness, and Blasphemies, or Railings, Slanders, and the like. 20 These are the Things which defile a Man: but to eat with Unwashed hands, defiles not a Man.

21 Then Jesus went thence, and departed into the Coasts of Tyre and Sidon. 22 And behold a Woman of Canaan, *i. e. descended of the Old Canaanites, and an Heathen, and living in those parts which still retain'd the Name of Canaan in the Eastern Languages, but was call'd Phœnicia or Syrophœnicia by the Greeks,* came out of the same Coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, as I believe upon what I have heard of thy great Miracles and good Works, and of the Jews expecting about this time such a wonderful Person to come into the World, who should be a Descendent of David: my Daughter is grievously vex'd with a Devil; may it please thee to heal her. 23 But he answer'd her not a word. And his disciples came and besought him, saying, Give her some Answer or other, and so send her away; for she is very troublesome to us, while she thus cries after us. 24 But he answer'd and said, As yet I am not sent unto the Gentiles, but (n) the First offers of the Gospel are to be made unto the lost Sheep of the House of Israel, as being hitherto the Peculiar People of God. 25 Then came she and worshipp'd him, saying, Lord, help me. 26 But he answer'd and said, As it is not meet to take the Childrens Bread, and to cast it to Dogs; so those Favours which God has sent me to bestow among his peculiar People the Jews, I must not dispose to the Gentiles and Strangers. 27 And she said, Truth, Lord: Yet as the Dogs are permitted to eat of the Crumbs which fall from their Masters Table; so I trust that I, tho' a Gentile, may be permitted to obtain this one request out of that bounteous Liberality, wherewith you dispense God's Favours among the Jews. 28 Then Jesus answer'd and said unto her, O woman, Great is thy Faith, Greater than I have ordinarily found, even among the Jews themselves: therefore be it unto thee even as thou wilt, or desirest. And her Daughter was made whole from that very hour.

29 And Jesus departed from thence, viz. the Coasts of Tyre and Sidon, and came nigh unto the Sea of Galilee, (o) not directly, but thro'

(n) Compare Luke 24. 47. Acts 13. 46. Rom. 1. 9, 10. (o) See Mark 7. 31.

Decapolis,

VII.

Christ heals the Daughter of the Canaanitish Woman, and commends her great Faith.

VIII.

Christ heals many; and miraculously feeds four thousand and upwards with seven Loaves, and a few small Fishes.

## T E X T.

## TRANSLATION.

ἀναβὰς εἰς τὸ ὄρη, ἐκάθητο ἐκεῖ.

30 Καὶ προσήλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μετ' ἐαυτῶν χωλούς, τυφλούς, κωφούς, κωλούς, καὶ ἐπίετες πολλούς· καὶ ἔρριψαν αὐτὸς ὡς τὰς πόδας τοῦ Ἰησοῦ· καὶ ἰκεράπευσεν αὐτούς.

31 Ὡστε τὸς ὄχλους θαυμάσαι, βλέποντας κωφούς λαλοῦντας, κωλούς ὑγιῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδοξασαν τὸν Θεὸν Ἰσραὴλ.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τὸς μαθηταῖς αὐτοῦ, εἶπε· Σπλαγχνίζομαι ὑπὲρ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς ἀρεσμένουςί μοι, καὶ οὐκ ἔχουσι τι φάλασαι· καὶ σπολῦσαι αὐτούς ἵησιν· ὅτι θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι ἱσάται, ὥστε χορτάσαι ὄχλον τοσούτων;

34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσαι ἄρτους ἔχετε; Οἱ δὲ εἰπον· Ἐπτά, καὶ ὀλίγα ἰχθύδια.

35 Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπαύειν ὅτι πλεονάζει.

36 Καὶ λαβὼν τὰς ἑπτὰ ἄρτους καὶ τὰς ἰχθύδας, ἐχαίρεισας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ μαθηταὶ παρέδωκαν τοῖς ὄχλοις.

37 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ

to a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maim'd, and many others, and cast them down at Jesus feet, and he heal'd them:

31 Inasmuch that the multitude wondered when they saw the dumb to speak, the maim'd to be whole, the lame to walk, and the blind to see: and they glorify'd the God of Israel.

32 Then Jesus call'd his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were fill'd: and they took up

περισεύων

TEXT.

TRANSLATION.

ῥεῖσεν τὸ κλασμάτων, ἐπὶ αὐ-  
εῖδας πλήρεις. 38 Οἱ δὲ ἐσθίοντες  
ἦσαν τετρακισχilioi ἄνδρες, χωρὶς γυ-  
ναικῶν ἢ παιδίων. 39 Καὶ ἀπολύσας  
τῆς ὄχλους, εἰέβη εἰς τὸ πλοῖον, καὶ  
ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

of the broken meat that was  
left, seven baskets full.

38 And they that did eat  
were four thousand men, be-  
side women and children.

39 And he sent away the  
multitude, and took ship, and  
came into the coasts of Mag-  
dala.

Κεφ.

PARAPHRASE.

*Decapolis, and so to the Eastern side of the Sea*; and went up into a Mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maim'd, and many others *labouring under other Distempers*; and cast them down at Jesus feet, and he heal'd them; 31 inſomuch that the Multitude wonder'd, when they ſaw the dumb to ſpeak, the maim'd to be whole, the lame to walk, and the blind to ſee: and they glorify'd the God of Iſrael for ſending among them ſo great a Prophet. 32 Then Jeſus call'd his Diſciples unto him, and ſaid, I have compaſſion on the Multitude, becauſe they continue with me now *part of three Days*; and have nothing to eat: and I will not ſend them away Faſting, leſt they faint in the way; *for ſome came from far*. 33 And his Diſciples ſaid unto him, Whence ſhould we have or get ſo much Bread in the Wilderneſs, or this *Deſert and Uninhabited Place*, as to fill ſo great a Multitude? 34 And Jeſus ſaith unto them, How many Loaves have ye? and they ſaid, Seven, and a few little Fiſhes. 35 And he commanded the Multitude to ſit down *by Ranks* on the Ground. 36 And he took the ſeven Loaves and the Fiſhes, and gave Thanks *to God, craving a Bleſſing on them*, and brake them, and gave to his Diſciples, and the Diſciples to the Multitude. 37 And they did All eat, and were fill'd: and they took up of the broken Meat that was left, ſeven Baskets full. 38 And they that did eat were four Thouſand Men, beſide Women and Children. 39 And he ſent away the Multitude, and took ſhip, and came into the Coaſts of Magdala, (*p*) or, as it may be otherwiſe call'd, the Coaſts of *Dalmanutha*; the Coaſts to which our Saviour now came, lying between or adjoining to both theſe Places, and being alſo ſituated on the ſame Eaſtern ſide of the Sea of Galilee where our Saviour was before.

(p) Compare Mark 8. 10. and ſee my Geogr. of N. T. Patt 1. Chap. 6. §. 4.

Chap.

## TEXT.

## TRANSLATION.

Κεφ. ιϛ'. Καὶ ὡς ἐσελθόντες οἱ  
 φαρισαῖοι καὶ σαδδουκαῖοι, πειράζοντες  
 ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐ-  
 ρανῆς ὅτι δεικνύει αὐτοῖς. 2 Ὁ δὲ ἀπο-  
 κειρθεὶς, εἶπεν αὐτοῖς· Ὁψίας γενομέ-  
 νης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ ὕ-  
 ρανός. 3 Καὶ ὡς ἔτι, Σήμερον χει-  
 μών· πυρρᾶζει γὰρ συγνάζων ὁ ὕρανός.  
 Ὑποκρίται, τὸ μὲν ὡρῶσιν τῷ ὕ-  
 ρανῳ γινώσκετε ἀνακρίνειν, τὰ δὲ  
 σημεῖα τῶν ὡρῶν ἢ διακρίνετε; 4 Γε-  
 νεὰ πορνεία καὶ μοιχαλὶς σημεῖον ὅτι πι-  
 ζιτᾷ· καὶ σημεῖον ὃ δεικνύει αὐτῇ, εἰ  
 μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ  
 καταλιπὼν αὐτούς, ἀπῆλθε.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ  
 εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λα-  
 βεῖν. 6 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
 Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύ-  
 μης τοῦ φαρισαϊσίου καὶ σαδδουκαίου.  
 7 Οἱ δὲ διελογίζοντο ὅτι ἐαυτοῖς, λέ-  
 γοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν.

## Chap. XVI.

\* And the Pharisees with the  
 Sadducees came, and tempting  
 desir'd him that he would shew  
 them a sign from heaven.

2 He answer'd and said un-  
 to them, When it is evening,  
 ye say, *It will be fair weather* :  
 for the sky is red.

3 And in the morning, *It  
 will be foul weather to day* :  
 for the sky is red and lowring.  
 O ye hypocrites, ye can dis-  
 cern the face of the sky, \* and  
 can ye not *discern* the signs of  
 the times?

4 A wicked and adulterous  
 generation seeketh after a sign;  
 and there shall no sign be giv-  
 en unto it, but the sign of the  
 prophet Jonas. And he left  
 them, and departed.

5 And when his disciples  
 came to the other side, they  
 \* forgot to take bread.

6 Then Jesus said unto them,  
 Take heed and beware of the  
 leaven of the Pharisees, and of  
 the Sadducees.

7 And they reason'd among  
 themselves, saying, *It is be-  
 cause we have taken no bread.*

8 Γνῶς

## ANNOTATIONS.

(pp) Compare *Mark* 8. 11.

(g) See note (g) in my Paraphrase on *Revel.* 13. 13.

(gg) So the Bishop of *Worcester* has observ'd by his Computation.

(r) This seems to have been the Course of our Saviour's going from place to place at this Time, because we find *Mark* 8. 22. our Saviour to have come next to *Bethsaida*, which lay on the *North-East* Part of the Sea; and thence to have travell'd to *Cesarea Philippi* along the *Eastern* side of the Jordan. Now the Reason of our Saviour's taking Ship or Boat at *Magdala*, tho' he went to another Place on the same *Eastern* Side of the Sea, seems to be that he might sail by the Coasts of the *Gadarenes* and *Gergesenes*, where he had been afore, and so did not think fit to pass thro' them again.

(f) See *Mark* 8. 14.

(t) See

## P A R A P H R A S E.

IX.

Christ answers them that here require a Sign from Heaven of him, as he had done others afore, Ch. 12. 38, &c.

Chap. XVI. And *here* the Pharisees with the Sadducees came, and tempting him, i. e. asking (pp) him some captious Questions, that they might find some Opportunity of Reproaching and Accusing him; but after all, finding nothing spoken by him that they might lay hold of, desir'd him that He would shew them a miraculous Sign immediately from (q) Heaven, which might beyond all doubt demonstrate him to be sent by God. 2 He answer'd and said unto them, When it is Evening, ye say, It will be fair Weather, for the Sky is red; 3 and in the Morning ye say, It will be foul Weather to day, for the Sky is red and lowring. O ye Hypocrites, ye can discern what Weather it is like to be by the Face or Colour of the Sky, and can ye not discern from the Signs, i. e. Predictions of the Prophets, and the Things which ye see accordingly come to pass, that the present Times are the Times of the Messias, (the (qq) seven Weeks and the sixty two Weeks mention'd Dan. 9. 25. being now expir'd this Year) and that I am accordingly, as being the Messias, come into the World. 4 The only Reason why ye do not discern this, is because ye are a Wicked and Adulterous Generation, which will not make use of the Means and Signs God has already given you to discern that I am the Messias, but still seeks after a Sign from Heaven to convince you thereof; and therefore on account of such your not making a Right use of the Means and Signs already given you, there shall no other sort of Sign be given unto it, viz. this Generation, than what has been given Already, but the Sign of the Prophet Jonas; namely, As Jonas after having been three Days as it were Bury'd in the Sea in the Whale's Belly, was cast up again Alive; So Christ, after he shall be Kill'd and Bury'd in the Earth, shall on the Third day be Rais'd again. And he left them, and departed by Sea to some other Place on the (r) same Eastern side of the Sea.

X.

Christ warns his Disciples to beware of the Leaven, i. e. evil Doctrines of the Pharisees.

5 And when his Disciples came from Magdala, which lay on the South-east part of the Sea of Galilee, they together with Christ seem'd to have sail'd (r) not to the Western side of the Sea, but to have kept along the Eastern Coast, and to have sail'd to some place lying on the said Eastern Coast, Northward of Magdala; whence they might be said to sail to the Other side, the place they sail'd to lying to the North of the part of the Sea they sail'd over, as Magdala did to the South. Now it happen'd, that at their going from Magdala they forgot to take or buy Bread, inso-much (s) that they had in the Ship with them no more than one Loaf. 6 Then Jesus, taking Occasion from the Similitude of Bread to draw some usefull Instructions for his Disciples, said unto them, Take heed and beware of the Leaven of the Pharisees and of the Sadducees, meaning their evil Doctrine which was apt to spread like Leaven. 7 And they reason'd among themselves, saying, It is because we have taken no Bread,

## TEXT.

## TRANSLATION.

8 Γνῆς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί  
 ἀφ' ὧν λέγετε ὅτι ἐαυτοῖς, ὀλιγόπιστοι,  
 ὅτι ἄρτους οὐκ ἐλάβετε; 9 Οὐπω  
 νοεῖτε, ὅτι μνημονεύετε τῆς πέντε  
 ἄρτους τῶν πεντακισχίλιων, καὶ πό-  
 σους κοφίνοις ἐλάβετε; 10 Οὐδὲ  
 τῆς ἐπὶ ἄρτους τῶν τετρακισχι-  
 λίων καὶ πόσας αὐαίδας ἐλάβετε;  
 11 Πῶς ἔ νοεῖτε, ὅτι ἔ φησὶ ἄρ-  
 τες εἶπον ὑμῖν, προσέχειν ὑπὸ τῆς  
 ζύμης τῶν φαρισαίων καὶ σαδδου-  
 χαίων; 12 Τότε συνῆκαν, ὅτι  
 οὐκ εἶπε προσέχειν ὑπὸ τῆς ζύ-  
 μης τῶν ἄρτων, ἀλλ' ὑπὸ τῆς διδα-  
 χῆς τῶν φαρισαίων καὶ σαδδου-  
 χαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη  
 Καισαρείας καὶ Φιλιππῶν, ἠρώτα τῶς  
 μαθηταῖς αὐτοῦ, λέγων· Τίνα με λέγουσιν  
 οἱ ἄνθρωποι εἶναι, καὶ ὑμεῖς ὅτι ἄνθρωπος;  
 14 Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην καὶ Βα-  
 πτίστην· ἄλλοι δὲ, Ἠλίαν· ἕτεροι δὲ, Ἰε-  
 ρεμίαν, ἢ ἓνα τῶν προφητῶν. 15 Αἰσθ-  
 αῖσεν αὐτοῖς· ὅτι τίνα με λέγετε εἶναι;  
 16 Αποκριθεὶς δὲ Σίμων Πέτρος, εἶπε·  
 Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ ζῶντος Θεοῦ.  
 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐ-  
 τῷ· Μακάριος εἶ Σίμων βάρθαναι, ὅτι  
 σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι,  
 ἀλλ' ὁ πατὴρ μου, ὁ ὢν τοῖς ὑεανοῖς.

8 Which when Jesus per-  
 ceiv'd, he said unto them, O  
 ye of little faith, why reason  
 ye among your selves, because  
 ye have brought no bread?

9 Do ye not yet understand,  
 neither remember the five loaves  
 of the five thousand, and how  
 many baskets ye took up?

10 Neither the seven loaves  
 of the four thousand, and how  
 many baskets ye took up?

11 How is it that ye do not  
 understand, that I spake it not  
 to you concerning bread, that  
 ye should beware of the leaven  
 of the Pharisees and of the  
 Sadducees?

12 Then understood they  
 how that he bade them not  
 beware of the leaven of bread,  
 but of the doctrine of the Pha-  
 risees and of the Sadducees.

13 When Jesus came into  
 the coasts of Cesarea Philippi,  
 he ask'd his disciples, saying,  
 Whom do men say, that I the  
 Son of man am?

14 And they said, Some say  
 that thou art John the Baptist,  
 some Elias, and others Jere-  
 mias, or one of the prophets.

15 He saith unto them, But  
 whom say ye that I am?

16 And Simon Peter an-  
 swer'd and said, Thou art Christ  
 the Son of the living God.

17 And Jesus answer'd and  
 said unto him, Blessed art thou  
 Simon Bar-jona: for flesh and  
 blood hath not reveal'd it unto  
 thee, but my Father which is  
 in heaven.

*that he saith this unto us.* 8 Which when Jesus perceiv'd, he said unto them, O ye of little Faith, why reason ye among your selves, because ye have brought no more Bread? 9 Do ye not yet understand how easily I could supply the want of more Bread, if that was what I am concern'd about? neither remember the Miracle I wrought by feeding with five Loaves no less a Multitude than that of the five Thousand; and how many Baskets ye took up of the Fragments that were left? 10 Neither remember ye the miraculous feeding with seven Loaves the Multitude of the four Thousand, and how many Baskets ye took up? 11 How is it that ye do not understand from these two Miracles, that I spake it not to you concerning Bread, that ye should beware of the Leaven of the Pharisees and of the Sadducees? 12 Then understood they, how that he bade them not beware of the Leaven of Bread, but of the Evil Doctrine of the Pharisees and of the Sadducees, which was apt to spread as Leaven.

13 Jesus still keeping on the Eastern side of the Sea of Galilee, comes next to Bethsaida, (which lay on the North-east part of the Sea,) as is related by St Mark (Ch. 8. 22 — 26.) but omitted by St Matthew, who proceeds next to take notice of Christ's Coming into the Coasts of Cesarea Philippi, which lay directly North of Bethsaida. Now when Jesus came into the Coasts of Cesarea Philippi, he ask'd his Disciples, saying, Whom do Men say, that I, who have assum'd to my self no other Title yet, than that of The Son of Man, mention'd by Daniel (Chap. 7. 13.) and which denotes no more than that I am an Extraordinary Man: Whom, I ask, do Men say that I am? 14 And they said, Some say that Thou art John the Baptist risen again from the Dead; some Elias, and others Jeremias, or One of the other old Prophets. 15 He says unto them, But whom say ye, that I am? 16 And Simon Peter answer'd and said, Whereas others take thee to be at most only an Extraordinary Man, (as appears from v. 14.) we believe that Thou art the promis'd Messias or Christ, and accordingly not only the Son of Man, or an Extraordinary Man, but also the Son of the living God, and so a truly Divine Person. 17 And Jesus answer'd and said unto him, Blessed art thou Simon Barjona, i. e. the Son of Jonas, and All such as have the like Faith: for Flesh and Blood has not reveal'd it unto thee and them, but my Father which is in Heaven, i. e. this Faith and Confession is not founded on bare Human Testimony, but on the Divine Testimonies of my Doctrine and Miracles duly and impartially weigh'd and consider'd, and so having, by the concurring Grace of the Holy Spirit, their due Influence in working a full Conviction of this Grand Fundamental Truth. 18 And whereas Thou art the Person who hast made this Confession, but not only in thy own

XI.  
The Opinion of the People, and of the Apostles, concerning Jesus; and his Answer to Peter thereupon.

## T E X T.

## TRANSLATION.

18 Καὶ γὰρ δὲ σοι λέγω, ὅτι σὺ εἶ Πέ-  
τρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομή-  
σω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾗδου ἂν  
καταποχύουσιν αὐτῇ. 19 Καὶ δώσω σοι  
τὰς κλεῖς τῆ βασιλείας τῆ ἡραγῶν· καὶ  
ὃ ἐὰν δέσῃς ἐπὶ τῆ γῆς, ἔσται δεδεμμένον  
ἐν τοῖς ὕρανοις· καὶ ὃ ἐὰν λύσῃς ἐπὶ  
τῆ γῆς, ἔσται λελυμμένον ἐν τοῖς ὕρανοις.  
20 Τότε διετείλατο τοῖς μαθηταῖς  
αὐτοῦ, ἵνα μηδεὶς εἴπωσιν, ὅτι αὐτός  
ἐστὶν ὁ Χριστός.

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δι-  
κνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δὲ αὐ-  
τὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ  
παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-  
ρέων, καὶ γραμματέων, καὶ ἀποκτείν-  
θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.  
22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέ-  
τρος, ἤρξατο ὀκτιπμαῖν αὐτὸν, λέγων·  
Ἰλεώς σοι Κύριε· ἢ μὴ ἔσται σοι τῦτο.

18 And I say also unto thee,  
that thou art Peter, and upon  
this rock I will build my  
church : and the gates of hell  
shall not prevail against it.

19 And I will give unto  
thee the keys of the kingdom  
of heaven : and whatsoever  
thou shalt bind on earth, shall  
be bound in heaven ; and what-  
soever thou shalt loose on  
earth, shall be loos'd in hea-  
ven.

20 Then charg'd he his dis-  
ciples that they should tell no  
man that he was \* the Christ.

21 From that time forth  
began Jesus to shew unto his  
disciples, how that he must  
go unto Jerusalem, and suffer  
many things of the elders, and  
chief priests, and scribes, and  
be kill'd, and be rais'd again  
the third day.

22 Then Peter took him,  
and began to rebuke him, say-  
ing, Be it far from thee, Lord :  
this shall not be unto thee.

23 O

## P A R A P H R A S E.

*Name, but also in the Name (1) of thy Fellow-Disciples, I say also unto thee, partly in respect to thy Self in particular, and partly in respect to the Rest, that Thou art Peter, i. e. a Rock, so nam'd by me as foreseeing, that by thy Constancy in this Confession after my Resurrection and Ascension, thou shalt Eminently be what thy Name imports, viz a firm and unmovable Professor of the Truth; and as upon the Foundation of my Apostles in general, so upon Thee this Rock in a special manner, namely as the First and more Eminent Part of this Foundation, I will build my Church; and the Gates of Hell shall not prevail against it, i. e. it shall never be utterly destroy'd. 19 And I will give unto thee in particular the Keys of the Kingdom of Heaven, i. e. the Privilege or Honour of First preaching the Gospel after my Resurrection both to Jews and Gentiles, and thereby (u) Opening, as it were, the Doors of Heaven to Man-  
kind:*



## P A R A P H R A S E.

kind: And I say also unto thee, not only in thy Own Name, but also in the Name of thy Fellow-disciples, Whatsoever Ordinances or Rules for the well governing of the Church, thou, by the Direction of the H. Spirit, or agreeably to the Word of God, shalt continue or make anew in order to bind or oblige Men to the Observance thereof on Earth, by the Same Men shall be bound in Heaven; or Whomsoever for any enormous sinful Misbehaviour in the Church thou shalt bind, or oblige to undergo Penance in order to obtain Forgiveness of his Sin on Earth, or in respect to the Outward Discipline of the Church, the Same shall be bound thereto likewise by God, in order to obtain Forgiveness in the Court of Heaven: And on the other hand, Whatsoever Ordinances or Institutions thou shalt loose Men from the Obligation of on Earth, they shall be loos'd from in Heaven; or Whomsoever upon his submitting to the Censures of the Church, and thereby Outwardly attesting his Repentance, thou shalt loose from the said Censures, and so forgive his Sin on Earth, or as to the Outward Discipline of the Church, the same shall be likewise loos'd from the said Censure in the Court of Heaven; and if his Repentance be Inward as well as Outward, he shall obtain Perfect Forgiveness of his Sin, namely, not only in respect of Ecclesiastical Penance here, but also in respect of Eternal Punishment in the World to come. 20 Then charg'd he his Disciples, in whose Name (as well as his own) Peter had made the fore-mention'd Confession, that they should tell no Man, that He was the Christ, till after his Resurrection; it being very improper for to have this expressly asserted by his Disciples at this present time for many Reasons; particularly for that his Disciples themselves had not yet a Right Notion of the Nature of his Kingdom as Christ, and what was to be yet done and suffer'd by Him, which therefore he proceeds now to acquaint them with.

21 From that time forth began Jesus to shew unto his Disciples, who had now made Confession of their Belief that He was Christ, how that He must go unto Jerusalem, and, tho' He was Christ, must suffer many things of the Elders, and Chief Priests, and Scribes, and even be kill'd, and then be rais'd again the third day. 22 Then the Disciples were greatly surpriz'd hereat, and Peter, always forward to speak in behalf of them All, took him and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto Thee, as being altogether inconsistent with

XII.

Jesus foretells his suffering Death, & rebukes Peter for dissuading him from it; & shews the Duty of All that will be his true Disciples to be Ready likewise to undergo the greatest Sufferings for the Truth of the Gospel.

## A N N O T A T I O N S.

V. 20. † *not* is not read in Syr. Arab. or Persick Versions, nor by Origen, Chrysostom, &c. nor in many MSS.

(†) See John 6. 69.

(u) This seems to be the most Natural Interpretation of the Keys: As to what is commonly call'd The Power of the Keys, that is contain'd in the following Words, *And whatsoever thou shalt bind &c.* Which so immediately following after the mention of the Keys, has given Occasion to comprehend under the Keys the Power of Binding and Loosing to mention'd immediately after it.

(w) Com-

## TEXT.

## TRANSLATION.

23 Ο δὲ γραφεῖς, εἶπε τῷ Πέτρῳ·  
 Ὑπαγε ὀπίσω μου Σαταῖνᾶ, σκάνδαλόν  
 μου εἶ· ὅτι ἔφρονας τὰ τοῦ Θεοῦ, ἀλλὰ  
 τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς  
 εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλῃ  
 ὀπίσω μου ἔλθειν, ἀπαρνησάτω ἑαυτόν,  
 καὶ ἀράτω τὸ σταυρὸν αὐτοῦ, καὶ ἀκολου-  
 θείτω μοι. 25 Ὃς ᾧ ἀνθρώπῳ ἡ ψυ-  
 χὴν αὐτοῦ σῶσται, ἀπολέσθαι αὐτὸν· ὃς  
 δ' ἀνὴρ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν  
 ἐμοῦ, εὕρεσθαι αὐτόν. 26 Τί ᾧ ὠφε-  
 λῆται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον  
 κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιώσῃ; ἢ  
 τί δώσθαι ἀνθρώπου ἀντάλλαγμα τῇ ψυχῇ  
 αὐτοῦ; 27 Μὲλλον ᾧ υἱὸς ὁ ἀνθρώπου  
 ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετ'  
 τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσθαι ἕκαστῷ  
 κατὰ τὸ ἔργον αὐτοῦ. 28 Ἀμὲν λέγω  
 ὑμῖν, εἰσὶ πῖνες τῆς οὐδοῦς τῆς ἐσθλῆς, οἵτινες ἔ-  
 μνηνεύονται ἵνα ἴδωσιν τὸν υἱὸν  
 τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Κεφ. ιζ'. Καὶ μετὰ ἡμέρας ἑξήκτα  
 λαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκω-  
 βον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ  
 ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ'  
 ἰδίαν. 2 καὶ μετεμορφώθη ἐμπροσθεν  
 αὐτῶν, καὶ ἑλάμψε τὸ ὄρειον αὐτοῦ ὡς  
 ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά  
 ὡς τὸ φῶς. 3 Καὶ ἰδὼν αὐτοὺς αὐτοὺς  
 Μωσὴς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλόντες.

23 But he turn'd, and said  
 unto Peter, Get thee behind  
 me, Satan, thou art an offence  
 unto me: for thou savourest  
 not the things that be of God,  
 but those that be of men.

24 Then said Jesus unto his  
 disciples, If any man will  
 come after me, let him deny  
 himself, and take up his cross,  
 and follow me.

25 For whosoever will save  
 his life, shall lose it: and who-  
 soever will lose his life for my  
 sake, shall find it.

26 For what is a man pro-  
 fitted, if he shall gain the whole  
 world, and lose his own soul? or  
 what shall a man give in  
 exchange for his soul?

27 For the Son of man shall  
 come in the glory of his Fa-  
 ther, with his angels; and then  
 he shall reward every man ac-  
 cording to his works.

28 Verily I say unto you,  
 There be some standing here  
 which shall not taste of death,  
 till they see the Son of man  
 coming in his kingdom.

## Chap. XVII.

And after six days, Jesus tak-  
 eth Peter, & James, & John his  
 brother, and bringeth them up  
 into an high mountain apart,

2 And was transfigur'd be-  
 fore them, and his face did  
 shine as the sun, and his rai-  
 ment was white as the light.

3 And behold, there ap-  
 pear'd unto them Moses and  
 Elias talking with him.

## P A R A P H R A S E.

with the Notions we have of Christ, whom we believe Thee to be, and Thou acknowledgest Thy self to be. 23 But he turn'd, and said unto Peter, Get thee behind me, Satan, *i. e.* who art set in this as an Instrument of Satan, being an Adversary to the Good of Mankind therein: Thou art an Offence unto me, as Tempting me to that which is contrary to the Will of God: for herein thou favour'st or understandest not the things that be of God, *i. e.* the Unexpected Way whereby he designs to bring about Man's Salvation; but thou speakest as One that is guided by those wrong Notions of the Messias, that be owing to the Worldly Desires of Men, who are fond of Worldly Grandeur and Pleasure. 24 Then said Jesus unto his Disciples, If any Man will come after me as my True Disciple, let him know that it is Necessary for him to resolve to deny himself all the Pleasure and Riches of this World, and to take up his Cross, *i. e.* to undergo the greatest Suffering, if God sees fit to call him thereto, and so to follow me as his Master. 25 For whosoever will save his Life here on Earth, by doing any thing contrary to the Truth of my Religion, shall lose it Eternally; and whosoever will lose his Life here for my Sake, shall find that he shall save it in the truest sense, *viz.* Eternally. 26 For what is a Man profited, if he shall gain the whole World here, and lose the Eternal Happiness of his own Soul, and render it Eternally Miserable? Or what shall a Man give as an Equivalent in exchange for the Eternal Happiness of his Soul? 27 For the Son of Man, tho' he appears at present in a mean helpless State and Condition, shall come in the same Glory that he is partaker of with his Father, particularly attended with his own Angels, and with other Circumstances of Divine Glory; and then he shall reward every Man according to his Works; especially shall eternally punish such as have renounc'd Christianity in order to save their Lives, or to escape Afflictions here, and shall eternally reward such as have chosen to lose their Lives, or undergo Afflictions here, for the sake of Christianity. 28 And tho' the Time of the Final or Last Judgment God has seen fit not to make known, yet verily I say unto you, There be some standing here, which shall not taste of Death, till they see the Son of Man coming in the Power of his Kingdom, *i. e.* in that Power wherewith He is invested as the Lord Christ, to execute Vengeance upon the obstinately unbelieving Jews of this Age.

Chap. XVII. And after six Days, Jesus takes Peter, and James and John his Brother, and brings them up into an high Mountain apart from the rest of the Disciples. 2 And being willing to give them some small Representation of his future Glory, whilst he was (*w*) praying, He was transfigur'd before them, *i. e.* his Body was chang'd into the Appearance of a Glorify'd Body; and his Face did shine as the Sun, and his Raiment was white and glittering as the Light. 3 And behold there appear'd unto them Moses and Elias talking with him, namely of what he was to suffer,

(*w*) Compare Luke 9. 29.

which

XIII.

Christ is transfigur'd; and hints in what sense Elias is come Already, and in what Sense He is still to come.

## T E X T.

## T R A N S L A T I O N.

4 Αποκριθεὶς δὲ ὁ Πέτρος, εἶπε πρὸς Ἰησοῦ· Κύριε, χαλόν ἐστιν ἡμῶς ὥδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ηλίας.

5 Ἐπὶ αὐτῷ λαλοῦντος, ἰδὼς νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδὼς φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτὸν ἀκούετε. 6 Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ὅτι τινος ἔρωτον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.

7 Καὶ προσελθὼν ὁ Ἰησοῦς, ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε.

8 Ἐπάραντες δὲ τοὺς ὀφθαλμούς αὐτῶν, ὅθεν αὐτοὶ εἶδον, εἶπεν ὁ Ἰησοῦς·

9 Καταβαίνοντων αὐτῶν ἀπὸ τῆς ὄρεως, εἰσέτι λατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως ἃς ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 Καὶ ἐπιρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίας δεῖ ἐλθεῖν πρῶτον;

11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα.

4 Then answer'd Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadow'd them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleas'd; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came & touch'd them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, \*except Jesus only.

9 And as they came down from the mountain, Jesus charg'd them, saying, Tell \*what ye have seen to no man, until the Son of man be risen again from the dead.

10 And his disciples ask'd him, saying, Why then say the scribes, that Elias must first come?

11 And Jesus answer'd and said unto them, Elias truly shall first come, and restore all things:

12 Λέγω

## A N N O T A T I O N S.

(x) It is well to be observ'd, that the *Αποκαταστήσεις*, of which it is said *Mal.* 4. 6. that *Elias* (according to the LXX. Version) ἀποκαταστήσει καὶ πάντα πάλιν ὡς ἦν ἔχει. is not to be confounded with, (as do some very learned Men) but distinguish'd from the *Αποκαταστήσεις πάντα* mention'd by *St Peter* Act. 3. 21. For it is evident from *Luke* 1. 17. that the *Αποκαταστήσεις*, of which it is said *Mal.* 4. 6. that *Elias* ἀποκαταστήσει

## P A R A P H R A S E.

*which might also be design'd to prepare these Disciples the more for his Suffering.* 4 Then answer'd Peter and said unto Jesus, Lord, it is Good for us to be here : if thou wilt, let us make here three Tabernacles or Apartments ; one for thee, and one for Moses, and one for Elias, and let us dwell here, and continue to enjoy this Glorious Sight and State : This he said, being in such a Consternation as not to know or consider what he said, whether what he desir'd was proper or not to be desir'd. 5 While he yet spake, behold a bright Cloud overshadow'd them ; and behold, a Voice came out of the Cloud, which said, This is my Beloved Son, in whom I am well pleas'd ; hear ye him ; i. e. follow his Doctrine and Precepts. 6 And when the Disciples heard it, they fell on their Face, and were sore afraid. 7 And Jesus came and touch'd them, and said, Arise, and be not afraid. 8 And when they had lift up their Eyes, they saw no Man, except Jesus only. 9 And as they came down from the Mountain, Jesus charg'd them, saying, Tell what ye have seen to no Man, until the Son of Man be risen from the Dead. 10 And upon this Charge his said Disciples ask'd him, saying, If what we have seen, particularly the Appearance of Elias, must be such a Secret, Why then say the Scribes, that according to Mal. 4. 5, 6. Elias must first come before that the Messias is to come or shew himself, at least as such? 11 And Jesus answer'd and said unto them, Elias truly (x) shall first come, and that Literally, Personally or Bodily before the Coming of the great and dreadful Day of the Lord, i. e. before the Second and more Eminent Coming of Christ, when God shall restore (x) All things in this World to their Primitive and Happy State wherein they were before the Fall.

12 But

## A N N O T A T I O N S.

καταστήσει καὶ ἑαυτὸν πατέρα πρὸς ὑμῶν, is to be understood *Figuratively* of John the Baptist, (the Angel Gabriel there saying to Zacharias the Baptist's Father concerning the Baptist, He shall go before Him (i. e. before Christ) in the (N.B.) Spirit and Power of Elias, ἐν πνεύματι καὶ ἐν δυνάμει ἑλισσαίου, and consequently was to be before the First Coming of Christ : whereas it is no less evident that the ἀποστασίῳ πάντων Acts 3. 21. is to be understood of the Second Coming of Christ. Now what Christ says here Matth. 7. 11. of Elias is ἀποστασίῳ πάντων, which plainly and expressly refers to the ἀποστασίῳ πάντων Acts 3. 21. and therefore is likewise to be understood of the Second Coming of Christ ; whereas what Christ says v. 12. of this Chap. 17. Ἠλίας ἤδη ἦλθε, is to be understood of the First Coming of Christ. Hence it may very Reasonably be infer'd that Mal. 4. 5, 6. is to be understood of Both Comings of Christ, viz. v. 5. of Christ's Second Coming, and v. 6. of his First. That v. 6. is to be understood of Christ's First Coming is granted by All : and that v. 5. is to be understood most properly of Christ's Second Coming will appear from considering the most Natural Import of the Great and Dreadful Day of the Lord there mention'd, which must be own'd more Naturally or Properly to be a Description of Christ's Second than of his First Coming. To which add, that the Hebrew word which we translate *Dreadful*, the LXX. translate ἐπιφανὴ illustrious or glorious, which more restrains the Day mention'd in this Text of Malachi to the Second Coming of Christ ; forasmuch as his First Coming was

## TEXT.

## TRANSLATION.

12 Λέγω δὲ ὑμῖν, ὅτι Ηλίας ἤδη ἦλθε· καὶ οὐκ ἐπέγνωσαν αὐτόν· ἀλλ' ἐποίησαν ὅσα ἠθέλησαν· ὅτι καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπὲρ αὐτῶν. 13 Τότε συνῆκαν οἱ μαθηταί, ὅτι ὡς Ἰωάννης ὁ Βαπτιστὴς εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος, γυνυπετῶν αὐτόν, 15 καὶ λέγων· Κύριε, ἐλέησόν με τὸν υἱόν, ὅτι σεληνιάζεται, καὶ κακῶς πάσχει· πολλάκις ὃ πέσκει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 Καὶ προσένεγκεν αὐτόν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι. 17 Απεκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ὁ γὰρ ἀπίστος καὶ διεσπασμένη, ἕως ποῦ ἐσθυσή μετ' ὑμῶν; ἕως ποῦ ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτόν ὧδε. 18 Καὶ ἐπέτιμυσεν αὐτόν ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαίμονιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

12 But I say unto you, that Elias is come already; and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him,

15 And saying, Lord, have mercy on my son, for he is lunatick, and sore vex'd: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answer'd and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuk'd the devil, and he departed out of him: and the child was cur'd from that very hour.

19 Τότε

## ANNOTATIONS.

Not in a glorious or illustrious Manner, but mean and obscure. Nor is it further to be omitted, that the word *ἐπιφάνεια*, as it is indeed *Once* us'd (2 Tim. 1. 10.) of Christ's First Coming, so it is, in *All* other Places of N.T. where it is spoken of Christ, us'd of Christ's Second Coming, namely no less than *Four* times, viz. 1 Tim. 6. 14. and 2 Tim. 4. 1 & 8. and Tit. 2. 13. So that by the *τὴν ἡμέραν Κυρίου* τὴν μεγάλην καὶ ἐπιφανῆ of the LXX. we may well suppose to be understood ἡ ἡμέρα τῆς μεγάλης Κυρίου ἐπιφανείας. But now ἡ μεγάλη ἐπιφάνεια is Reasonably to be understood the same as ἐπιφάνεια τῆς δόξης — *Incipit Xpistus*, Tit. 2. 13. and the ἐπιφάνεια when the Lord Jesus Christ shall come to judge the Quick and the Dead, 2 Tim. 4. 1. which also most fitly answers to the other Import of the Original word, which

## P A R A P H R A S E.

12 But I say unto you, that by Elias in a *Figurative Sense* is to be understood (*Mal. 4. 6.*) another Person coming only in the Power and Spirit of Elias before the First Coming of Christ; and this Other person accordingly is come Already, and they knew him not to be the Person thus prophesied of, i. e. the Jews would not receive and acknowledge him as Such, but have done unto him whatsoever they listed, He being at last kill'd by them: Likewise shall also the Son of Man suffer of them, i. e. the Jews. 12 Then the Disciples understood, that what he said v. 12. he spake unto them of John the Baptist.

14 And when they were come to the Multitude, there came to him a certain Man, kneeling down to him, 15 and saying, Lord, have mercy on my Son, for he is (*y*) Lunatick, i. e. has the Falling Sickness, and is fore vex'd therewith by a Devil that has possess'd him: for oft-times he falls into the Fire, and oft into the Water. 16 And I brought him hither with an Intent to bring him to Thee thy self, but thou happening to be absent I desir'd thy Disciples to cure him, and they could not cure him. Whereupon (as appears from Mark 14. 16.) there had arose a Dispute between the Scribes and Christ's Disciples, probably concerning What should be the Reason that They could not cure the Lunatick, the Scribes also inferring thence that Christ himself could not cure this Person, and so insulting over the Disciples. 17 Then Jesus answer'd and said to the said (*z*) Scribes, O faithless and perverse Generation, how long shall I be with you performing the greatest Miracles, before you will be convinc'd that I have Power to perform all such Miracles, or to cure miraculously all Diseases? how long shall I suffer or bear with you, as to such your unreasonable Unbelief? bring him, i. e. the Lunatick, hither to me. 18 And Jesus rebuk'd the Devil, and he departed out of him: and the Child was cur'd from that very hour; and so the Scribes were convinc'd, that tho' the Disciples could not, yet Christ could cast out the

XIV.  
Christ cures one troubled with the Falling Sickness; and tells his Disciples, why they could not cure him.

## A N N O T A T I O N S.

(as it is render'd by the LXX. *ἰμπεριον*, so) it is render'd by us, the Dreadfull Day of the Lord.

(y) It is well observ'd, that tho' a Lunatick is taken by us to signify only a Mad man, namely such an one as has Fits of Madness at such set times of the Moon; yet it do's not appear that this young Person was mad, but only troubled with the Epilepsy or Falling-sickness; in which respect nevertheless it is truly said of him *οὐλοῦνται*, He is Lunatick, according to the natural Latitude of the word, forasmuch as Fits of the Epilepsy have regard to set Times of the Moon, as well as Fits of that Madness which is peculiarly call'd among us Lunacy.

(z) It is well observ'd, that O faithless and perverse Generation can't so well be suppos'd to be spoken of the Disciples, because then the Disciples would have had no Occasion to ask our Saviour, Why they could not cast out the Devil, as they did verſe 19.

19 Τότε προσελθόντες οἱ μαθηταὶ τῷ  
 Ἰησοῦ χωρὶς ἰδῆαι, εἶπον· Διατί ἡμεῖς οὐκ  
 ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ο δὲ  
 Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τί τὴν ἀπίστίαν  
 ὑμεῖς· ἀμυνὲν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε  
 πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει  
 τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ  
 μεταθήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.  
 21 Τῆτο δὲ τὸ γένος οὐκ ἐκπορεύεται,  
 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22 Αναστροφολοῦν δὲ αὐτῶν ἐν τῇ  
 Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλ-  
 ον ὁ υἱὸς τοῦ ἀνθρώπου πωρεῖσθαι εἰς  
 χεῖρας ἀνθρώπων· 23 καὶ ἀποκτε-  
 νῶσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερ-  
 θήσεται. Καὶ ἐλυπήθησαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ-  
 ναῦμ, προσήλθον οἱ τὰ δίδραχμα λαμ-  
 βάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ο διδά-  
 σκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;  
 25 Λέγεις· Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν  
 οἰκίαν, προέφρασεν αὐτῶν ὁ Ἰησοῦς, λέγων·  
 Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆ γῆς  
 ἀπὸ πίων λαμβάνουσι τέλη, ἢ κῆνσον;  
 ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

26 Λέγεις αὐτῷ ὁ Πέτρος; Ἀπὸ τῶν ἄλλο-  
 τρίων· Ἐφῆ αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλευ-  
 θεροὶ εἰσιν οἱ υἱοί· 27 Ἴνα δὲ μὴ σκαν-  
 δαλίσωμεν αὐτούς, παρούμεν εἰς τὴν θά-  
 λασαν, βάλλει ἄγκυστον, καὶ ἡ ἀναβάλα

19 Then came the disciples  
 to Jesus apart, and said, Why  
 could not we cast him out?

20 And Jesus said unto them,  
 Because of your unbelief: for  
 verily I say unto you, If ye  
 have faith as a grain of mu-  
 stard-seed, ye shall say unto  
 this mountain, Remove hence  
 to yonder place, and it shall  
 remove; and nothing shall be  
 impossible unto you.

21 Howbeit this kind goeth  
 not out, but by prayer and  
 fasting.

22 And while they abode  
 in Galilee, Jesus said unto  
 them, The Son of man shall be  
 betray'd into the hands of men:

23 And they shall kill him,  
 and the third day he shall be  
 rais'd again: and they were  
 exceeding sorry.

24 And when they were  
 come to Capernaum, they that  
 receiv'd tribute-money, came to  
 Peter, and said, Doth not your  
 master pay tribute?

25 He saith, Yes. And when  
 he was come into the house,  
 Jesus prevented him, saying,  
 What thinkest thou, Simon?  
 of whom do the kings of the  
 earth take custom or tribute?  
 of their own children, or of  
 others?

26 Peter saith unto him,  
 Of others. Jesus saith unto  
 him, Then are the children free.

27 Notwithstanding, lest  
 we should offend them, go thou  
 to the sea, and cast an hook,  
 and take up the fish that first



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*the said Devil.* 19 Then came the Disciples to Jesus apart from the Multitude, and said, Why could not we cast him out? 20 And Jesus said unto them; Because of your Unbelief also; you being blameable in some measure on this Account as well as the Scribes, inasmuch as you had in you some Doubting whether you could cast out the Devil in my Name: for verily I say unto you, If ye have Faith as a Grain of Mustard-seed, i. e. the Least Degree of Faith answerable to your Office and Commission to work Miracles, so as to take away All Doubt of Success in the Discharge of such your Office on such proper Occasions, or when ye shall be directed by the Impulse or Suggestion of the H. Spirit to attempt the Performance of any Miracle, ye shall say unto this Mountain, Remove hence to yonder Place, and it shall remove; and nothing consequently, tho' it be most Difficult and Impossible to be done by bare Humane Means, shall be Impossible unto you for to do, in such Cases in the Discharge of your Office for the Propagating and Confirming of the Truth of the Gospel. 21 Howbeit, this Kind go's not out, i. e. the Ability to perform these greater Miracles, such as casting out Devils, and the like, is not to be expected or attain'd, but by special and extraordinary Prayer and Fasting.

22 And while they abode in Galilee, namely as they were in the Way to Capernaum from the Parts about Cesarea Philippi, in order to prepare his Disciples the better for his Death, Jesus said unto them, It is requisite for you to be reminded of what I have once afore, and that not long since, (viz. Chap. 16. 21.) inform'd you of, namely, that the Son of Man shall be betray'd into the Hands of Men: 23 and they shall kill him, and the third day He shall be rais'd again; and they were exceeding Sorry to hear again that he must thus dye.

XV.  
Christ again fore-  
tells his Disciples  
of his Death.

24 And when they were come to Capernaum, they that receiv'd Tribute-money, i. e. the yearly Tax or Offering that was pay'd for the Service of the Temple, came to Peter, and said, Do's not your Master pay the said Tribute? 25 He saith, Yes. And when he was come into the House, probably his own House, and Peter was going to speak to him about it, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the Kings of the Earth take Custom or Tribute? of their own Children or Family, or of Others only? 26 Peter says unto him, Of Others only. Jesus saith unto him, Then are the Children of Earthly Princes Free from paying Custom or Tribute. And therefore for the like Reason I, who am the Son of God, should be Free from paying this Tribute-money for the Service of the Temple, it being no other than my Father's House. 27 Notwithstanding, lest we should offend them by not paying it, go thou to the Sea, and cast in an Hook, and take up the Fish that

XVI.  
Christ pays the  
Tribute for the  
Service of the  
Temple.

## T E X T.

## TRANSLATION.

πρῶτοι ἰχθύν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτῷ, εὕρήσεις σατῆρα· ὁ κείνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Κεφ. ιη'. Εἰ ἐκείνη τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ πρὸς Ἰησοῦν, λέγοντες· Τίς ἄρα μέγιστος ἔστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παῖδιον, ἔθηκεν αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν· Ἀμιγνύω ὑμῖν, ἐὰν μὴ στραφῇτε, καὶ γενήσθε ὡς τὰ παῖδια, ὅτι μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τοῦ οὐρανῶν. 4 Οἷς οὖν ὑποτασσάμενοι ἑαυτοὺς ὡς τῷ παῖδι τούτῳ, οὕτως ἔσιν ὁ μέγιστος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

5 Καὶ ὅς ἐστιν δέξῃαι τὰ παῖδια τούτων ἐν ὀνόματί μου, ἐγὼ δεχταί. 6 Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων, τῷ πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλη τοῦ ὀνίκου ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγῳ τῆς θαλάσσης. 7 Οὐαὶ τῷ κόσμῳ ὅτι πᾶσι σκανδαλίζει· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν ὃ καὶ ἐνθρώπων ἐκείνων, δι' οὓς τὰ σκάνδαλα ἔρχονται. 8 Εἰ δὲ ἡ χεὶρ σου, ἢ ὁ πῦξ σου σκανδαλίζει σε, ἐκκοψον αὐτά, καὶ βάλε ὅτι σὺ χαλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἥλωτον ἢ κυλλόν, ἢ δύο χεῖρας

cometh up: and when thou hast open'd his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

## Chap. XVIII.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus call'd a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hang'd about his neck, and that he were drown'd in the depth of the sea.

7 Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot make thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life halt or maim'd, rather than having two hands,

ἢ δύο

TEXT.

TRANSLATION.

ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ  
τὸ αἰώνιον. 9 Καὶ εἰ ὁ ὀφθαλμός σου

or two feet, to be cast into  
everlasting fire.

9 And if thine eye \* makes

σκανδα-

P A R A P H R A S E.

first comes up: and when thou hast open'd his Mouth, thou shalt find therein a piece of Money; that take and give unto them for me and thee.

Chap. XVIII. At the same time *there arose a Dispute among the Disciples (being still big with the Expectation of the Glory of Christ's Kingdom) about Preeminence; which Jesus taking Notice of, there came the Disciples unto Jesus, proposing the Case to him, and saying, Who is the Greatest in the Kingdom of Heaven? 2 And Jesus call'd a little Child unto him, and let him in the midst of them, 3 and said, Verily I say unto you, Except ye be converted so as to lay aside such ambitious Desires, and become as little Children in respect of Humility and Disregard to Preeminence, and the things of this World, which are apt to affect and influence Elder Persons too much, ye shall not enter into the Kingdom of Heaven. 4 Whosoever therefore shall humble himself, and be as free from all ambitious Desires, and other Vices, as this little Child, the same is the Greatest in the Kingdom of Heaven.*

XVII.

Christ teaches his Disciples, that Humility is requisite to make a good Christian.

5 And whoso shall receive, *i. e. entertain, encourage, assist, or follow the Doctrine or Example of One such Person as is thus qualify'd with Humility and Innocence, as is this little Child, in my Name, the same shall be rewarded as one that receives me. 6 But whoso shall offend, i. e. despise or discourage, persecute or seduce One of these little ones which believe in me, i. e. any such humble and innocent Christian, it were better for him that a Millstone were hang'd about his Neck, and that he were drown'd in the depth of the Sea, than that he should thus offend one such Person. 7 Wo unto the World because of such Offences in contemning and discouraging, persecuting and seducing such humble and innocent Persons: for, considering the State of Things and Wickedness of Men, it must needs be that such Offences come, and the Providence of God may, for wise Reasons, permit it to be so: But wo to that Man by whom the Offence comes, i. e. by whose Fault any humble & good Man shall be persecuted, discourag'd or perverted and entic'd to Sin. 8 Wherefore if thy Hand or thy Foot make thee to offend, cut them off, and cast them from thee, i. e. whatever is like to be the Means of tempting and prevailing on thee thus to offend by persecuting, discouraging or seducing any humble good Man, how Dear or Usefull soever it may be in other respects, be sure to part with it, whether it be a beloved Pleasure or Companion: it is Better for thee to enter into Life everlasting Halt or Maim'd, i. e. by denying thy self such a Pleasure or Companion, rather than having two Hands or two Feet, i. e. enjoying such Pleasure or Companion, to be cast into everlasting Fire. 9 And if thy Eye, i. e.*

XVIII.

Christ exhorts to the Encouragement of good humble Men; & warns us of the sad Punishment of Those that shall discourage, persecute, or seduce good humble Men.

most

## T E X T.

## TRANSLATION.

σκανδαλίζῃ σε, ἔξελε αὐτόν, καὶ βάλε  
ὑπὸ σὺν· καλόν σοι ὅτι μονόφθαλμον  
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς  
ἔχοντα βληθῆναι εἰς τὴν γένναν τοῦ πυρός.

10 Οὐραγε μὴ καταφρονήσῃτε ἐνὸς τῶν  
μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ  
ἄγγελοι αὐτῶν ἐν ἑρανοῖς ἀφ' οὗ πάντος  
βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου,  
τοῦ ἐν ἑρανοῖς. 11 Ἦλθε γὰρ ὁ υἱὸς τοῦ  
ἀνθρώπου σῶσαι τὸ ἀπολωλός.

12 Τί ὑμῖν δοκεῖ· εἰὰν γένηται πνὶ ἀνθρώπῳ  
ἐχάτον προβάτα, καὶ πλανηθῇ ἐν ταῖς  
αὐταῖς· ἔτι ἀφίξει τὰ ἐνεννηκονταενέα,  
ὅτι τὰ ὄρη πορεύεις, ζητῇ τὸ πλανη-  
μένον; 13 Καὶ εἰὰν γένηται εὐρεῖν  
αὐτό, ἀμείψω λέγω ὑμῖν, ὅτι χαίρει  
ἐπ' αὐτῷ μᾶλλον, ἢ ὅτι τοῖς ἐνεννη-  
κονταενέα, τοῖς μὴ πεπλανημένοις.

14 Οὕτως οὐκ ἐστὶ θέλημα ἑμποροῦ  
τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα  
ἀπολέσῃται εἰς τὴν μικρῶν τούτων.

15 Εἰὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ  
ἀδελφός σου, ὑπάγε, καὶ ἔλεγξον  
αὐτὸν μετὰ σοῦ καὶ αὐτὸς μόνου·  
εἰ αὐτοῦ ἀκούσῃ, κέρδις σου ὁ ἀδελ-  
φός σου. 16 Εἰὰν δὲ μὴ ἀκούσῃ,  
πρόσλαβε μετὰ σοῦ ἓν ἢ δύο·  
ἵνα ὅτι τὸ μαρτύριον δύο μαρτύρων ἢ  
τριῶν σταθῇ παρὰ τῷ ῥήματι. 17 Εἰὰν  
δὲ οὐκ ἀκούσῃ αὐτοὺς, εἰπε τῷ ἐκ-

thee to offend, pluck it out, and  
cast it from thee: it is better  
for thee to enter into life with  
one eye, rather than having two  
eyes to be cast into hell-fire.

10 Take heed that ye de-  
spise not one of these little  
ones: for I say unto you, that  
in heaven their angels do al-  
ways behold the face of my  
Father which is in heaven.

11 For the Son of man is  
come to save that which was  
lost.

12 How think ye? if a man  
have an hundred sheep, and  
one of them be gone astray,  
doth he not leave the ninety  
and nine, and goeth into the  
mountains, and seeketh that  
which is gone astray?

13 And if so be that he find  
it, verily I say unto you, he  
rejoiceth more of that *sheep*,  
than of the ninety and nine  
which went not astray.

14 Even so it is not the will  
of your Father which is in  
heaven, that one of these little  
ones should perish.

15 Moreover, if thy bro-  
ther shall trespass against thee,  
go and tell him his fault be-  
tween thee and him alone: if  
he shall hear thee, thou hast  
gained thy brother.

16 But if he will not hear  
thee, *then* take with thee one  
or two more, that in the mouth  
of two or three witnesses every  
word may be establish'd.

17 And if he shall neglect  
to hear them, tell it unto the

κλησίαν·

## P A R A P H R A S E.

most belov'd and darling Pleasure or Companion, makes thee to offend as aforesaid, pluck it out, and cast it from thee, *i. e. be sure to part with such a Pleasure or Companion*: it is Better for thee to enter into Life with one Eye, *i. e. depriv'd of such a Pleasure or Companion*, rather than having two Eyes, *i. e. enjoying such a Pleasure or Companion*, to be cast into Hell-fire. 10 Take heed therefore that ye despise nor, nor discourage, nor persecute, nor any way draw into Sin One of these little ones, *i. e. the meanest humble and good Man*: for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven; and since God has such a Concern and Value for them, as to appoint them certain of his Angels to minister unto and watch over them, it is evidently the Duty of other Men to take heed not to Despise them. 11-Nay there is a still greater Reason why no one ought to despise or offend them, namely, forasmuch as the Son of Man himself is come to save that which was lost; and consequently he that thus despises or offends, *i. e. persecutes or draws into Sin a good humble Man*, acts in direct Opposition to the Intent of my Coming into the World. 12 How think ye? if a Man have an hundred Sheep, and one of them be gone astray, do's he not leave the ninety and nine, and go's into the Mountains, and seeks that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoices more, *i. e. expresses more joy at the Finding of that Sheep*, than at the Safety of the ninety and nine which went not astray. 14 Even so it is not the Will of your Father which is in Heaven, that any One of these little ones, *i. e. the meanest humble good Christian* should perish; but he has sent his Son to redeem them, and sends his Angels to minister unto and preserve them; and expects that ye should, in your several Stations, endeavour to encourage those that stand, and with Tenderness to recover those that fall.

15 Moreover to this Purpose I shall give you the following Directions: If thy Brother-Christian transgress against thee, go and tell him his Fault between thee and him alone; if he shall hear thee, *so as to repent of his Fault and amend*, thou hast gain'd thy Purpose by being thus instrumental to the Good of thy Brother. 16 But if he will not hear thee, *so as to repent and amend*, then take with thee one or two more, that in or by the Mouth of two or three Witnesses every Word may be establish'd, *i. e. either that the Motives made use of to bring him to a Sense of his Fault being approv'd of, and so establish'd or confirm'd to be Reasonable and Weighty, by the concurrent Opinion and Judgment of the said two or three Witnesses, may have the greater Influence on him they are us'd to; or else that the said two or three Witnesses may be sufficient Evidence, that proper Methods have been us'd to reclaim him by private Admonition, before it was made a Matter of publick Cognizance.* 17 For and if he shall neglect to hear them, then thou art to tell it unto the

XIX.  
Christ teaches  
how we are to deal  
with our Fellow-  
Christians, when  
they trespass a-  
gainst us.

## TEXT.

## TRANSLATION.

κλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας  
 παρὰ κλήσῃ, ἔγω σοι ὡς περ ὁ ἐθνικός  
 καὶ ὁ τελώνης. 18 Ἀμὲν λέγω ὑ-  
 μῖν, ὅσα ἐὰν δέσσητε ἐπὶ τῆς γῆς,  
 ἔσται δεδεμμένα ἐν τῷ οὐρανῷ· καὶ ὅσα  
 ἐὰν λύσσητε ἐπὶ τῆς γῆς, ἔσται λελυ-  
 μένα ἐν τῷ ὕδατι. 19 Πάλιν λέ-  
 γω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμ-  
 φωνήσωσιν ἐπὶ τῆς γῆς περὶ ὅ-  
 τινος πράξεως, ἔξω ἐὰν αἰτήσωνται,  
 γενήσεται αὐτοῖς ὡς τὰ πατρὸς μου,  
 τῷ ἐν οὐρανοῖς. 20 Οὗ γὰρ εἰσι δύο  
 ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα,  
 ἐκεί ἐμὶ ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν αὐτῷ ὁ Πέ-  
 τρος, εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ  
 εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ;  
 ἕως ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς·  
 Οὐ λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως  
 ἑβδομηκοντάκις ἐπτά. 23 Διὰ τῷτο  
 ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν ἑνὶ  
 ἄνθρωπῳ βασιλεῖ, ὃς ἠθέλησε συναγαγεῖν  
 λόγον μὲν ἑνὶ δούλῳ αὐτοῦ. 24 Ἀρ-  
 ξαμένου δὲ αὐτοῦ συναίρειν, προσήνεχθη  
 αὐτῷ εἰς ὀφειλέτης μύριαν τετρακ-  
 κῶν. 25 Μὴ ἔχοντος δὲ αὐτοῦ ἀποδύ-  
 ναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ  
 παρασθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέ-  
 κνα, καὶ πάντα ὅσα εἶχε· καὶ ἀποδοθῆναι.  
 26 Προσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ,

church: but if he neglect to  
 hear the church, let him be  
 unto thee as an heathen-man  
 and a publican.

18 Verily I say unto you,  
 Whatsoever ye shall bind on  
 earth, shall be bound in hea-  
 ven: and whatsoever ye shall  
 loose on earth, shall be loos'd  
 in heaven.

19 Again I say unto you,  
 that if two of you shall agree  
 on earth as touching any thing  
 that they shall ask, it shall be  
 done for them of my Father  
 which is in heaven.

20 For where two or three  
 are gather'd together in my  
 name, there am I in the midst  
 of them.

21 Then came Peter to him,  
 and said, Lord, how oft shall  
 my brother sin against me, and  
 I forgive him? till seven times?

22 Jesus saith unto him, I  
 say not unto thee, Until seven  
 times: but, until seventy times  
 seven.

23 Therefore is the kingdom  
 of heaven like unto a certain  
 king, which would take ac-  
 count of his servants.

24 And when he had began  
 to reckon, one was brought un-  
 to him, which ow'd him ten  
 thousand talents:

25 But forasmuch as he had  
 not to pay, his lord command-  
 ed him to be sold, and his wife  
 and children, and all that he  
 had, and payment to be made.

26 The servant therefore  
 fell down and worshipp'd him,

λέγων·

T E X T.

T R A N S L A T I O N.

λέγων· Κύριε, μαχεσθήμουν ἐπ' εἰς με, καὶ πάντα σοι ἀποδώσω. 27 Σπλαγχνισθεὶς δὲ ὁ κύριος τῷ δούλῳ·

saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was mov'd with com-

passion,

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Church, *i. e.* so as that he may be rebuk'd publicly by the proper Officers or Governours of the Church: but if he neglect to hear the Church, *i. e.* to be wrought upon by the publick Reproof of the Governours of the Church, let him be unto thee as an Heathen-man and a Publican is among the Jews, *i. e.* as an incorrigible Sinner not to be convers'd with; and accordingly he ought to be Excommunicated or turn'd out of the Church. 18 Verrily I say unto you, Whatsoever ye, my Apostles and the design'd Governours of my Church after me, and likewise your Successors the Bishops, shall (a) bind or censure such a Person to undergo, as a due Punishment of such his Impenitency, the same he shall be bound to undergo in the Court of Heaven: and from whatsoever such Penance or Punishment, upon his outward Repentance, ye shall loose such a Person on Earth, from the same he shall be loos'd in the Court of Heaven. 19 And in order to your Acting herein conformably to the Will of God by the Assistance and Direction of the Holy Ghost, Again I say unto you, that if two of you shall agree on Earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. 20 For where Two or Three are gather'd together in my Name, and consequently according to my Appointment, there am I in the midst of them, ready to intercede for and obtain or grant their Petition.

21 Then came Peter to him, and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times? 22 Jesus says unto him, I say not unto thee, that thou art to forgive him only until seven times; but I say unto thee, that thou art to forgive him until seventy times seven, *i. e.* without Limitation, or as often as he repents. 23 Therefore herein is the Kingdom of Heaven like unto a certain King, which would take Account of his Servants. 24 And when he had begun to reckon, One was brought unto him, which ow'd him ten thousand Talents, or a very great Sum: 25 But forasmuch as he had not wherewith to pay, his Lord commanded him to be sold, and his Wife and Children, and All that he had, as the manner was among the Jews and other Eastern Nations, and so Payment to be made as far as the Sum arising from the said Sale would go. 26 The Servant therefore fell down and worshipp'd him, saying, Lord, have patience with me, and in some time I will pay thee All. 27 Then the Lord of that Servant was mov'd

XX.  
Of the Necessity  
of forgiving o-  
thers that trespass  
against us.

(a) See the Paraphrase of Chap. 16. 19.

## TEXT.

## TRANSLATION.

ἀαίνε, ἀπέλυσε αὐτόν, καὶ τὸ δανεὸν ἀφῆκεν αὐτῷ. 28 Εξελθὼν δὲ ὁ δούλος ἐκεῖνος, εὑρεν ἓνα τῶν σιουδύλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατῆσας αὐτὸν ἐπῆλθε, λέγων, Ἀπόδος μοι ὃ, πὸ ὀφείλεις. 29 Πεσὼν ὅν ὁ σιούδυλος αὐτοῦ εἰς τῆς πόδας αὐτοῦ, πῆρεχάλη αὐτόν, λέγων Μακροθύμῳ σοι ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. 30 Ο δὲ οὐκ ἤθελεν· ἀλλ' ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως ὅτε ἀποδῶ τὸ ὀφειλόμενον. 31 Ἰδόντες δὲ οἱ σιούδυλοι αὐτοῦ τὰ γειόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γειόμενα. 32 Τότε ὁ κυρίαλεσάωμος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δούλε πονηρὲ, πᾶσαν τιλὸν ὀφειλὴν ἐκένειν ἀφῆκα σοι, ἐπεὶ πῆρεχάλεσάς με. 33 Οὐκ ἔδδ καὶ σε ἐλεῆσαι τῷ σιούδυλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; 34 Καὶ ὁργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως ὅτε ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. 35 Οὕτω καὶ ὁ πατήρ μου ὁ ἐπερχόμενος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ πῆρα πτώματα αὐτῶν.

Κεφ. ιθ'. Καὶ ἐγένετο, ὅτε ἐτέλειεν ὁ Ἰησοῦς τῆς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας,

passion, and loos'd him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which ow'd him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, & besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had call'd him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and deliver'd him to the \* jaylors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## Chap. XIX.

And it came to pass, that when Jesus had finish'd these sayings, he departed from Ga-



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with Compassion, and loos'd him or set him at Liberty, and also forgave him the Debt, *tho' it was so very great.* 28 But the same Servant went out, and found one of his Fellow-servants, which ow'd him an hundred Pence, or a very small Sum: and he laid hands on him, and took him by the Throat, saying, Pay me that thou owest. 29 And his Fellow-servant fell down at his feet, and besought him, saying, *as he had said to his Lord, Have patience with me, and in some time I will pay thee All.* 30 And he would not; but went forthwith and cast him into Prison, till he should pay the Debt. 31 So when his Fellow-servants saw what was done by him, they were very sorry for it, and came and told unto their Lord all that was done. 32 Then his Lord, after that he had call'd him, said unto him, O thou wicked Servant, I forgave thee all that great Debt thou owedst to me, because thou desiredst me: 33 Shouldst not therefore thou also have had Compassion on thy Fellow-servant, even as I had pity on thee, and have forgiven him that small Debt he ow'd to thee? 34 And his Lord was wroth, and deliver'd him to the jailors to be kept in Prison, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, i. e. he shall by no means forgive you your much Greater and Ofner Trespases against him, if ye from your hearts forgive not every one his Brother their Smaller and Fewer Trespases against you.

## S E C T I O N V.

*Containing such Particulars as are taken notice of by St Matthew, from Christ's Departure out of Galilee in order to his Coming up to Jerusalem at that Passover whereat he Suffer'd, and which was in the thirty fifth Year of his Life (or A.D. 33.) to his Coming to Bethany or Bethphage, and Riding thence in Triumph into Jerusalem: Which Particulars take up Chap. XIX and XX.*

Chap. XIX. And it came to pass, that when Jesus had finish'd the Time of his long Stay in Galilee upon his first Coming thither after the Imprisonment of the Baptist; which Stay of his was From some time after the Passover that was in the thirty second Year of his Life, To some time afore the Feast of Tabernacles, that was in the thirty fourth Year of his Life, and so near, if not quite, or (as seems most probable) even somewhat more than two Years; during which Time it was that Jesus deliver'd All these sayings or Discourses set down from Chap. 4. 12. to the end of Chap. 18. When Jesus, I say, had finish'd this his long Stay in Galilee, he departed from Galilee in order to go up to Jerusalem for to keep the Feast of Tabernacles (as appears from John 7. 2, 6, 8.) and he went this time the shortest Way, viz. directly thro' Samaria (as we learn from

I.  
Christ departs  
from Galilee, and  
comes into Judea  
beyond Jordan.

## T E X T.

## TRANSLATION.

καὶ ἦλθεν εἰς πέραν τῆς Ἰουδαίας, πέραν  
τῆς Ἰορδάνου. 2 Καὶ ἠκολούθησαν αὐτῷ  
ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρι-  
σαῖοι, πειράζοντες αὐτόν, καὶ λέ-  
γοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπο-  
λῦσαι τὴν γυναῖκα αὐτοῦ καὶ παῖσαι

αἱμία; 4 Οὗ δὲ ἀποκριθεὶς, εἶπεν  
αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας  
ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν

αἱμούς; 5 Καὶ εἶπεν· Ἐνεκὸν τούτου  
καταλείψει ὁ ἄνθρωπος τὸν πατέρα  
καὶ τὴν μητέρα, καὶ προσκολληθή-  
σεται τῇ γυναικὶ αὐτοῦ· καὶ ἑσονται

οἱ δύο εἰς σάρκα μίαν. 6 Ὡστε οὐκ  
ἐπὶ δύο, ἀλλὰ σὰρξ μία. ὁ αὖτις  
ὁ Θεὸς συνέζευξεν, ἄνθρωποι μὴ  
χωρεῖέτω.

7 Λέγουσιν αὐτῷ· Τί  
οὖν Μωσὴς ἐνετείλατο δοῦναι βί-  
βλιν ἀποραίου, καὶ ἀπολῦσαι αὐ-  
τήν;

8 Ἀπεκρίθη αὐτοῖς· Ὅτι Μω-

lilee, and came into the coasts  
of Judea, beyond Jordan :

2 And great multitudes fol-  
low'd him, and he heal'd them  
there.

3 The Pharisees also came  
unto him, tempting him, and  
saying unto him, Is it lawful  
for a man to put away his wife  
for every cause?

4 And he answer'd and said  
unto them, Have ye not read,  
that he which made *them* at  
the beginning, made them male  
and female?

5 And said, For this cause  
shall a man leave father and  
mother, and shall cleave to his  
wife : and they two shall be  
one flesh.

6 Wherefore they are no  
more twain, but one flesh.  
What therefore God hath  
joyn'd together, let not man  
put asunder.

7 They say unto Him, Why  
did Moses then command to  
give a writing of divorcement,  
and to put her away?

8 He saith unto them, Mo-  
ses

## P A R A P H R A S E.

from Luke 6. 52.) After Christ had kept the Feast of Tabernacles at Jerusalem, he departed thence; and the Seventy, whom he had appointed afore, return'd to him. And what was done by Christ from his leaving Jerusalem after the Feast of Tabernacles to his Return to Jerusalem at the Feast of the Dedication next ensuing, is taken notice of only by St Luke from Chap. 10. 17. to Chap. 13. ult. And the Occurrences or History of our Saviour's Life from after the Feast of the Dedication to his last Return out of Galilee thro' Judea beyond Jordan to Jerusalem, in order to keep there his Last Passover, is taken notice of only by St John Chap. 10. 39 — 11. 54. and St Luke Chap. 14. 1 — 18. 14. St John tells us Chap.

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11. 54. *that (after the Feast of the Dedication) Jesus went unto a City call'd Ephraim. Now this City lay in the WilderNESS of Judea near the Edge of Samaria. And therefore what St. Luke says Chap. 17. 11. of Christ's passing thro' the midst of Samaria and Galilee in order to go to Jerusalem, may be very well understood of our Saviour's going from the foremention'd City Ephraim thro' Samaria and Galilee between the Feast of the Dedication aforemention'd and his Last Passover. And it was at this Time of his Departing again from Galilee in order to go up to Jerusalem to keep his Last Passover, that he came not the shortest Way, but round about thro' Judea beyond Jordan. For accordingly it is After what St. Luke says (Chap. 17. 11.) of Christ's passing thro' the midst of Samaria and Galilee in order to go to Jerusalem, that St. Luke relates the Bringing of young Infants to Christ, and Christ's Curing the blind Man at Jericho, and other Passages which are related by St. Matthew and St. Mark to have happen'd in Christ's Journey from Galilee to Jerusalem. So that it is evident that St. Matthew, as also St. Mark, omit and pass by in silence All that occur'd from Christ's first Departure out of Galilee after the Death of the Baptist to the Feast of Tabernacles; and take notice only of his Departure from Galilee hinted at Luke 17. 11. in order to his going to Jerusalem to keep his Last Passover. This being observ'd, I shall now go on with the History of St. Matthew's Gospel. Our Blessed Saviour then sometime after the Feast of the Dedication aforemention'd, being come from the City of Ephraim thro' Samaria into Galilee, after a short Stay and only passing thro' it, he departed again from Galilee, and came into the Coasts of Judea beyond Jordan. 2 And great Multitudes follow'd him, and he heal'd them there likewise, as he had done afore in Galilee and other Places.*

3 The Pharisees also came unto him here, as they had done in other Places, tempting him to say somewhat which they might take hold of to Accuse him, or at least to Discredit him among the People, and saying unto him, Is it lawful for a Man to put away his Wife for every Cause as he has a Mind? 4 And he answer'd and said unto them, Have ye not read (Gen. 1. 27.) that He who made them at the Beginning, made them Male and Female; 5 and said moreover (Gen. 2. 24.) For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife; and they two shall be look'd upon to be join'd together in so strict an Union as to be but one Flesh or Body, being no more to be separated than the Members of one and the same Body? 6 Wherefore by the Command of God they are no more to be look'd upon as Two distinct Bodies, but as One Flesh or Body. What therefore God has join'd together, let not Man, i. e. no Man can put asunder without violating the foresaid Primitive Law of God. 7 They say unto him, Why did God by Moses then command to give a Writing of Divorcement, and to put her away? 8 He says unto them, God indeed in the Law he gave you by Moses,

because

11.  
Of Divorce, and  
the Gift of Conti-  
nency.

## TEXT.

## TRANSLATION.

πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέ-  
 σπευσεν ὑμῖν ἀπολύσαι τὰς γυναῖκας.  
 ὑμῶν ἀπ' ἀρχῆς δὲ ὃ γέγονεν οὕτως.

9 Λέγω δὲ ὑμῖν, ὅτι ὅς ἐστι ἀπολύ-  
 σῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ὅτι  
 πορνεία, καὶ γαμήσῃ ἄλλῳ, μοιχᾶ-  
 ται· καὶ ὁ ἀπολελυμένος γαμήσας,  
 μοιχᾶται. 10 Λέγουσιν αὐτῷ οἱ μα-  
 θηταὶ αὐτοῦ. Εἰ οὕτως ὅτι ἡ αἰτία

τῆ ἀνθρώπου μετὰ τῆς γυναῖκος, οὐ  
 συμφέρει γαμήσαι. 11 Ο δὲ εἶπεν  
 αὐτοῖς. Οὐ πάντες χωρεῖσι τὸν λόγον

τῆτον, ἀλλ' οἷς δίδωται. 12 Εἰσὶ  
 γὰρ εὐνοῦχοι, οἵπινες ἐκ κοιλίας μη-

τρὸς ἐγεννήθησαν οὕτως καὶ εἰσιν εὐ-  
 νοῦχοι, οἵπινες ἐνουχίσθησαν ὑπὸ

τῆς ἀνθρώπου καὶ εἰσιν εὐνοῦχοι,  
 οἵπινες ἐνουχίσαν ἑαυτοὺς διὰ τὴν

βασιλείαν τῆς ἐρανῶν. Ο δυναμὸς

χωρεῖν, χωρεῖτω.

13 Τότε προσήνεχθη αὐτῷ παι-  
 δια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ  
 προσεύξηται· οἱ δὲ μαθηταὶ ἐπετί-

μησαν αὐτοῖς. 14 Ο δὲ Ἰησοῦς εἶ-  
 πεν. Αφετε τὰ παιδιά, καὶ μὴ κα-  
 λυψετε αὐτοὺς ἐλθεῖν πρὸς με· τῆς γὰρ

τοῦτο ὅτι ἡ βασιλεία τῶν ἐρανῶν.

ses, because of the hardness of  
 your hearts, suffer'd you to put  
 away your wives: but from  
 the beginning it was not so.

9 And I say unto you, Who-  
 soever shall put away his wife,  
 except *it be* for fornication,  
 and shall marry another, com-  
 mitteth adultery: and who so  
 marieth her which is put a-  
 way, doth commit adultery.

10 His disciples say unto  
 him, If the case of the man be  
 so with *his* wife, it is not good  
 to marry.

11 But he said unto them,  
 All men cannot receive this  
 saying, \* but *they* to whom it  
 is given.

12 For there are some eu-  
 nuchs, which were so born  
 from *their* mothers womb:  
 and there are some eunuchs,  
 which were made eunuchs of  
 men: and there be eunuchs,  
 which have made themselves  
 eunuchs for the kingdom of  
 heavens sake: He that is able  
 to receive *it*, let him receive *it*.

13 Then were there brought  
 unto him little children, that  
 he should put *his* hands on  
 them, and pray: and the disci-  
 ples rebuk'd them.

14 But Jesus said, Suffer little  
 children, and forbid them not  
 to come unto me: for of such  
 is the kingdom of heaven.

(b) See Mark 10. 10.

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because of the Hardness and Perverseness of your Hearts, and so to prevent greater Evils you would otherwise run into, not because it was Good in it self, suffer'd you to put away your Wives; but from the Beginning or Creation it was not so permitted or allow'd of, (as you find by the forecited Gen. 2. 24.) 9 And I say unto you, that under the Gospel-state, which is design'd to restore Primitive Perfection as much as Humane Nature is capable of, Whosoever shall put away his Wife, except it be for Fornication, or Unfaithfulness to his Bed, and shall marry another, commits Adultery: and whoso marries her that is put away, do's commit Adultery. 10 His Disciples (b) afterwards privately in a certain house say unto him, If the Case of the Man be so with his Wife, that he can't put her away for any thing less than Adultery or Unfaithfulness to his Bed, it is not Good to marry. 11 But he said unto them, All Men cannot receive this Saying, i. e. cannot live without Marriage, and within the Bounds of Chastity, but they only to whom it, i. e. the Gift of Continence or Power of living Chastly without Marriage, is given by God. 12 For there are some who live as Eunuchs, i. e. single and yet chaste Lives, who were so born from their Mother's Womb, i. e. who are enabled to live single and chaste by the Happiness of their Natural Temper and Constitution: and there are some Eunuchs, (which Alone are commonly so call'd,) who are made Eunuchs by Men, either themselves or others unnaturally maiming their Bodies: and there be others, who may be also call'd Eunuchs, who have made themselves as Eunuchs, not by unnaturally maiming their Bodies, but only by a Voluntary and firm Resolution of subduing their natural Inclinations; which Resolution they have taken up for the Kingdom of Heavens sake, i. e. that they might be more free from the Cares of this World, and so the better attend the Business of Religion. And tho' this be an Excellency, yet God has not ty'd up Men to attain unto it, but left them to their Liberty; so that He that is Able to receive it, let him receive it, i. e. he that thinks himself Able to attain to this more excellent State of Life, may, if he please, endeavour to attain unto it.

13 Then were brought unto him little Children by some Believing Jews, that he should put his hands on them, i. e. bless them, and pray for them: and his Disciples, thinking those that brought them to do a needless or improper thing herein, rebuk'd them. 14 But Jesus said to his Disciples, Suffer little Children, and forbid them not to be brought and so to come unto me: for however improper or needless this may seem to you, yet their being thus brought, and what I have and shall more say and do, upon this Occasion, will be of great Use to the Whole Church in relation to the Controversies that shall arise concerning receiving Infants into the Church, or Baptizing them: Namely I say unto you, that of Such is the Kingdom of Heaven; i. e. These, and Men qualify'd like these, with Innocency, Humility and a teachable Disposition, are the only

III.  
Christ rebukes  
his Disciples for  
hindring Little  
Children to be  
brought unto him.

## TEXT

## TRANSLATION.

15 Καὶ ἔθηκεν αὐτοῖς τὰς χεῖρας, ἔπο-  
ρεύθη καὶ ἐκεῖθεν.

16 Καὶ ἰδὼς, εἰς παρελθόν, εἶ-  
πεν αὐτῷ. Διδάσκαλε ἀγαθε, τί ἀγα-  
θὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

17 Ο δὲ εἶπεν αὐτῷ. Τί με λέγεις  
ἀγαθόν; ὁδοὺς ἀγαθὸς, εἰ μὴ εἷς, ὁ  
Θεός. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν  
ζωὴν, τήρησον τὰς ἐντολάς.

18 Λέ-  
γει αὐτῷ. Ποίας; Ο δὲ Ἰησοῦς εἶπε.  
Τὸ, Οὐ φονεύσεις. Οὐ μοιχεύσεις.  
Οὐ κλέψεις. Οὐ ψευδομαρτυρή-  
σεις.

19 Τίμα τὸν πατέρα σου,  
καὶ τὸν μητέρα. καὶ Ἀγάπησεις  
τὸ πλησίον σου ὡς σεαυτὸν. 20 Λέ-  
γει αὐτῷ ὁ νεανίσκος. Πάντα τῶν  
ἐφυλαχέναι ἐκ νεότητός μου  
τί ἐπ' ὑπερώ;

21 Εφη αὐτῷ ὁ Ἰη-  
σοῦς. Εἰ θέλεις τέλει εἶναι, ὑπά-  
γε, πώλησον σου τὰ ὑπάρχοντα,  
καὶ δός τοῖς πτωχοῖς. καὶ ἔξεις θησαυ-

15 And he laid *his* hands on  
them, and departed thence.

16 And behold, one came  
and said unto him, Good ma-  
ster, what good thing shall I do  
that I may have eternal life?

17 And he said unto him,  
Why callest thou me good? *there*  
*is* none good but one, *that*  
*is* God: but if thou wilt  
enter into life, keep the com-  
mandments.

18 He saith unto him,  
Which? Jesus said, Thou shalt  
do no murder, Thou shalt not  
commit adultery, Thou shalt  
not steal, Thou shalt not bear  
false witness,

19 Honour thy father and  
thy mother: and, Thou shalt  
love thy neighbour as thy self.

20 The young man saith  
unto him, All these things have  
I kept from my youth up:  
what lack I yet?

21 Jesus said unto him, If  
thou wilt be perfect, go and  
sell that thou hast, and give to  
the poor, and thou shalt have

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## PARAPHRASE.

*fit Persons to be made Members of my Church on Earth, and Inheritors  
of the Kingdom of God in Heaven.* 15 And he laid his Hands on them,  
by way of Blessing them, and departed thence.

IV.  
Christ's Instru-  
ctions to the Young  
Rich Man.

16 And behold, One, *viz. a young Man (as appears from v. 20.) of  
a great Estate* came and said unto him, Good Master, *i. e. I take Thee  
to be a Truly Good Teacher sent by God, and therefore I come to thee to  
know,* What more than ordinarily Good thing shall I do, that I may  
have the Joys and Happiness of Eternal Life in a more than (c) ordinary  
Degree; *as God has been pleas'd to give me the Comforts and Riches of  
this Life in a more than ordinary Degree?* 17 And he said unto him,  
*In the first place* why callest thou me Good in such manner? *Tho' I am*

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a Teacher sent by God, yet thou art to know that there is None that can be properly call'd *TRULY*, or by way of *DISTINCTION* and *EMINENCE*, Good, but One, that is God, the Author and Giver of all Goodness. But to come to the Question, If thou wilt enter into Eternal Life at all, thou art to keep the Commandments. 18 He says unto him, Which? Jesus said, That the Commandments of the First Table of the Decalogue, and which relate more immediately to God himself, are to be kept in order to attain Eternal Life, is allow'd by All your Rabbies or Doctors. And whereas the Commandments of the Second Table are All, or Most of them, render'd of no Effect, or the Obligation to the true Observance of them is taken away by the Traditions or false Interpretations of your Elders or Rabbies; I say unto thee, that the true Observance of these Commandments also of the Second Table is necessary to the Attainment of Eternal Life, viz. Thou shalt do no Murder, Thou shalt not commit Adultery, Thou shalt not Steal, Thou shalt not bear false Witness, 19 Honour thy Father and thy Mother, which seems to be mention'd After the four Commandments of the said Second Table already mention'd, and so contrary to the Order wherein the Commandments are set down in the Table it self, as being a Command most notoriously render'd of no Effect by the Tradition of the Elders, or false Exposition of the Rabbies; as appears from what our Saviour has afore said of it, Chap. 15. 4 — 6. And so likewise the Other remaining or tenth and last Commandment of the Second Table is necessary to be observ'd to attain Eternal Life, which is express'd indeed in the Decalogue by, Thou shalt not Covet &c. but may be Otherwise express'd, and indeed the Import of All the Commandments of the Second Table may in short be comprehended under This, viz. Thou shalt love thy Neighbour as thy self, i. e. Thou shalt do to Others, as Thou wouldst Others should do to Thee, according to the Rules of Right Reason. 20 The young Man says unto him, All these things requir'd by the foresaid Commands have I kept or observ'd, sincerely or without any Evasion, in following the Tradition of the Elders, from my youth up: What lack I yet to do, not only in order barely to attain to Eternal Life, but that an Entrance (d) thereinto may be minister'd unto me Abundantly, or that I may attain to a more than ordinary Degree of Happiness therein? 21 Jesus said unto him, If thou wilt be One of the more Perfect here on Earth, or arrive to One of the greater Degrees of Perfection in Religion in this World, that so thou may'st arrive to a greater Degree of Happiness in the World to come, go and sell that Estate thou hast, and give what thou sellest it for to the Poor, and thou shalt have Treasure, i. e. a more than ordinary Reward, and

## A N N O T A T I O N S.

(c) This seems to be the true Meaning of the young Man's Question both from v. 20, 21. and also from v. 27—ult. of this same Chapter.

(d) See 2 Pet. 1. 11.

## TEXT.

## TRANSLATION.

ἐπὶ τῷ θρανίῳ· καὶ δευθ, ἀκολούθη  
μοι. 22· Ἀκούσας δὲ ὁ νεανίσκος τὸ  
λόγον, ἀπῆλθε λυπόμενος· ὡς ὅτι  
ἔχεν κτήματα πολλὰ.

23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθη-  
ταῖς αὐτοῦ· Ἀμὲν λέγω ὑμῖν, ὅτι δυσκό-  
λως πέλσεται εἰσελθεῖν εἰς τὴ βα-  
σιλείαν τῶν θρανίων. 24 Πάλιν δὲ λέγω  
ὑμῖν, εὐκοπώτερόν ἐστι χαμῆλον ἀλ-  
γυσιπλήματος ῥαφίδος διελθεῖν, ἢ πλού-  
σιον εἰς τὴ βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.  
25 Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ,  
ἔξεπλήσσοντο σφοδρὰ, λέγοντες· Τίς  
ἄρα δύναται σωθῆναι; 26 Εμβλέψας  
δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Παρὰ ἀν-  
θρώποις τῆτο ἀδύνατόν ἐστι, ἀλλὰ δὲ  
Θεῷ πάντα δυνατὰ ἐσιν.

27 Τότε ἀποκριθεὶς ὁ Πέτρος,  
εἶπεν αὐτῷ· Ἰδὲ ἡμεῖς ἀφήκαμεν πάν-  
τα, καὶ ἠκολούθησάμεν σοι· τί ἄρα  
ἔσται ἡμῖν; 28 Ὁ δὲ Ἰησοῦς εἶπεν  
αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ὑμεῖς  
οἱ ἀκολουθήσοιτές μοι, οὗ τῇ πα-  
λιγγενσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀν-  
θρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθί-  
στατε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρί-

treasure in heaven: and come  
and follow me.

22 But when the young man  
heard that saying, he went  
away sorrowful: for he had  
great possessions.

23 Then said Jesus unto his  
disciples, Verily I say unto you,  
that a rich man shall hardly  
enter into the kingdom of hea-  
ven.

24 And again I say unto  
you, It is easier for a camel to  
go through the eye of a needle,  
than for a rich man to enter  
into the kingdom of God.

25 When his disciples heard  
it, they were exceedingly a-  
maz'd, saying, Who then can  
be sav'd?

26 But Jesus beheld them,  
and said unto them, With men  
this is impossible, but with  
God all things are possible.

27 Then answer'd Peter,  
and said unto him, Behold, we  
have forsaken all, and follow'd  
thee; what shall we have there-  
fore?

28 And Jesus said unto them,  
Verily I say unto you, that ye  
which have follow'd me, in the  
regeneration when the Son of  
man shall sit \* upon the throne  
of his Glory, ye also shall sit  
upon twelve thrones, judg-

(e) See *Acts* 3. 21. and *Rom.* 8. 19—21.

(f) See *Revel.* 20. 4.



## P A R A P H R A S E.

and greater Degree of Happiness in Heaven, when thou dyest; and for the present come and follow or attend on me. 22 But when the young Man heard that Saying or Answer of Christ, he went away from him sorrowful, as being very Unwilling to sell his Estate: for he had great Possessions; and therefore was very much troubled that he could not (as he desir'd) have Hopes of an extraordinary Reward in Heaven, without selling his Estate here on Earth.

23 Then said Jesus unto his Disciples, Verily I say unto you, that a Rich Man shall hardly, *i. e. not without special Difficulty arising from the Temptations put in his way by his Riches to hinder him from entering,* enter into the Kingdom of Heaven. *This holds true of all Rich Men in general.* 24 And again or further I say unto you, It is (to use that Proverb, whereby Things most extremely Difficult are wont to be express'd) easier for a Camel to go thro' the Eye of a Needle, than for such a Rich Man, as trusteth in his Riches or sets too great a Value upon them, to enter into the Kingdom of God. 25 When his Disciples heard it, they were exceedingly amaz'd, saying, Who then, *that is Rich,* can be sav'd? 26 But Jesus beheld them with more than ordinary Earnestness, that thereby they might be warn'd to take the more notice of what he was going to say, and said unto them, With Men this is impossible, *i. e. by Means and Motives barely Human, or without the Concurrence of God's special and more than ordinary Grace, it is indeed impossible to bring a Rich Man, who has once set too great a Value on his Riches, or on the Enjoyments and Pleasures which they can afford him here on Earth, to alter or lessen such his Value of the Riches and Pleasures of this World; and consequently it is impossible by such means to make him a true or good Christian: but with God, i. e. by the Powerfull Concurrence and Assistance of God's Grace, All things, relating to the Conversion of Sinners, and fit to be done by God as suitable to his Divine Attributes, are possible; and consequently by proper Means or Motives, together with the Concurrence of God's special Grace, even a Rich Man, who as yet over-values his Riches and the things of this World, may be brought so far to alter his Notion and Esteem of them, as to contemn and forsake them for the sake of God or his holy Religion.*

27 Then answer'd Peter, and said unto him, Behold, we have forsaken All that we had in this World, and follow'd Thee: What special Reward shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, that ye who have thus follow'd me at present in my state of Humiliation, in the Regeneration, *i. e. at the (e) Restitution of all things in this World to that excellent State and Condition which they were First created in, wherewith shall begin the (f) Thousand Years of my Reign and my Saints Reign here on Earth, and when accordingly the Son of Man shall in a more eminent and discernible manner sit on the Throne of his Glory, ye also shall sit upon Twelve Thrones, judg-*

V.  
Christ observes to his Disciples, How difficult it is for a Rich Man to enter into the Kingdom of Heaven.

VI.  
The more than Ordinary Reward of Those that forsake what they have in this World for the Sake of Christ.

ing

ιοντες τὰς δώδεκα φυλάς τῆς Ἰσραήλ.

29 Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγέας, ἐνεκεν ὀνόματος μου, ἔσται ἑκατοντάπλαστον ἀμειψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

30 Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι καὶ ἔσχατοι, πρῶτοι.

Κεφ. κ'. Ομοία γὰρ ὅστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῳ μεσάσας ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 Συμφωνήσας δὲ μὲν τῶν ἐργατῶν ὅτι θηναίου τιμὴ ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ ἐξελθὼν πρῶτον τρίτῳ ὥρᾳ, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργεῖς. 4 Καὶ κείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὁ ἐὰν ἡ δίκη μου, δώσω ὑμῖν. Οἱ δὲ ἀπήλθον. 5 Πάλιν ἐξελθὼν πρῶτον ἑκτῷ καὶ ἐννάτῃ ὥρᾳ, ἐποίησεν ὡσαύτως. 6 Περὶ δὲ τιμὴν ἐνδεκάτῃ ὥρᾳ ἐξελθὼν, εὑρεν ἄλλους ἐστῶτας ἀργεῖς, καὶ λέγει αὐτοῖς· Τί ὧδε ἐσθίετε ὅλην τὴν ἡμέραν ἀργεῖς; 7 Αἰετοῦσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμμεσάσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ἡ δίκη μου, λήψετε.

ing the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred-fold, & shall inherit everlasting life.

30 But many *that are* first, shall be last; and the last *shall be* first.

### Chap. XX.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, & whatsoever is right, *that* shall ye receive.

## P A R A P H R A S E.

ing or ruling the then Church of God, which may be fitly denoted in a figurative Sense by (g) the Twelve Tribes of Israel; and consequently ye shall for your Reward be next to me in Power and Glory. 29 And Every one that has forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an hundred-fold, i.e. shall have such Comfort and Satisfaction in his Mind, such Love and Help from All Good Men, and such Peace and Joy by the Influence of the Holy Spirit, as will be even in this Life an Hundred times Better than what he parted with; and in the Life to come shall inherit Everlasting Life. 30 But many that are call'd to the Knowledge of the Gospel in the First Times of Christianity, or of their Own Lives, shall so demean themselves as to be partakers but of the Last or Lower Degrees of Happiness and Glory; and on the other hand, many that shall be call'd to the Knowledge of the Gospel in the Last Times of Christianity, or their own Lives, shall demean themselves so well as to be Partakers of the First or Higher Degrees of Happiness.

Chap. XX. For, to illustrate the Equity of God's dealing herein by a Similitude, the Kingdom of Heaven in this Case is like unto a Man that is an Householder, who went out early in the Morning to hire Labourers into his Vineyard: where by the Householder is denoted God; by the Vineyard, the Church; and by hiring Labourers into the Vineyard, calling Men into the Church. 2 And when he had agreed with the Labourers for a Penny a day, he sent them into his Vineyard. 3 And he went out about the third hour (viz. after Sun-rising, whence the Jews begin their Day, as they end it with Sun-set; dividing the Space between each, all the Year round, into Twelve hours; whence their Hours are of a different Length at different Times of the Year; and the Third hour at the Equinox answers to our Nine a Clock in the Morning;) and saw others standing idle in the Market-place, 4 and said unto them, Go ye also into the Vineyard, and whatsoever is Right, I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, which answer at the Equinox to our Twelve at Noon, and our Three a Clock in the Afternoon, and did likewise. 6 And about the eleventh hour, which answers at the Equinox to our Five a Clock in the Afternoon, and so is no more than One hour before Sun-set, or End of the Day according to the Jews, he went out, and found others standing idle, and says unto them, Why stand ye here all the Day idle? 7 They say unto him, Because (h) no Man has hir'd us. He says unto them, Go ye also into the Vineyard, and whatsoever is Right, that shall

VII.  
The Parable of  
the Labourers hir'd  
into the Vineyard  
at several Hours  
of the Day.

## A N N O T A T I O N S.

(g) So Revel. 7. 4. See my Paraphrase thereon, &c.

(h) The hiring of the Labourers into the Vineyard do's evidently denote in this Parable the Calling of Persons into the Church, or to the Knowledge of the Gospel.

Wherefore

## TEXT.

## TRANSLATION.

8 Οψίας δὲ γενομένης, λέγει ὁ κύριος  
τῷ ἀμπελῶνι τῷ ὀπιπρόπῳ αὐτοῦ·  
Κάλεσον τὰς ἐργάτας, καὶ ἀπόδο  
αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν  
ἐσχάτων, ἕως τῆς πρώτης. 9 Καὶ  
ἐλθόντες οἱ ὡσεὶ τὴν ἑνδεκάτην ὥραν,  
ἔλαβον ἀνὰ δηνάριον. 10 Ἐλθόν-  
τες δὲ οἱ ὡρεῖται, οἰόμουν ὅτι  
πλείονα λήψονται· καὶ ἔλαβον καὶ  
αὐτοὶ ἀνὰ δηνάριον. 11 Λαβόντες  
δὲ ἐγγύζον κατὰ τὴν οἰκοδεσπότην,  
12 λέγοντες· Οἱ οὗτοι οἱ ἔχοντες  
μῖαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν  
αὐτὰς ἐποίησας, τοῖς βαρύνουσι τὸ  
βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα.  
13 Ο δὲ ἀποκριθεὶς, εἶπεν ἐνὶ αὐ-  
τῇ· Εὐαρε, οὐκ ἀδικῶ σοι· οὐχὶ  
δυνατὶς συνεφώνησάς μοι; 14 Ἀρον  
τὸ σὸν, καὶ ὑπάγε. Θέλω δὲ οὕτως  
τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοι. 15 Ἡ  
οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν  
τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πο-  
νηρὸς ὅστιν, ὅτι ἐγὼ ἀγαθὸς εἰμι;  
16 Οὕτως ἐποίησα οἱ ἔχοντες, ὡρεῖ-  
ται· καὶ οἱ ὡρεῖται, ἔχοντες πολλοὶ γάρ  
εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

8 So when the \* Evening  
was come, the lord of the vine-  
yard saith unto his steward,  
Call the labourers, and give  
them *their* hire, beginning from  
the last unto the first.

9 And when they came that  
were *hir'd* about the eleventh  
hour, they receiv'd every man  
a penny.

10 But when the first came,  
they suppos'd that they should  
have receiv'd more, and they  
likewise receiv'd every man a  
penny.

11 And when they had re-  
ceiv'd *it*, they murmur'd against  
the good man of the house,

12 Saying, These last have  
wrought but one hour, and  
thou hast made them equal un-  
to us, which have born the  
burden and heat of the day.

13 But he answer'd one of  
them, and said, Friend, I do  
thee no wrong: didst not thou  
agree with me for a penny?

14 Take *that* thine is, and  
go thy way: I will give unto  
this last, even as unto thee.

15 Is it not lawful for me  
to do what I will with mine  
own? is thine eye evil because  
I am good?

16 So the last shall be first,  
and the first last: for many be  
call'd, but few chosen.

17 Καὶ

## ANNOTATIONS.

Wherefore the Reason here given by those that were *hir'd* about the eleventh hour for *their standing idle*, viz. Because *no Man had hir'd them*, must belong only to Such as do *not come into the Church*, or *live according to the Gospel* till it is Late, because they were *not afore call'd into the Church*, or had *not afore the Knowledge of the Gospel*. So that this is very far from affording any Encouragement to Such

## P A R A P H R A S E.

shall ye receive. 8 So when the Evening was come, the Lord of the Vineyard says unto his Steward, Call the Labourers, and give them their Hire, beginning from the *Labourers that were call'd or hir'd last into the Vineyard, and so proceeding unto the Labourers that were hir'd first.* 9 And when they came that were hir'd last, viz. about the eleventh hour, they receiv'd every Man a Penny. 10 But when the first that were hir'd came, they suppos'd that they should have receiv'd More; and they likewise receiv'd every Man a Penny. 11 And when they had receiv'd it, they murmur'd against the good Man of the House, 12 saying, These that were hir'd last, have wrought but one hour in the Vineyard, and thou hast made them equal in Pay unto us, who have born the Burden of the Whole, and consequently the Heat also of the Noon-day. 13 But he answer'd one of them, and said, Friend, I do thee no wrong: didst not thou agree (*verse 2.*) with me for a Penny? 14 Therefore take that thine is, i. e. that thou hast right to according to thy Agreement, and go thy Way, having no wrong at all done to thee according to our Agreement: I will give unto this that was hir'd one of the Last, even or as much as unto thee. 15 Is it not Lawfull for me to do what I will with mine own? Is thine Eye evil or envious, because I am Good or Bountifull in thus giving this last as much as thee? 16 So, i. e. after this manner Many that are the (i) Last call'd into the Church, shall be equally rewarded with those that are First call'd and Most rewarded; and Many that are the First call'd into the Church, shall be no better rewarded than those that are Last call'd and Least rewarded: for of the Many that be call'd into the Church, there are but Few in comparison that shew such true Zeal for the Honour and Service of God, as to deserve to be of the Number of those that are Chosen to be rewarded with the First or Higher Degrees of Happiness and Glory.

17 And

## A N N O T A T I O N S.

as do not come into the Church, or live according to the Gospel till it is late, altho' they have been early call'd to come into the Church, or have early had the Knowledge of the Gospel.

(i) As by the First and Last may very well be understood in this Parable the Jews, and Gentiles in comparison of One to the Other in general, the Jews being call'd to the Knowledge of the Gospel before the Gentiles: so also by the First and Last may very well be understood the Jews that were first call'd in respect of the Jews that were or shall be later call'd thro' the several Ages of the World, since the Beginning of the Gospel; as also the Gentiles that were first call'd in respect of the Gentiles that were or shall be later call'd; and lastly such whether Jews or Gentiles that are call'd in the first Years of their Lives with respect to such as are call'd later in their Lives. Namely, the general Design of the Parable seems to be this, viz. to shew that the Difference of Rewards do's not depend on the different Times of being call'd, but only on the different Behaviour and Degrees of Diligence and Zeal after one is call'd; and consequently that altho' God for Reasons unknown to us do's see fit to call Persons at different

## TEXT.

## TRANSLATION.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, πῦράλαβε τὰς δώδεκα μαθηταὶς καὶ ἰδίαι ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18 Ἰδὲ ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου πωροδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματέυσιν, καὶ κατακρινῶσιν αὐτὸν θανάτῳ· 19 Καὶ παραδώσων αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς, προσκυῶσα, καὶ αἰτῶσα τι παρ' αὐτοῦ. 21 Ο δὲ εἶπεν αὐτῇ· Τί θέλεις; Λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν ἔτσι οἱ δύο υἱοί μου, εἰς ἓκ δεξιῶν σου, καὶ εἰς ἓξ ἐνωτέρων, ἐν τῇ βασιλείᾳ σου. 22 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐκ οἶδατε τί αἰτεῖσθε. Δυνάσθε πίνειν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ· Δυνάμεθα. 23 Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίνατε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἓκ δεξιῶν μου καὶ ἓξ ἐνωτέρων μου, οὐκ ἐστὶ ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου.

17 And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be betray'd unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answer'd and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptiz'd with the baptism that I am baptiz'd with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptiz'd with the baptism that I am baptiz'd with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepar'd of my Father.

P A R A P H R A S E,

VIII.

17 And Jesus going up now to Jerusalem, took the twelve disciples apart or by themselves in the Way, and said unto them again the Third time, viz. in order to prepare them the more for what should befall him and them at Jerusalem: 18 Behold, we go up to Jerusalem, and the Son of Man shall be betray'd unto the Chief Priests and unto the Scribes, and they shall condemn him to Death, 19 and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the Third Day he shall rise again.

Jesus the Third time forewarns his Disciples of his Death or Sufferings.

IX.

20 Then came to him Salome the Mother of Zebedee's Children, with her Sons James and John, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She, together with her Sons remembering what Jesus had lately (viz. Ch. 19. 28.) said, and supposing (as is probable) that presently after the Resurrection, which Christ had spoke to them of now Three times, he would appear in great Glory and Power to restore to the Jews a Temporal Kingdom, says unto him, Grant that these my two Sons may sit, the One on thy Right hand, and the Other on the Left, i. e. be the Two next to thy self in Dignity and Power, in thy Kingdom. 22 But Jesus answer'd, and said, Ye know not what ye ask? For by asking thus to sit on my Right Hand and on my Left, ye do in effect ask to be call'd to undergo the greatest Sufferings or Trials for the Sake of God and his Religion; it being but fit that Those should be nearest to me in Dignity and Glory, who come nearest to me in undergoing the greatest Trials and Sufferings. Wherefore it is requisite for me to ask also you James and John, Are ye able to drink of the Cup of Afflictions that I shall drink of; and to be baptiz'd with the Baptism of Blood or (k) Martyrdom that I am to be baptiz'd with? They say unto him, We are able. 23 And he says unto them, Ye shall indeed drink of my Cup, and be baptiz'd with the Baptism that I am baptiz'd with; and for this Reason ye shall be Eminently rewarded: but to sit on my Right hand and on my Left, i. e. to have the Two highest Places of Dignity in my Kingdom, is not Mine, or is not proper for me to give out of meer Favour, but it is proper to be given, and consequently shall be given to them for whom it is prepar'd of my Father, according

Christ's Answer to the Request of Salome for her two Sons; and his Instructions thereupon to his Disciples concerning Humility.

A N N O T A T I O N S

Times, some earlier and some later, yet hereby he shews no Partiality to those that are call'd earlier; nor gives any Discouragement to those that are call'd later; since These are capable of attaining Equal Rewards with, or Greater than the Others, if they will Themselves use the means thereto.

(k) Accordingly St. James was actually kill'd, as we read Acts 12. 2. And we learn from Ecclesiastical History, that St. John was put into a Caldron of boiling Oyl; and so not only shew'd that he was able to be baptiz'd with the same Baptism that Christ was, but also was actually baptiz'd therewith, tho' not unto the Loss of his Life, he being preserv'd not without a Miracle; so that he may be truly enough said to have suffer'd Martyrdom in some sort.

## TEXT.

## TRANSLATION.

24 Καὶ ἀκούσαντες οἱ δέκα, ἠγανά-  
κνησαν ἐπὶ τῶν δύο ἀδελφῶν. 25 Ὁ  
δὲ Ἰησοῦς παραιτούμενος αὐτούς,  
εἶπεν· Οἶδατε, ὅτι οἱ ἄρχοντες τῶν  
ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ  
μεγάλοι καταξουσιάζουσιν αὐτῶν.

26 Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν·  
ἀλλ' ὅς ἐάν γέλη ἐν ὑμῖν μέγας  
γενέσθαι, ἔτω ὑμῶν διάκονος.

27 Καὶ ὅς ἐάν γέλη ἐν ὑμῖν εἶναι  
πρωτός, ἔτω ὑμῶν δούλος. 28 Ὡστερ  
ὁ υἱὸς τοῦ ἀνθρώπου ἔκ ἤλθε διακο-  
νηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι  
τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

29 Καὶ ἐκ πορτοφύλων αὐτῶν λαβὴν  
ἱερὰν, ἠκολούθησιν αὐτῷ ὄχλος  
πολύς. 30 Καὶ ἰδὼν, δύο τυφλοὶ  
καθήμενοι πρὸς τὴν ὁδόν, ἀκούσαν-  
τες ὅτι Ἰησοῦς παρῆλθε, ἔκραξαν, λέ-  
γοντες· Ελέησον ἡμᾶς Κύριε, υἱὸς  
Δαβὶδ.

31 Ὁ δὲ ὄχλος ἐπιτί-  
μησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ  
μᾶλλον ἔκραζον, λέγοντες, Ελέησον  
ἡμᾶς Κύριε, υἱὸς Δαβὶδ. 32 Καὶ  
σταῖς ὁ Ἰησοῦς ἐφώτισεν αὐτούς, καὶ  
εἶπε· Τί θέλετε ποιῆσαι ὑμῖν; 33 Λέ-  
γουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν  
ἡμῶν οἱ ὀφθαλμοί.

34 Σπλαγχι-  
σθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλ-

24 And when the ten heard it,  
they were mov'd with indigna-  
tion against the two brethren.

25 But Jesus call'd them un-  
to him, and said, Ye know  
that the princes of the Gentiles  
exercise dominion over them,  
and they that are great exer-  
cise authority upon them.

26 But it shall not be so a-  
mong you: but whosoever will  
be great among you, let him  
be your minister.

27 And whosoever will be  
chief among you, let him be  
your servant.

28 Even as the Son of man  
came not to be ministred unto,  
but to minister, and to give his  
life a ransom for many.

29 And as they \* went out  
of Jericho, a great multitude  
follow'd him.

30 And behold, two blind  
men sitting by the way-side,  
when they heard that Jesus  
pass'd by, cry'd out, saying,  
Have mercy on us, O Lord,  
thou son of David.

31 And the multitude re-  
buk'd them, \*that they \*might  
hold their peace: but they  
cry'd the more, saying, Have  
mercy on us, O Lord, thou  
son of David.

32 And Jesus stood still, &  
call'd them, and said, What will  
ye that I shall do unto you?

33 They say unto him,  
Lord, that our eyes may be  
open'd.

34 So Jesus had compassion  
on them, and touch'd their



## T E X T.

## TRANSLATION.

μᾶν αὐτῶν· καὶ εὐθὺς ἀνέβλεψαν αὐτῶν· eyes: and immediately their eyes receiv'd sight, and they  
 πᾶσι οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ. follow'd him.

Κεφ.

## P A R A P H R A S E.

*ing to the Conditions and Qualifications requir'd by him according to the Gospel.* 24 And when the Ten other Disciples heard it, they were mov'd with Indignation against the two Brethren. 25 But Jesus call'd them unto him and said, Ye know that the Princes of the Gentiles, as such, exercise Dominion over them; and they that are Great among the Gentiles, as such, exercise Authority upon them. 26 But it shall not be so among you: but whosoever will be Great among you, let him in order to become Great, be Meek and Lowly as if he were your Minister or Attendant: 27 and whosoever will be Chief among you, let him be as your Servant, i. e. most ready to serve and assist you by doing you All the good he can. 28 Even as the Son of Man came not into this World to be minister'd unto or serv'd by others, but to minister or be subservient to the good of others, and That so far as to give his Life a Ransom for All Mankind in general; which tho' All Men shall not actually reap the Benefit of, by reason of the Not performing the Conditions requir'd, yet Many shall.

29 And being come to Jericho, and making some Stay there, one day as they (I) went out of Jericho to some other neighbouring Place, a great Multitude follow'd him. 30 And behold, two blind Men sitting by the Way-side, when they heard that Jesus pass'd by, cry'd out, saying, Have mercy on us, O Lord, thou Son of David eminently so call'd, i. e. whom we believe to be the Messias or Christ. 31 And the Multitude rebuk'd them, that they might hold their peace: but they cry'd the more, saying as afore, Have mercy on us, O Lord, thou Son of David. 32 And Jesus, being pleas'd with this their Acknowledgment of him to be the Messias or Christ, stood still and call'd them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our Eyes may be open'd, so as to have our Sight. 34 So Jesus had compassion on them, and touch'd their Eyes, saying, Your Faith has cur'd you, i. e. your Belief of me to be the Messias or Christ is the great Motive that has induc'd me to cure you: and immediately their Eyes receiv'd Sight, and they follow'd him. And Jesus (I) returning to Jericho enter'd or went into it, and so making little or no Stay therein, pass'd thro' it toward Jerusalem, as St Luke relates Chap. 19: 1.

X.  
 Christ cures two  
 Blind Men near  
 unto Jericho.

## S E C T.

## A N N O T A T I O N S.

(I) So it is expressly render'd by our Translators, Mark 10. 46. and so it ought to be render'd here, in order to make the Relation of this matter by St Matthew and

## T E X T.

## TRANSLATION.

Κεφ. κα'. Καὶ ὅτε ἤγγιζεν εἰς Ἱεροσόλυμα, καὶ ἤλθον εἰς Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθηταίς, 2 λέγων αὐτοῖς. Πορεύθητε ἡμεῖς κώμην ἡ ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. 3 Καὶ εἰάν τις ὑμῶν εἴπῃ τι, εἰρεῖτε ὅτι ὁ Κύριος αὐτῶν χρειάζεται· καὶ εὐθέως δέ ἀποστελεῖ αὐτούς. 4 Τῷτο δὲ ὅλον γέρονεν, ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος· 5 Εἰπάτω τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται· σοὶ παῖς, καὶ ὀπίσθευκός· ὀπί' ὄνον, καὶ πῶλον ὑἱὸν ὑποζυγίου. 6 Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες κατὰ τὸ προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον ἡ ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκράτισαν ἐπάνω αὐτῶν. 8 Οἱ δὲ πλεῖστοι ὄχλος ἔσπρυνον ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐσπρύνον ἐν τῇ ὁδῷ. 9 Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες, ἔκραζον, λέγοντες· Ωσαννὰ τῷ

## Chap. XXI.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass ty'd, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say \* any thing unto you, ye shall say, The Lord hath need of them; & straightway he will send them.

4 All this was done, that it might be fulfill'd which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, & did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their cloaths, & they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and straw'd *them* in the way.

9 And the multitudes that went before, and that follow'd, cry'd, saying, Hosanna to the

υἱοῦ

## A N N O T A T I O N S.

and, *Mark* agree with the Relation thereof by *St Luke*; concerning which see more in my *Treatise of the Harmony of the Gospels*, pag. 64, or §. 31.

(m) It seems very strange to me, that when both the Prophecy foretold, that Christ should ride on the *Ass* as well as the *Colt*, and agreeably hereto *St Matthew* expressly says, that they brought the *Ass* as well as the *Colt*, and put on *them*

## SECTION VI.

*Containing an Account of Christ's Coming to Bethphage, and Riding in a Lowly and yet Triumphal Manner to Jerusalem; with such other Particulars as are taken Notice of by St Matthew, and were done on the First Day of the Passion-Week, now call'd Palm-Sunday; and take up Chap. XXI. 1 — 17.*

Chap. XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, *and so unto the Mount of Olives, on or at the Foot of which the Village Bethphage was situated,* then Jesus sent two Disciples, 2 saying unto them, Go into the Village over against you, and straightway ye shall find an Ass ty'd, and a Colt ty'd with her, *on which never Man sat (Mark 11.2.)* loose them, and bring them unto me. 3 And if any Man say any thing unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfill'd which was spoken by the Prophet *Zechariah*, saying, 5 Tell ye the Daughter of Sion, Behold, thy King comes unto thee, Meek, and Lowly, *viz. sitting on an Ass, and a Colt the Foal of an Ass.* 6 And the Disciples went, and did as Jesus commanded them, 7 and brought the Ass and the Colt, and put on them their Cloaths, and they set him (*m*) thereon, *i. e. on them both, viz. some part of the Way on the Ass, and some part on the Colt, that even this young brutish Creature quietly suffering our Saviour to ride on it, tho' never Man had so much as sat on it afore, might by such its extraordinary and no less than miraculous Gentleness attest or shew, that its Rider was an extraordinary Person.* 8 And a very great Multitude spread their Garments in the Way; others cut down Branches from the Trees, and straw'd them in the Way, *as is usual in those Countries and in those Times to do at the Triumphal Entrance of a great Prince.* 9 And the Multitudes that went before, and that follow'd, cry'd, saying, Hosanna, *i. e.*

I.  
Christ rides to  
Jerusalem in a  
Triumphal Man-  
ner, upon an Ass  
and her Colt.

### A N N O T A T I O N S.

*them* their Cloaths, and set him *intra curiam*, upon *them*; yet some will not allow that Christ did ride upon *Both*, but only upon the *Colt*; because St Mark and Luke mention his riding only on the *Colt*: Whereas it is to be observ'd that these two Evangelists do likewise mention only a *Colt* all along their Relation of this Passage, viz. that 'twas only a *Colt* that was ty'd at the Door, and which the Disciples loos'd and brought &c. Of much less Importance is it, that it seems improbable that our Saviour should change the Beast he rid on in so little a way. Surely since St Matthew expressly says, that they set him upon *Them* in the plural, such an express Assertion should out-weigh barely suppos'd Improbabilities; and the Rule ought to be observ'd of preferring the *Literal* Sense of Scripture, where there is no Necessity to the Contrary.

(n) So

## T E X T.

## TRANSLATION.

ὡς Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος  
ἐν ὀνόματι Κυρίου· Ωσαννὰ ἐν τοῖς  
ὑψίστοις.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερου-  
σόλυμα, ἐσετάθη πᾶσα ἡ πόλις, λέγου-  
σα· Τίς ἐστὶν ὁ ὗψιστος; 11 Οἱ δὲ ὄχλοι  
ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης,  
ὁ ἀπὸ Ναζαρέθ τῆ Γαλιλαίας. 12 Καὶ  
εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν· καὶ  
ἐξεβάλε πάντας τὰς πωλύντας καὶ ἀγο-  
ράζοντας ἐν τῷ ἱερῷ, καὶ ταῖς τραπέζαις  
καὶ κολλυβιστῶν κατέστρεψε, καὶ ταῖς καθέ-  
δραις τῶν πωλουμένων ταῖς χειρῶν.

13 Καὶ λέγει αὐτοῖς· Γέγραπται· Ο οἶ-  
κός μου, οἶκος προσευχῆς κληθήσεται· ὑ-  
μεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.

14 Καὶ προσήλθον αὐτῷ τυφλοὶ  
καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν  
αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς  
καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ  
ἐποίησε, καὶ τὰς ψαῶδας κράζοντας  
ἐν τῷ ἱερῷ, καὶ λέγοντας, Ωσαννὰ  
τῷ υἱῷ Δαβὶδ, ἠγανάκησαν. 16 Καὶ  
εἶπον αὐτῷ· Ακούεις τί οἱτοὶ λέγουσιν;  
Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί. ὑμεῖς  
ποτε ἀνέγνωτε, ὅτι ἐκ στόματος νε-  
πῶν καὶ θηλαζόντων κατηρτίσω αὐτόν;  
17 Καὶ καταλιπὼν αὐτούς, ἐξῆλθεν  
ἐξ αὐτῆς πόλεως εἰς Βηθανίαν· καὶ  
ἐκλήθη ἐκεῖ.

son of David: blessed is he  
that cometh in the name of  
the Lord, Hosanna in the  
highest.

10 And when he was come  
into Jerusalem, all the city  
was mov'd, saying, Who is  
this?

11 And the multitude said,  
This is Jesus the prophet of  
Nazareth of Galilee.

12 And Jesus went into the  
temple of God, and cast out all  
them that fold and bought in  
the temple, and overthrew the  
tables of the money-changers,  
and the seats of them that fold  
doves,

13 And said unto them, It  
is written, My house shall be  
call'd the house of prayer, but  
ye have made it a den of  
thieves.

14 And the blind and the  
lame came to him in the tem-  
ple, and he heal'd them.

15 And when the chief priests  
and scribes saw the wonderful  
things that he did, and the  
children crying in the temple,  
and saying, Hosanna to the  
son of David; they were fore  
displeas'd.

16 And said unto him, Hear-  
est thou what these say? And  
Jesus saith unto them, Yea;  
have ye never read, Out of the  
mouth of babes and sucklings  
thou hast perfected praise?

17 And he left them, and  
went out of the city\* unto Be-  
thany, and he lodg'd there.

## P A R A P H R A S E.

*i. e. All Prosperity to the Son of David eminently so call'd, i. e. the Messias: Blessed is he that comes in the Name of the Lord to restore, as we hope, at this Time the Kingdom to Israel; Hosanna, i. e. All Prosperity attend him from God in the Highest Heavens.*

10 And when he was come into Jerusalem, all the City was mov'd, saying, Who is this? 11 And the Multitude said, This is Jesus the Prophet of Nazareth of Galilee. 12 And Jesus went into the Temple of God: and *when he was come into that Part of it which was call'd the Outer Court or Court of the Gentiles, (forasmuch as the Gentile Proselytes, who were not admitted into the Inner and Holier Part of the Temple, were permitted to worship and pray here to the God of Israel) he found it like a Market, fill'd with the Stalls of Money-Changers (who made a Trade either of changing the Foreign Money brought by the Jews that liv'd in other Countries, and which was not current at Jerusalem, into such Money as was current at Jerusalem; or else of returning Money by Bills of Exchange) and Sellers of Cattle and Doves, and the like; who sat here under pretence of having these things near at hand for the Convenience of them that came up to Sacrifice: But Jesus cast out of the said Court All them that thus sold and bought in the said Court of the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves; 13 And said unto them, It is written (Isai. 56. 7.) My House shall be call'd The House of Prayer, namely (n) for All Nations, Gentiles as well as Jews: whence it appears that the Outer Court or Court of the Gentiles, as well as the Inner Parts of the Temple, was design'd by God only for a Place of Prayer and Divine Service; but ye have made it a Place of Merchandise or Trading, and by your Cheating and Extortion in your Trading ye have made it no better than a Den of Thieves.*

14 And the Blind and the Lame came to him in the Temple, and he heal'd them. 15 And when the Chief Priests and Scribes saw the wonderful things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeas'd, 16 and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, I do hear them; and so far are they from deserving to be rebuk'd for it, as you would have me to do, that they act herein agreeably to what is said in the Scripture. For have ye never read (Ps. 8. 2.) Out of the Mouth of Babes and Sucklings thou hast perfected Praise? Agreeably whereto these Children are excited by God to praise Him for That which your Envy and Malice will not suffer you to praise him for. 17 And he left them, and Evening (o) being now come, he went out of the City unto Bethany, and he lodg'd there that Night.

II.  
Christ turns out of the Temple the Money-Changers and other Traders.

III.  
He heals the Blind and Lame, and shews the Unreasonableness of the Priests finding Fault with the Children for crying, Hosanna &c.

## S E C T.

## A N N O T A T I O N S.

(n) So it is in the Prophet, and so cited by St Mark (Chap. 11. 17.) tho' somewhat differently render'd by our Translators in the Text, but agreeably in the Margin. (o) Compare Mark 11. 11.

C c

(p) See

## TEXT.

## TRANSLATION.

18 Πρώτας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπένασεν. 19 Καὶ ἰδὼν συκῆν μίαν ὅτι ἦ ὁ ὁδὸς, ἦλθεν ἐπ' αὐτὴν, καὶ ἔδεν· εὗρεν δὲ αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἔκ σου καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἔξηραν τὸ ῥαχμήμα ἢ συκῆν.

20 Καὶ ἰδόντες οἱ μαθηταί, ἐθαύμασαν, λέγοντες· Πῶς ῥαχμήμα ἔξηρανθῃ ἡ συκῆ; 21 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀμείνω λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ ἀμφικελεύητε, ἔσται μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τούτῳ εἴπητε· Ἀρθῇ, καὶ βλήθῃ εἰς τὴν θάλασσαν, γένησεται.

18 Now in the morning as he return'd into the city, he was hungry.

19 And when he saw a fig-tree \* by the way, he came to it, and found nothing thereon, but leaves only; and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree wither'd away.

20 And when the disciples saw it, they marvel'd, saying, How soon is the fig-tree wither'd away?

21 Jesus answer'd and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou remov'd, and be thou cast into the sea; it shall be done.

22 Καὶ

## A N N O T A T I O N S.

(p) See *Mark* 11: 13.

(q) This is a very easy and probable Way to reconcile what is related concerning this matter by St Matthew and St Mark. Whereas, when St Matthew expressly assigns the Driving-out of the Traders to the *first* day of the Passion-week, and St Mark as expressly assigns it to the *Second*; to say that one of the Evangelists neglected the Exactness of Time as of no Importance, is to say that one of them is guilty of a downright *Falsity* in his Relation; which is not to be imagin'd of an *Inspir'd Writer*.

(r) This is evident from St Mark's Relation, Chap. 11. 20 &c.

(s) Compare *Mark* 11. 22—24. and read my Paraphrase thereon. That the Apostles and other Primitive Saints, who were enabled to work Miracles, had a certain *Impulse* to undertake the Performance of such Miracles as they undertook, is, I think, not only requisite in Reason to suppose, but sufficiently evident from Sacred and Ecclesiastical History. Nor do's this hinder but they were to use *Prayer* and *Fasting* for the Divine Assistance, according to Ch. 17. 21.

(t) See

## PARAPHRASE

## SECTION VII.

*Containing an Account of such Particulars as were done on the second Day or the Monday of the Passion-Week, and are taken notice of by St Matthew, Chap. XXI. 18, 19.*

18 Now in the Morning, viz. of the second Day of the Passion-Week, as he return'd from Bethany into the City, he was hungry. 19 And when he saw a Fig-tree (p) afar off, as he was going along in the Way, He went out of the Way and came to it, and found nothing thereon, but Leaves only; and he said unto it, Let no Fruit grow on thee henceforward for ever: *And this our Bl. Saviour is very probably thought to have done, to intimate that in like manner the Jewish Nation, having now for the Generality of it only a Formal Profession of Religion, and not bringing forth the Fruit of it, should suddenly be Curs'd and Rooted out.* And presently, viz. before the next Morning, the Fig-tree wither'd away. Then continuing his Journey to Jerusalem, he came thither, and went again into the Temple, and finding the Money-Changers and other Traders (q) got again into the Outer Court, notwithstanding what he had done and said to them the Day afore, He drove them All out again, repeating again his Instructions to them concerning the Design of, and Reverence due to the House of God: Whereupon the Chief Priests and Scribes sought how to destroy him. And when the Evening was come, he went out of the City back again to Bethany. And this Relation of his Coming this Day also into the Temple, and Driving out the Traders, we have from St Mark only. (Ch. 11. 15—19.)

Christ curses the Fig-tree, for having no Fruit on it.

## SECTION VIII.

*Containing such Particulars as were done on the third Day or the Tuesday of the Passion-Week, and before the Evening thereof; and which are taken notice of by St Matt. Ch. XXI. 20--XXIII. ult.*

20 And when the Disciples saw it, viz. the Fig-tree wither'd, as (r) they went again the next (i. e. Tuesday) Morning from Bethany to Jerusalem, they marvell'd, saying, How loon is the Fig-tree wither'd away? 21 Jesus answer'd and said unto them, Learn hence to have (s) Faith in God: for Verily I say unto you, If upon the Impulse or Suggestion of the H. Spirit to undertake any thing as tending to the Glory of God, and what ye shall be enabled by him to perform, ye have due Faith in God's Power; and thro' Want of such Faith doubt not, but most firmly and without all doubt believe, that what thus by the Suggestion of the H. Spirit you say, or command to be done, shall accordingly be done by the Divine Omnipotence; ye shall not only do as much as This which is done to the Fig-tree, but also such things as are most impossible to be done by Human Means, viz. If ye shall say to this Mountain of Olives whereon we now are, Be thou remov'd, and be thou cast into the Sea;

I. The most impossible things in Nature to be done by Faith.

## T E X T.

## TRANSLATION.

22 Καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ  
προσκυχῇ, πιστεύοντες, λήψετε.

23 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν,  
προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχε-  
ρεῖς καὶ οἱ γραμματεῖς ἔλαβον, λέγον-  
τες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ  
πῶς σοι ἔδωκε τιτὸ ἐξουσίαν ταύτην;

24 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐ-  
τοῖς· Ερωτήσω ὑμᾶς καὶ γὰρ λόγον ἑνα·

ὃν εἰάν ἐπιτή μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν  
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

25 Τὸ  
βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐ-  
ρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διε-  
λογίζοντο πρὸ ἑαυτοῖς, λέγοντες·

Εἰάν ἐπὶ ἡμῖν· Διὰ τί  
οὐκ ἔκρινεν αὐτῷ; 26 Εἰάν

δὲ ἐπὶ ἡμῖν, ἐκ ἀνθρώπων φοβού-  
μεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν

Ἰωάννην ὡς προφήτην. 27 Καὶ ἀπο-  
κριθεὶς τῷ Ἰησοῦ, εἶπεν· Οὐκ οἶδα-  
μεν.

Εφῆ αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ  
λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε  
τέκνα δύο, καὶ προσελθὼν τῷ πρωτῷ,

εἶπε· Τέκνον, ὑπάγε, σήμερον ἐργάζου ἐν  
τῷ ἀμπελῶνί μου. 29 Ο δὲ ἀποκρι-  
θεὶς, εἶπεν· Οὐ θέλω. Ὑπερον δὲ μετε-  
μεληθεὶς, ἀπῆλθεν. 30 Καὶ προσελθὼν

τῷ δευτέρῳ, εἶπεν ὡσαύτως. Ο δὲ ἀπο-  
κριθεὶς, εἶπεν· Ἐγὼ κύριε, καὶ ἐκ ἀπῆλθεν.

31 Τίς

22 And all things whatso-  
ever ye shall ask in prayer, be-  
lieving, ye shall receive.

23 And when he was come  
into the temple, the chief priests  
and the elders of the people  
came unto him as he was teach-  
ing, and said, By what autho-  
rity dost thou these things? &  
who gave thee this authority?

24 And Jesus answer'd and  
said unto them, I also will ask  
you one thing, which if ye tell  
me, I in likewise will tell you  
by what authority I do these  
things.

25 The Baptism of John,  
whence was it? from heaven,  
or of men? And they reason'd  
with themselves, saying, If we  
shall say, From heaven; he  
will say unto us, Why did ye  
not then believe him?

26 But if we shall say, Of  
men; we fear the people; for  
all hold John as a prophet.

27 And they answer'd Jesus,  
and said, We cannot tell. And  
he said unto them, Neither tell  
I you by what authority I do  
these things.

28 But what think you? A  
certain man had two sons, and  
he came to the first, and said,  
Son, go work to day in my  
vineyard.

29 He answer'd and said,  
I will not: but afterwards he  
repented, and went.

30 And he came to the se-  
cond, and said likewise. And  
he answer'd, and said, I go sir;  
and went not.



## TEXT.

## TRANSLATION.

31 Τίς ἐκ τῶ δύο ἐποίησε τὸ θέλημα τοῦ  
πατρὸς; Λέγουσιν αὐτῷ· Ὁ ὁρθῶς. Λέγει

31 Whether of them two  
did the will of his father? They  
say unto him, The first. Jesus  
αὐτοῖς

## PARAPHRASE.

it shall be done *by the Divine Omnipotence.* 22 And further, All things whatsoever ye shall ask in *your Common or daily returns of Prayer*; if they be such things as ye ought to pray for, and are agreeable to the Will of God, and requisite for you; and if ye are Believing, or doubt not but thro' God's Power and Goodness ye shall receive them, ye shall receive them accordingly.

23 And when he was come into the Temple, the Chief Priests and Elders of the People came unto him as he was teaching, and said, By what Authority dost thou these things, viz. *Come into the City in such Triumphal manner as thou didst lately, and turn the Traders out of the Outer Court of the Temple, and Teach the People?* and who gave thee this Authority? 24 And Jesus, knowing that they who were not convinc'd by his Doctrine and Miracles would much less be convinc'd by his bare affirming in a direct Answer, that he was Authoriz'd by God, chose rather to silence them by retorting upon them another Question, and that such an One as that the right Solution thereof should carry in it a full Answer to their own Question put to him: Wherefore he answer'd and said unto them, I also will ask you One thing, which if ye tell me, I in likewise will tell you by what Authority I do these things. 25 The Baptism of John, i. e. the Authority by which John baptiz'd, was it from the God of Heaven, or only a Contrivance of Men? And they reason'd within themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not then believe him, particularly as to the Testimony he gave of Me? 26 But if we shall say, that John's Baptism was only a Contrivance of Men, we have reason to fear we shall generally enrage the People; for All of them hold John as, i. e. to have been a Prophet sent by God. 27 And hereupon they answer'd Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what Authority I do these things; it being evident, that you who believe not the Baptist, whom yet ye dare not expressly and openly deny to be sent from God, will much less believe me, should I tell you that I do these things by an Authority which I have receiv'd likewise from God.

II.  
How Christ silenced the Jews, when they question'd him about his Authority.

28 But what think you of this Parable, which will serve fitly to shew, that whatever high Opinion you have of your selves, you are much Worse than those you despise and shun as Sinners. A certain Man had two Sons, and he came to the First, and said, Son, go work to day in my Vineyard. 29 He answer'd and said, I will not; but afterwards he repented and went. 30 And he came to the Second, and said likewise. And he answer'd and said, I go, Sir; and went not. 31 Whether of them two did the Will of his Father? They say unto him, The First. Jesus

III.  
Christ shews by the Parable of two Sons, that the Pharisees &c. were worse than the Publicans and Harlots.

says

## TEXT.

## TRANSLATION.

αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴ βασιλείαν τοῦ Θεοῦ. 32 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης καὶ οὐκ ᾔδετε δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι, καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες ὃ μετεμελήθητε ὑστερῶν, τὴ πιστεῦσαι αὐτῷ.

33 Ἄλλου παρόμοιου ἀκούσατε. Ἀνθρώπος τις ἰὼ οἰκοδεσπότης, ὅστις ἐφύτρωσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ λητὸν, καὶ ὠκοδόμησε πύργον· καὶ ἐξέδωκε αὐτὸν γεωργαῖς, καὶ ἀπεδήμησεν.

34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῆς καρπῶν, ἀπέστειλε τὴς δούλης αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν τὰς καρπὰς αὐτῶν.

35 Καὶ λαβόντες οἱ γεωργοὶ τὴς δούλης αὐτῶν, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκλειναν, ὃν δὲ ἐλιθοβόλησαν. 36 Πάλιν ἀπέστειλε ἄλλας δούλης πλείους πῶν τρωπῶν· καὶ ἐποίησεν αὐτοῖς ὡσαύτως.

37 Ὑστερον δὲ ἀπέστειλε πρὸς αὐτὰς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τῷ υἱόν μου. 38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε, ἀποκλείωμεν αὐτόν, καὶ κατήλωμεν τὴν κληρονομίαν αὐτοῦ. 39 Καὶ λαβόντες αὐτόν ἐξέβαλον ἔξω ἔκ τοῦ ἀμπελῶνος, καὶ ἀπέκλειναν.

faith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believ'd him not: but the publicans and the harlots believ'd him. And ye when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder which planted a vineyard, and hedg'd it round about, and digg'd a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and kill'd another, and ston'd another.

36 Again, he sent other servants, more than the first; and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

## TEXT.

## TRANSLATION.

40 Όταν οὖν ἔλθῃ ὁ κύριος τῶ ἀμπελῶν<sup>Θ</sup>, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις; 41 Λέγουσιν αὐτῷ· Κακῶς κακῶς σποδέσῃ αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες σποδώσουσιν αὐτῷ τὰς

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render καρπύς

## PARAPHRASE.

says unto them, Verily I say unto you, that *ye may be fitly resembled to the Second Son, and the Publicans and Harlots to the First*: for the Publicans and Harlots, *tho' they refus'd at first to go, yet do now repent and go into the Kingdom of God, i. e. his Church here and Heaven hereafter, before you who pretend to go into the Kingdom of God and to be his People by making a Shew of Religion, but yet do not come into his Church by receiving me or the Gospel, nor are truly his People.* 32 For John Baptist came unto you to instruct you in the Way of true Evangelical Righteousness, and ye believ'd him not: but *Many of the Publicans and Harlots believ'd him.* And ye when ye had seen it, *viz. the Publicans &c. thus to believe him and repent*, repented not afterward, that ye might believe him.

33 Hear another Parable: There was a certain Householder, who planted a Vineyard, and hedg'd it round about, and digg'd a Wine-press in it, and built a Tower, and let it out to Husbandmen, and *then* went into a far Country. 34 And when the Time of the Fruit drew near, He sent his Servants to the Husbandmen, that they might receive the Fruits of it, *i. e. the Vineyard.* 35 And the Husbandmen took his Servants, and beat one, and kill'd another, and ston'd another. 36 Again he sent other Servants more than the First; and they did unto them likewise. 37 But last of all he sent unto them his Son, saying, They will not be so Wicked to the highest Degree, as not to Reverence my Son, as they ought. 38 But when the Husbandmen saw the Son, they said among themselves, This is the Heir, come, let us kill him, and let us seize on his Inheritance. 39 And they caught him, and cast him out of the Vineyard, and slew him. 40 When the Lord therefore of the Vineyard comes, What will he do unto those Husbandmen, *think ye?* 41 They, not perceiving yet that this Parable was design'd to represent the great Wickedness of their Nation in persecuting and killing already the Prophets, and in their being about to kill also Christ himself within a few days, say unto him, He will be sure miserably to destroy those wicked Men, and will let out his Vineyard unto other Husbandmen, who shall render

IV.  
The Parable of  
the Vineyard let  
out to Husband-  
men &c.

## T E X T.

## TRANSLATION.

καρπὺς ἐν τοῖς καιροῖς αὐτῶν. 42 Λέ-  
γει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέ-  
γνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπε-  
δοκίμασαν οἱ οἰκοδομῶντες, ὅπως ἐγε-  
νήσθῃ εἰς κεφαλὴν γωνίας· ὃ ἔστι Κυ-  
ρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ  
ἐν ὀφθαλμοῖς ἡμῶν· 43 Διὰ τῆς το-  
λῆς ὑμῶν, ὅτι ἀρῇσεται ἀφ' ὑμῶν  
ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνη  
ποιεῖν τὰς καρπὺς αὐτῆς. 44 Καὶ  
ὁ πῶς ἐπὶ τὸν λίθον τῆς το-  
λῆς ἁλῶσθαι. ἐφ' ὃν δ' αὖ πέσῃ, λι-  
κμήσεται αὐτόν. 45 Καὶ ἀκούσαντες οἱ  
ἀρχιερεῖς καὶ οἱ φαρισαῖοι τὰς παρα-  
βολὰς αὐτοῦ, ἔρωσαν ὅτι τοῦτο αὐτῶν  
λέγει. 46 Καὶ ζητοῦντες αὐτὸν κρα-  
τῆσαι, ἐφοβήθησαν τὴν ὄχλον, ἐπει-  
δὴ ὡς πεφωτισμένον αὐτὸν εἶχον.

Κεφ. κβ'. Καὶ ἀποκριθεὶς ὁ Ἰη-  
σοῦς, πάλιν εἶπεν αὐτοῖς ὡς παρα-  
βολαῖς, λέγων· 2 Ὁμοιωθήσεται βα-  
σιλεία τῶν οὐρανῶν ἀνθρώπῳ βασι-  
λεῖ, ὅστις ἐποίησεγάμος τῷ υἱῷ αὐ-  
τοῦ· 3 Καὶ ἀπέστειλε τὰς δούλους  
αὐτοῦ καλεῖσαι τὰς κεκλημένους εἰς  
τὴν γάμον· καὶ οὐκ ἦθελον ἐλ-  
θεῖν. 4 Πάλιν ἀπέστειλεν ἄλλους δού-  
λους, λέγων· Εἰπάτε τοῖς κεκλημένοις·  
Ἰδοὺ, τὸ ἀριστόν μου ἡτοίμασα· οἱ

him the fruits in their seasons.

42 Jesus saith unto them,  
Did ye never read in the scri-  
ptures, The stone which the  
builders rejected, the same is  
become the head of the corner?  
this is the Lord's doing, and it  
is marvellous in our eyes?

43 Therefore say I unto  
you, The kingdom of God shall  
be taken from you, and given  
to a nation bringing forth the  
fruits thereof.

44 And whosoever shall fall  
on this stone shall be broken :  
but on whomsoever it shall fall,  
it will grind him to powder.

45 And when the chief  
priests and Pharisees had heard  
his parables, they perceiv'd that  
he spake of them.

46 But when they sought  
to lay hands on him, they fear'd  
the multitude, because they  
took him for a prophet.

## Chap. XXII.

And Jesus answer'd & spake  
unto them again by parables,  
and said,

2 The kingdom of heaven  
is like unto a certain king,  
which made a marriage for his  
son,

3 And sent forth his servants  
to call them that were bidden  
to the wedding : & they would  
not come.

4 Again he sent forth other  
servants, saying, Tell them  
which are bidden, Behold, I  
have prepar'd my dinner : my

## P A R A P H R A S E.

der him the Fruits of the said Vineyard in their Seasons. By which Answer they unawares gave Judgment against themselves, that it was but Just for God to reject and destroy the Unbelieving Jews, and to call the Gentiles to the Knowledge of the Gospel, who should obey it. 42 Jesus says unto them, Ye have rightly Judg'd; Even thus will God deal with you. And, whereas perceiving now the Drift of the Parable, they would have recall'd their Words, saying, God forbid, (Luke 20.16.) Jesus added; Nay thus it must certainly be: for Did ye never read in the Scriptures, (Psal. 118. 22.) The Stone which the Builders rejected, the same is become the Head of the corner? this is the Lord's doing, and it is marvellous in our Eyes, i. e. Christ, whom the Unbelieving Jews rejected, shall thereupon receive the Gentiles into his Church, and shall unite the Believing Jews and Gentiles into his Church, as the principal Corner-stone unites and joyns together the two Sides of a Building. 43 Therefore I say unto you, The Privilege and Happiness of being the Kingdom or People of God shall be taken from you Unbelieving Jews, and given to a Nation or great Society, consisting of some Believing Jews, but chiefly of Believing Gentiles, bringing forth the Fruits thereof, i. e. answerable to such a Privilege or the Knowledge of the Gospel. 44 And whosoever shall fall on or Stumble at this Stone mention'd afore v. 42. shall be broken; but on whomsoever it shall fall, it will grind him to Powder; i. e. whosoever shall disbelieve any Part of the Gospel, or not live according to any of its Rules, shall be severely punish'd: but he that shall utterly and finally reject the Gospel, and behave himself so as to deserve the utmost Wrath which is threaten'd in the Gospel, shall accordingly be utterly and miserably destroy'd. 45 And when the Chief Priests and Pharisees had heard these his Parables and Discourses, they perceiv'd now plainly (particularly from v. 43.) that he spake of them. 46 But when they sought to lay hands on him, they fear'd the Multitude would not let them, because they, i. e. the Multitude took him for a Prophet; and therefore the Chief Priests &c. forbore apprehending him, till they had a proper Opportunity.

Chap. XXII. And Jesus answer'd and spake unto them again by Parables, and said, 2 The Kingdom of Heaven, i. e. the Gospel-state is like unto a certain King, that made a Marriage for his Son: the King denoting God; the Son, Jesus Christ; and the Marriage, the Calling of Men into the Church (the Spouse or Bride of Christ) by the preaching of the Gospel. 3 And the said King sent forth his Servants, viz. the Apostles during Christ's Stay on Earth, to call them that were bidden to the Wedding, i. e. to preach the Gospel to the Jews, who were the Peculiar People of God, and had been afore admonish'd of the Coming of the Messiah by the Prophets and Baptist: and they would not come, i. e. rejected the Gospel. 4 Again he sent forth other Servants, viz. not only the Apostles but also several others after the Ascension of Christ, saying, Tell them that are bidden, i. e. the Jews, Behold, I have prepar'd my

V.  
The Parable of  
the Marriage of a  
King's Son.

D d

Dinner;

## TEXT.

## TRANSLATION.

παῦρές μου καὶ τὰ σιπτά πεφυμένα,  
καὶ πάντα ἔτοιμα· δεῦτε εἰς τὴν γά-  
μου. 5 Οἱ δὲ ἀμελήσαντες, ἀπηλ-  
θοῦ· ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ  
εἰς τὸν ἐμπορίαν αὐτοῦ. 6 Οἱ δὲ  
λοιποὶ, κρατήσαντες τὴν δόλουν αὐ-  
τῶν, ὕβρισαν καὶ ἀπέκλειναν. 7 Αἰχ-  
μασθε δὲ ὁ βασιλεὺς ὠργίσθη καὶ πέν-  
θος καὶ σπένθη αὐτοῦ, ἀπέ-  
λεσε τὴν φονεὴν ἐκείνην, καὶ πύ-  
ρην αὐτῶν ἐπέθηκε. 8 Τότε λέ-  
γει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γά-  
μος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι  
οὐκ ἦσαν ἄξιοι. 9 Πορεύεσθε οὖν  
ἐν τῇ πόλει διεξόδους καὶ ὁδοῦν καὶ  
ὅσους ἀνέυρητε, καλέσατε εἰς τὴν  
γάμον. 10 Καὶ ἐξελθόντες οἱ δού-  
λοι ἐκείνοι εἰς τὰς ὁδοὺς, συνηγα-  
γον πάντας ὅσους εὑρον, ποιησὺς τε  
καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γά-  
μος ἀνακειμένων. 11 Εἰσελθὼν δὲ  
ὁ βασιλεὺς θεάσασθαι τὴν ἀνακει-  
μένην, εἶδεν ἑκάστην ἀνθρώπων οὐκ ἐν-  
δεδυμένην ἱμάτιον γάμου. 12 Καὶ  
λέγει αὐτῇ· Εταῦρε, πῶς ἐσθλὴς  
ᾧδε μὴ ἔχων ἱμάτιον γάμου; Ὁ δὲ  
ἐφίμασθη. 13 Τότε εἶπεν ὁ βασι-  
λεὺς τοῖς ἀρκούντοισι· Δέσαιτες αὐ-  
τὸν καὶ χεῖρας, ἀράτε αὐτὸν, καὶ  
ἐκβάλετε εἰς τὸ σκότος τὸ ἑξώτερον·

oxen and my fatlings are kill'd,  
and all things are ready: come  
unto the marriage.

5 But they made light of it,  
and went their ways, one to  
his farm, another to his mer-  
chandise:

6 And the remnant took his  
servants, and entreated them  
spitefully, and slew them.

7 But when the king heard  
thereof, he was wroth: and he  
sent forth his armies, and de-  
stroy'd those murderers, and  
burnt up their city.

8 Then saith he to his ser-  
vants, The wedding is ready,  
but they which were bidden  
were not worthy.

9 Go ye therefore into the  
high-ways, and as many as  
ye shall find, bid to the mar-  
riage.

10 So those servants went  
out into the high-ways, and ga-  
ther'd together all as many as  
they found, both bad and good:  
and the wedding was furnish'd  
with guests.

11 And when the king came  
in to see the guests, he saw  
there a man which had not on  
a wedding-garment:

12 And he saith unto him,  
Friend, how cam'st thou in hi-  
ther, not having a wedding-  
garment? And he was speech-  
less.

13 Then said the king to  
the servants, Bind him hand  
and foot, and take him away,  
and cast him into outer dark-

ness

## T E X T.

## TRANSLATION.

ἐκδ' ἔται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς  
τῷ ὀδόντων. 14 Πολλοὶ γὰρ εἰσι κλη-  
τοὶ, ὀλίγοι δὲ ἐκλεκτοί.

ness: there shall be weeping  
and gnashing of teeth.

14 For many are call'd, but  
few are chosen.

15 Τότε

## P A R A P H R A S E.

Dinner; my Oxen and my Fatlings are kill'd, and All things are ready; come unto the Marriage, *i. e. All things requisite for the Redemption of Man on Christ's Part is now accomplish'd, and the Gospel-Covenant now establish'd, and ye are invited by God to embrace it.* 5 But they, *i. e. the Jews* made light of it, and went their Ways, One to his Farm, Another to his Merchandise: 6 and the Remnant took his Servants, and entreated them spitefully, and slew them. 7 But when the King heard thereof, he was wroth; and he sent forth his Armies of the Romans, and destroy'd those Murderers, *viz. the Jews*, and burnt up their City, *viz. Jerusalem*. 8 Then says he to his Servants, The Wedding is ready, but They, *i. e. the Jews* which were bidden, were so Unwise and Wicked as to render themselves, by making light of the Invitation given them, Unworthy of such a Favour and Benefit. 9 Go ye therefore into the High-ways, *i. e. to the Gentiles*, and as many as ye shall find, bid to the Marriage, *i. e. preach the Gospel to All those ye come to*. 10 So those Servants went out into the High-ways, *i. e. to the Gentiles*, and gather'd together, *i. e. receiv'd into the Church*, All as many as they found willing to come in; among which there were both Bad and Good: and the Wedding was furnish'd with Guests, *i. e. great Multitudes were receiv'd into the Church*. 11 And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-garment: Thus God sees or knows those that be Bad, or Christians only in Profession, not living according to the Rules of the Gospel. 12 And he says unto him, Friend, how cam'st thou in hither, not having a Wedding-garment? And he was Speechless, *i. e. had nothing to say for himself*; as shall All those at the Day of Judgment, who having profess'd the Gospel, and been thereupon admitted into the Church, have not liv'd as Members of the Church. 13 Then said the King to the Servants, Bind him hand and foot, and take him away, and cast him into Outer Darkness, *i. e. turn him Out of Doors into the Dark*. So shall God at the last Day cast those that have profess'd, and not obey'd the Gospel, out of the Light or Happiness of Heaven into the Eternal Darkness and Torments of Hell: (1) there shall be Weeping and Gnashing of Teeth. 14 For Many are call'd to the Knowledge of the Gospel; but Few of them in comparison walk so in Obedience to the Gospel, as to be of the Number of Those that shall be chosen or admitted, according to the Terms of the Gospel, into Eternal Happiness.

(1) See the Paraphrase on Chap. 8. 12.

D d 2

15 Then

## TEXT.

## TRANSLATION.

15 Τότε πορεύθεντες οἱ φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 Καὶ ἀποστέλλουσιν αὐτῷ τῆς μαθηταῖς αὐτῶν μὲν τῶν Ἡρωδιανῶν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὸν ὁδὸν τοῦ Θεοῦ ὡς ἀληθεῖα διδάσκεις, καὶ ἔμελει σοι περὶ ὁσδεύουσ· καὶ ὅτι βλέπεις εἰς τὸ πρῶτον ἀνθρώπων. 17 Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δύναι κῆνσον Καίσαρι, ἢ οὐ; 18 Γινῆς δὲ ὁ Ἰησοῦς ἔποινεῖ αὐτῶν, εἶπε· τί με πειράζετε ὑποκριταί; 19 Επιδύξατέ μοι τὸ νόμισμα τῆς κῆνσον· Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ὁμολογία; 21 Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀποδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτοὶ ἀπῆλθον.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ σαδδουκαῖοι, οἱ λέγοντες μὴ εἶ ἀνάστασις καὶ ἐπιφύσει αὐτὸν, 24 λέγοντες· Διδάσκαλε, Μωσὴς εἶπεν· Εάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀνάσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἡ δὲ

15 Then went the Pharisees, and took counsel how they might \*ensnare him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceiv'd their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's: and unto God, the things that are God's.

22 When they had heard these words, they marvel'd, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and ask'd him,

24 Saying, Master, Moses said, If a man dye, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first

γαμήσας



## P A R A P H R A S E.

15 Then went the Pharisees, and took Counsel how they might ensnare him in his Talk. 16 And they sent out unto him *some of their own Disciples, who look'd on the Roman Government as an Usurpation, with some of the Herodians who adher'd to Herod as a Rightfull King, and consequently maintain'd the Rightfull Authority of the Roman Government, by Virtue of which Herod was made King: Accordingly These Persons of two different and directly contrary Opinions came to Christ, laying in a flattering manner, the better to conceal their Insidiousness; Master, we know that thou art a True Teacher come from God, and as such teachest the Way of God in Truth, neither carest thou for any Man so, as not to speak the Truth either out of Fear or Flattery: for thou regardest not the Person of Men in such an unwarrantable and base manner.* 17 Tell us therefore, What thinkest thou? Is it lawfull to give Tribute unto Cesar, or not? *By which Question they thought they had certainly laid such a Snare for him, as he could not avoid: for if he allow'd it to be Lawfull, he would thereby offend the People, who generally sided with the Pharisees in looking on the Roman Government to be an Usurpation; if he said it was Unlawfull, he would offend the Romans and Herodians, which last would certainly give information against him to the Roman Magistracy.* 18 But Jesus perceiv'd their Wickedness, and said, Why tempt ye me, ye Hypocrites, *who thus seem outwardly to have a Respect for me, only that ye might the better compass your malicious Designs against me?* 19 Shew me the Tribute-money, *where-with ye pay the Roman Taxes.* And they brought unto him a Roman Penny. 20 And he says unto them, Whose is this Image and Super-scription, *that is upon this piece of Money?* 21 They say unto him, Cesar's. Then says he unto them, Render therefore unto Cesar the things which are Cesar's *by your own Acknowledgment*; and unto God, the things that are God's. 22 When they had heard these Words, they *marvell'd at his prudent Answer, and left him, and went their way, as perceiving he was not to be ensnar'd by them in his Discourse.*

23 The same day came to him the Sadducees, who say there is no Resurrection of the Body, nor Angel nor Spirit (*Acts 23, 8.*) and consequently deny a Future State in another World, and ask'd him, 24 saying, Master, Moses said, If a Man dye having no Children, his Brother shall marry his Wife, and raise up Seed unto his Brother; *the Children so begot being to be esteem'd to all intents and purposes as the Children of the Deceas'd, no less than if they had been begot by him.* 25 Now there were with us seven Brethren; and the First when he had marry'd a

VI.  
Of paying Tri-  
bute unto Cesar.

VII.  
Christ confutes  
the Sadducees Opi-  
nion, by proving  
a Resurrection.

Wife,

## TEXT.

## TRANSLATION.

γαμίας ἐτελεύτησε· καὶ μὴ ἔχων  
σῶμα, ἀφῆκε τὴν γυναῖκα αὐτῆς πρὸς  
ἀδελφῶν αὐτοῦ. 26 Ομοίως καὶ ὁ  
δεύτερος, καὶ ὁ τρίτος, ἕως τῆς  
ἐπτά. 27 Ὑπερβὴ δὲ πάντων ἀπέ-  
θανε καὶ ἡ γυνή. 28 Ἐν τῇ οὖν  
ἀναστάσει, τίνος πᾶν ἐπτά ἔτα γυνή;  
πάντες γὰρ ἔχον αὐτήν. 29 Ἀπο-  
κριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς·  
Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς,  
μηδὲ τὴν διάνοιαν τῆς Θεοῦ. 30 Ἐν  
γὰρ τῇ ἀναστάσει ὅτε γαμήσιν, ὅτε  
ὀγκραμίζονται, ἀλλ' ὡς ἄγγελοι τῆς  
Θεοῦ ὅτι οὐρανῶ ἐσι. 31 Περὶ δὲ  
τῆς ἀναστάσεως πᾶν νεκρῶν οὐκ αἰέ-  
γνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τῆς Θεοῦ,  
λέγοντος. 32 Εγὼ εἰμι ὁ Θεὸς  
Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ  
Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεός, Θεὸς  
νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκού-  
σαντες οἱ ὄχλοι, ἔξεπλήσσοντο ὅτι  
τῇ διδασκαλίᾳ αὐτοῦ.

when he had marry'd a wife,  
deceas'd; and having no issue,  
left his wife unto his brother.

26 Likewise the second also,  
and the third, unto the seventh.

27 And last of all the wo-  
man dy'd also.

28 Therefore in the resurre-  
ction, whose wife shall she be of  
the seven? for they all had her.

29 Jesus answer'd and said  
unto them, Ye do err, not  
knowing the scriptures, nor  
the power of God.

30 For in the resurrection  
they neither marry, nor are  
given in marriage; but are as  
the angels of God in heaven.

31 But as \* concerning the  
resurrection of the dead, have  
ye not read that which was  
spoken unto you by God, say-  
ing,

32 I am the God of Abra-  
ham, and the God of Isaac, and  
the God of Jacob? God is not  
the God of the dead, but of the  
living.

33 And when the multitude  
heard *this*, they were astonish'd  
at his doctrine.

34 Οἱ

## ANNOTATIONS.

(\*) In respect of *Abraham*, see *Gen.* 13. 15. and 15. 7. and 17. 8. In respect of *Isaac*, see *Gen.* 26. 3. In respect of *Jacob*, *Gen.* 35. 12. In respect of *All three*, see *Exod.* 6. 4, 8. *Deut.* 1. 8. and 11. 21. and 30. 20. How necessary this last Part of the Exposition or Paraphrase is, learn in *Mr Mede's Words*, B. 4. Epist. 43. I am the God of Abraham, &c. God is not the God of the Dead &c. *Ergo* Abraham, &c. must one day rise again. How do's this Conclusion follow? Do not the *Spirits* of Abraham, &c. yet live? God should then be the God of the Living, tho' their Bodies should *never* rise again. Or might not the Sadducees have reply'd, the Meaning to be of What God *had been*, not of What he *should be*. — I say therefore the Words must be understood with Supply of that they refer to, which is the *Covenant* the Lord made with Abraham, &c. in respect whereof he calls himself *their God*. This Covenant was to give to *THEM THEMSELVES*,

## P A R A P H R A S E.

Wife, deceas'd; and having no Issue, left his Wife unto his Brother. 26 Likewise the Second also, and the Third, unto the Seventh. 27 And last of all the Woman dy'd also. 28 Therefore in *the State after the Resurrection, if there be any*, whose Wife shall she be of the Seven? for they All had her. 29 Jesus answer'd and said unto them, Ye do err, *thinking there is no Resurrection; which proceeds from your not knowing the true Meaning of the Scriptures, nor rightly the Power of God; what it can do as to the Raising up a dead and decay'd Body.* 30 For in *the State after the Resurrection* they neither *will* marry, nor are *to be* given in Marriage; but are *in this respect* as the Angels of God in Heaven. 31 But as concerning the Resurrection of the Dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God or Rewarder of the Dead, *such being incapable of Rewards or Punishments*; but of the Living, *such only being capable of Rewards or Punishments.* And consequently God's saying so long after their Bodily Death, I AM, even at this present, the GOD of Abraham, &c. plainly implies that Abraham, &c. were then Living in their Spiritual Parts or Souls; and therefore that there is a Future State after this Life, wherein the Souls of the Righteous are happy at present. But such their Happiness belonging only to One Part of them, and so being an imperfect Happiness in reference to the Whole Person, whereas it is Agreeable to the Goodness and Promises of God, that the Righteous should be rewarded with a perfect Happiness in reference to their Whole Persons, and so their Bodies as well as Souls should share in the Happiness of the Life to come: hence from God's styling himself the God of Abraham, &c. may be reasonably inferr'd, that there will be a Resurrection of the Body in order to partake with the Soul either of the Rewards or Punishments in the Life to come, as it was a Partner with the Soul either of the Good or Evil that the Person did in this Life. Further, God promis'd and Covenanted to give unto Abraham, &c. (u) THEMSELVES, as well as to their Posterity, the Land wherein they were Strangers. In order then to make good this his Promise and Covenant to THEM, THEY must one day live again to inherit THEMSELVES the promis'd Land, which hitherto they have not done; and consequently there must be a Resurrection of their Bodies. 33 And when the Multitude heard this, they were astonish'd at his Doctrine or Answer, whereby he had so plainly shewn them the Falseness of the Sadducees Opinion aforementioned v. 23.

34 But

## A N N O T A T I O N S.

SELVES, not to *their Seed* only, the promis'd Land: — If God then made good to Abraham, &c. this his Covenant, then must they *needs one day live again* [viz. in their Bodies] to inherit the promis'd Land. — This is the Strength of the Divine Argument, and *irrefragable*; which otherwise would not infer any such Conclusion. Thus the Learned and Judicious Mr. Mede.

(w) This

## TEXT.

## TRANSLATION.

34 Οἱ δὲ φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τὰς σαδδουχαίους, συνήχθησαν ὅτι πρὸς αὐτόν. 35 Καὶ ἐπηρώτησεν εἰς αὐτὸν ὁ νομικὸς, περὶ αὐτὸν, καὶ λέγων· 36 Διδάσκαλε, ποία ἐστὶν ἡ μεγάλη ἐντολὴ τῆς νόμου; 37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ὡς ὅλην τὴν καρδίαν σου, καὶ ὡς ὅλην τὴν ψυχὴν σου, καὶ ὡς ὅλην τὴν διανοίαν σου. 38 Αὕτη ἐστὶν ἡ πρώτη καὶ μεγάλη ἐντολή. 39 Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. 40 Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται·

41 Σινοῦμενοι δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτὸς ὁ Ἰησοῦς, 42 Λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ, πῶς υἱὸς ἐστὶ; Λέγουσιν αὐτῷ, τὸν Δαβὶδ. 43 Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐστὶν πνεῦματι Κύριον αὐτὸν καλεῖ; λέγων· 44 Εἶπεν ὁ Κύριος πρὸς Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· ὅθεν ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν ἕτι.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gather'd together.

35 Then one of them *which* was a lawyer, ask'd *him* a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gather'd together, Jesus ask'd them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, 'till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any man (from that day forth) ask him any more questions.

T E X T.

T R A N S L A T I O N.

Κεφ. κγ'. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων· Ἐπὶ τῇ Μωσέως καθεδρᾷ ἐκάθισαν οἱ γραμματεῖς καὶ οἱ φαρισαῖοι. 3 Πάντα οὖν ὅσα ἂν ἐπωσιν ὑμῖν τηρεῖν,

Chap. XXIII.

Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses seat. 3 All therefore whatsoever they bid you observe, that ob-

τηρεῖτε

P A R A P H R A S E.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gather'd together to try if they could not puzzle him by some Question or other. 35 Then One of them being a Lawyer, i. e. an Interpreter of the Law, ask'd him a Question, tempting him, i. e. trying his Skill, and saying, 36 Master, which is the great or chief Commandment in the Law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. 38 This is the First or chief and great Commandment. 39 And the Second is like unto it, as relating likewise to our Love, viz. Thou shalt love thy Neighbour as thy self, being ready to do to others whatever in Reason and Equity you can desire they should do to you. 40 On these two Commandments hang All the other Commandments contain'd both in the Law and the Prophets; the rest being only so many Branches of the two formen'd Commandments, more particularly express'd or inforc'd.

VIII.  
Christ shews, which is the Great or Chief Commandment.

41 While the Pharisees were thus gather'd together to puzzle Jesus if they could, he having given satisfactory Answers to the Questions they had ask'd him, now in his turn ask'd them, saying, 42 What think ye of the Messias or Christ? whose Son is he according to the Scriptures? They say unto him, The Son of David. 43 He says unto them, How then do's David, in that remarkable Prophecy vouchsaf'd unto him by the Inspiration of the Spirit, call him Lord, saying (Psal. 110. 1.) 44 The LORD said unto my Lord, Sit thou on my right Hand, 'till I make thine Enemies thy Footstool, i. e. subject unto thee in the most humble manner? 45 If David then call him Lord, how is he his Son? 46 And no Man of them was able to answer him a word to this Question; not knowing that as the Messias or Christ was the Son or Descendent of David in respect of his Humane Nature: so he was David's Lord in respect of his Divine Nature: neither durst any Man of them (from that day forth) ask him any more Questions.

IX.  
Christ puzzles and silences the Pharisees with this Question, How Christ could be David's Son and Lord?

Chap. XXIII. Then spake Jesus to the Multitude and to his Disciples, 2 saying, The Scribes and the Pharisees sit in Moses Seat, i. e. succeed Moses and the Prophets, in being Teachers and Expounders of the Law of God. 3 All therefore whatsoever they bid you observe agreeably, or

X.  
Wherein the Pharisees were to be follow'd & obey'd, and wherein not.

## TEXT

## TRANSLATION.

τηρεῖτε καὶ ποιεῖτε· καὶ δὲ τὰ ἔργα  
αὐτῶν μὴ ποιεῖτε· λέγουσι γάρ, καὶ οὐ  
ποιῶσι· 4 Δεσμεύουσι γὰρ φορτία βα-  
ρέα καὶ δυσβάστακτα, καὶ ὅτι πιθίσουσιν ἐπὶ  
τῆς ὀμῆος τῶν ἀνθρώπων· τῷ δὲ δα-  
κτύλῳ αὐτοῦ ὃ θέλουσι κινήσαι αὐτά.  
5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι  
ὥστε τὸ θεαθῆναι τοῖς ἀνθρώποις·  
πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν,  
καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων  
αὐτῶν· 6 Φιλῶσι τε τὴν πρωτοκλισίαν  
ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας  
ἐν ταῖς συναγωγαῖς, 7 Καὶ τὴν ἀσα-  
σμούς ἐν ταῖς ἀγοραῖς, καὶ χαλεῖναι ὑπὸ  
τῶν ἀνθρώπων, ῥαββί, ῥαββί. 8 Ὑμεῖς  
δὲ μὴ κληθεῖτε ῥαββί· ἅς γὰρ ἐστὶν ὑμῶν  
ὁ διδάσκαλος, ὁ Χριστός· πάντες δὲ  
ὑμεῖς, ἀδελφοί ἐστε. 9 Καὶ πατέρα μὴ  
καλέσητε ὑμῶν ὅτι τῷ ᾧ· εἰς γὰρ ἐστὶν ὁ  
πατὴρ ὑμῶν, ὁ ἐν τοῖς ἑρανοῖς. 10 Μη-  
δὲ κληθῆναι καὶ θεοὺς· ἅς γὰρ ὑμῶν ἐστὶν  
ὁ καὶ θεοποιητής, ὁ Χριστός. 11 Ὁ δὲ μέ-

serve and do; but do not ye  
after their works: for they say,  
and do not.

4 For they bind heavy bur-  
dens and grievous to be born,  
and lay *them* on mens shoul-  
ders; but they themselves will  
not move them with one of  
their fingers.

5 But all their works they  
do, for to be seen of men: they  
make broad their phylacteries,  
and enlarge the\*fringes of their  
garments,

6 And love the uppermost  
\*seats at feasts, and the chief  
seats in the synagogues,

7 And greetings in the mar-  
kets, and to be call'd of men,  
Rabbi, Rabbi.

8 But be not ye call'd Rabbi:  
for one is your master, *even*  
Christ, and all ye are brethren.

9 And call no \*one among  
you Father upon the earth:  
for one is your Father which  
is in heaven.

10 Neither be ye call'd \*lea-  
ders: for one is your \*leader,  
*even* Christ.

11 But he that is greatest  
ζω

## ANNOTATIONS.

V. 8. † So it is read in a great Number of MSS. and also in Syriack Version, Orig. and Chrysost. And it seems the true Reading, *καὶ θεοποιητής* being us'd v. 10.

(w) This Custom was grounded on *Exod. 13. 9.* whence there were *two* sorts of *Phylacteries*, one ty'd to the *Forehead*, the other to the *Left-hand*. The Com-  
mand in *Exod. 13. 9.* is General, and therefore All the Jews wore them, our Sa-  
viour himself not excepted, as we are told by some learned Men. So that it is  
*not* the *Wearing* them which our Saviour here condemns, but the *making them*  
*Broad*, that they might appear more Holy than Others. They are call'd *Phy-*  
*lacteries*, because the use of them was to *keep* or *preserve* in memory the Law.  
But it is wthall said, that the Pharisees superstitiously conceited, that by them,  
as by Spells or Charms, they were *preserv'd from Danger*.

(\*) This

## P A R A P H R A S E.

not contrary to the said Law taken in its true Meaning, that observe and do; but do not ye after their Works or Examples; for they say *this or that ought to be done in Obedience to the Law, and do it not themselves.* 4 For they bind heavy Burdens of Rules and Injunctions, and grievous to be born, and lay them on Mens Shoulders, *i. e. require others to observe such their strict Rules;* but they themselves will not move them, *i. e. these Burdens, with one of their Fingers, i. e. will not in the least observe the said strict Rules and severe Injunctions they prescribe others.* 5 But all their Works they are most careful to do are such as do not tend to the Honour of God, but their Own; and which therefore they do for to be seen and commended of Men: To this end they make more broad than ordinary their (w) Phylacteries, *i. e. pieces of Parchment (or the like) on which were writ Sentences of the Law,* and enlarge (x) the Fringes of their Garments: 6 And out of the same Vain-glorious Principle it is that they love the uppermost Seats at Feasts, and the chief Seats in the Synagogues, 7 and Greetings or to be bow'd to and complimented in the Markets or open Streets, and to be call'd of Men, Rabbi, Rabbi, *i. e. Masters, as being the Heads of some Sects, or Authors of some Doctrines.* 8 But be not ye call'd Rabbi or Masters upon any such Account: for one is your Master in this respect, even Christ; and All ye are to behave your selves in this respect one towards another as Brethren. 9 And, whereas the Jews are wont to call the Principal of any School among them, Father, what he said or taught being not to be contradicted by any of his Scholars, I say unto you, Call no one (y) among you Father in this sense upon the Earth: for One is your Father in this sense, which is in Heaven, to whose will and Directions alone you owe an absolute and entire Subjection and Compliance. 10 And whereas the Jews are wont to give also the Title of Leaders to their chief Teachers, each of them leading his Followers into different Sects or Parties, and that with great Contention and Animosity one to the other, I say unto you, Neither be ye call'd Leaders or Guides on any such Account: for One is your Leader, even Christ, whom alone ye ought to follow your selves, and only to be serviceable to others in bringing them to Christ as your Leader in general. 11 But He that is for Order sake Greatest among you

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(x) This Habit is enjoyn'd Numb. 15. 38.

(y) Dr Clark has well observ'd, that the Words seem most naturally to signify so; as will, I think, sufficiently appear from considering the Beginning of the Verse afore, and after. Be YE not call'd Rabbi v. 8. Neither be YE call'd Leaders v. 10. Whence tis natural to suppose, that the true Meaning of the Beginning of v. 9. between the other two is, Not Call no Man YOUR Father, but Call no one among YOU Father, this being in effect the same as to say, Neither be YE call'd Fathers, and so exactly answers to v. 8. and 10.

## TEXT.

## TRANSLATION.

ζων. ὑμῶν, ἔταμ ὑμῶν διάκονος. 12 Ο-  
 ρίς δὲ ὑψώσῃ ἑαυτὸν, ταπεινωθήσε-  
 ται· καὶ ὅς τις ταπεινώσῃ ἑαυτὸν, ὑψω-  
 θήσεται.

13 Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ  
 φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν  
 βασιλείαν τοῦ θεοῦ ἔναντι τῶν ἀν-  
 θρώπων· ὑμεῖς δὲ ἔκ εἰσέρχεσθε, οὐ-  
 δὲ τὰς εἰσέρχοντας ἀφίετε εἰσελθεῖν.

14† Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι  
 ὑποκριταί, ὅτι καταδίδετε τὰς οἰκίας  
 τῶν ἡρώων, καὶ ποροφάτε μακρὰ πρὸς οὐ-  
 νόμους· ἀλλὰ τὸ τοῦ λήψαδε ὡς οὐ-  
 πτερον κρίμα. 15 Οὐαὶ ὑμῖν γραμμα-  
 τεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι ὡφιά-  
 γετε τὸν ἥλασαν καὶ τὸν ξηρὸν, ποιῆσαι ἓνα  
 ὡς ἡλύτον· καὶ ὅταν γένηται, ποιεῖτε  
 αὐτὸν υἱὸν γενένης διπλοῦτερον ὑμῶν.

16 Οὐαὶ ὑμῖν ὁδηγοὶ τυφλοί, οἱ λέ-  
 γοντες· Ὅς ἀνὴρ ὁμολογῇ ἐν τῷ ναῷ, ὅτι  
 ὁ θεὸς· ὅς δ' ἀνὴρ ὁμολογῇ ἐν τῷ χρυσῷ τῷ  
 ναοῦ, ὁφείλει. 17 Μωροὶ καὶ τυ-  
 φλοί· τίς δὲ μείζων ὁ θεός; ὁ χρυσός,

among you, shall be your ser-  
 vant.

12 And whosoever shall ex-  
 alt himself, shall be humbled;  
 and he that shall humble him-  
 self, shall be exalted.

13 But wo unto you, scribes  
 and Pharisees, hypocrites; for  
 ye shut up the kingdom of hea-  
 ven against men: for ye nei-  
 ther go in your selves, nor suf-  
 fer ye them that are entring,  
 to go in.

14 Wo unto you, scribes  
 and Pharisees, hypocrites; for  
 ye devour widows houses, and  
 for a pretence make long pray-  
 er; therefore ye shall receive  
 the greater damnation.

15 Wo unto you, scribes  
 and Pharisees, hypocrites; for  
 ye compass sea and land to  
 make one proselyte; and when  
 he is made, ye make him two-  
 fold more the child of hell  
 than your selves.

16 Wo unto you, ye blind  
 guides, which say, Whosoever  
 shall swear by the temple, it  
 is nothing: but whosoever  
 shall swear by the gold of the  
 temple, he is bound thereby.

17 Ye fools, and blind: for  
 whether is greater, the gold,

## ANNOTATIONS.

V. 14. † It is observable that this whole Verse is transpos'd in some MSS. and Editions; and it is quite wanting in the most Ancient Cant. MS. and some others; as also it is not taken notice of by Origen, or Jerom; and in the Canon of Eusebius it is ascrib'd only to St Mark and Luke; whence Dr Mill infers, that without doubt it was transcrib'd here out of St Mark and Luke. But perhaps it may be more truly said, that it hence appears only, that this Verse was omitted out of this place of St Matthew very Early in some Copies.

(2) The Greek Expression do's not at all favour the Exposition of Oppressing the Widow and the Fatherless. Indeed had it been meant in such a Sense, it is scarcely



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you, shall be by his *humble Behaviour and Readiness to be serviceable to others*, as your Servant. 12 And whosoever shall exalt himself, *acting as a Master or Father or Leader in the Ministry of the Gospel, and in the foremention'd Import of the words*, shall be humbled; and he that shall humble himself, *so as to act quite contrary to the Pride and Arrogance of the Jewish Doctors in the foresaid Respects*, shall be exalted or highly esteem'd by God and good Men.

13 But wo unto you, Scribes and Pharisees, Hypocrites, *as having an Outward Form or Shew of Godliness, but denying the Power thereof, in not acting as Inwardly and truly Religious; for ye do as it were shut up the Kingdom of Heaven against Men: for ye neither go in your selves, nor suffer ye them that are entering, by their being well dispos'd to embrace the Gospel, to go in; but hinder such from embracing the Gospel, by your Vain Traditions and false Expositions of Scripture, by your own Examples of Wickedness and Unbelief, and by the Power and Authority you have in the State.* 14 Wo unto you, Scribes and Pharisees, Hypocrites; *for by your Outward Shew of extraordinary Piety ye deceive well-meaning Women, and insinuate your selves so far into their Favour, that such as are Widows, and so have the Disposal of their Affairs in their own Hands, spend their Substance many of them in Entertaining you highly at their Houses, and making you great Presents, and Entrusting you with the Management of their Concerns; by which means ye devour the said Widows Houses, (z) i. e. ruin their Estates; and for a Pretence or Shew of more than ordinary Piety, whereby ye thus win the good Opinion of such Widows, the common Method ye make use of is that of long Prayer: therefore for such your Hypocrisy ye shall receive the greater Damnation.* 15 Wo unto you, Scribes and Pharisees, Hypocrites: *for ye compass Sea and Land, i. e. spare no Pains to make one Profelyte or Convert to your Religion; and when he is made so by you, ye make him, by the false Notions ye put into him, twofold more the Child of Hell, i. e. more averse to the Gospel, than your selves; it being usual for new Converts to be much more Zealous for their new Way of Religion than old Professors of it.* 16 Wo unto you, ye blind Guides or Instructors of others, which say, *Whosoever shall swear by the Temple, it is nothing obligatory; but whosoever shall swear by the Gold of the Temple, he is bound thereby, or strictly oblig'd to perform his Oath.* 17 Ye Fools, and Blind, *i. e. ignorant: for whether is Greater or more Sacred, the* Gold,

XI.  
Christ denounces  
eight woes against  
the Pharisees for  
their Hypocrisy.

## A N N O T A T I O N S.

scarcely to be doubted, but the *Fatherless* would have been mention'd as well as the *Widows*. But how proper it was to mention only *Widows* in the Sense given in my Paraphrase, and how naturally the word *κατηχηται* answers to the Sense in the Paraphrase, is obvious. Besides there are not wanting Instances in these Days of the like Practice by some sort of Men.

## TEXT.

## TRANSLATION.

ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν ;  
 18 Καὶ ὅς ἐστιν ὁμολογία ἐν τῷ θυσια-  
 στείῳ, ἐδέν ὅστιν ὅς δ' ἐν ὁμολογίᾳ ἐν τῷ  
 δώρῳ τῷ ἐπάνω αὐτοῦ, ὁφείλη. 19 Μω-  
 ροὶ καὶ τυφλοὶ, πὶ γὰρ μῆζον ; τὸ  
 δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον  
 τὸ δῶρον ; 20 Ὁ οὖν ὁμολογῶν ἐν τῷ  
 θυσιαστέῳ, ὁμνύει ἐν αὐτῷ καὶ ἐν  
 πᾶσι τοῖς ἐπάνω αὐτοῦ. 21 Καὶ ὁ  
 ὁμολογῶν ἐν τῷ ναῷ, ὁμνύει ἐν αὐτῷ  
 καὶ ἐν τῷ καθικύνῃ αὐτόν. 22 Καὶ  
 ὁμολογῶν ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ  
 θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθήμενῳ  
 ἐπάνω αὐτοῦ. 23 Οὐαὶ ὑμῖν γραμ-  
 ματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι  
 ἀποδεχάμενοι τὸ ἡδύοσμον καὶ τὸ ἀνη-  
 γιον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ  
 βαρύτερα τῶ νόμου, τὴν κρίσιν καὶ  
 τὸν ἔλεον καὶ τὴν πίσιν. ὧντα ἔδει  
 ποιῆσαι, καὶ κῆντα μὴ ἀφίεναι. 24 Ὁ-  
 δηγροὶ τυφλοὶ, οἱ διῦλίζοντες τὸν κό-  
 νωπα, τίω δὲ χάμηλον καταπίοντες.  
 25 Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρι-  
 σαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ  
 ἔξωθεν τοῦ ποτηρίου καὶ τῆς πλῆξης  
 δισκου, ἔσωθεν δὲ γέμουσιν ἄρπαγης καὶ  
 ἀκρεσίας. 26 Φαρισαῖε τυφλὲ, κα-  
 θάρσεις τὸν ὀφθάλμον τὸν ἐκτὸς τοῦ πο-  
 τηρίου καὶ τῆς πλῆξης δισκου, ἵνα γέ-  
 νηται καὶ τὸ ἐκτὸς αὐτῶν καθάρσιον.

or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is \* bound *thereby*.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, & by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypocrites: for ye pay tythe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you, scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first \* the inside of the cup and platter, that the outside of them may be clean also.

27 Οὐαὶ

## P A R A P H R A S E.

Gold, or the Temple that sanctifies the Gold, or makes it Sacred? *Wherefore to swear by the Temple must be as great or a greater Oath than to swear by the Gold of the Temple.* 18 And in like manner ye say, that Whosoever shall swear by the Altar, it is nothing obligatory: but whosoever swears by the Gift that is upon it, he is bound thereby to perform his Oath. 19 Ye fools, and blind: for whether is Greater or more Sacred, the Gift, or the Altar that sanctifies or makes Sacred the Gift? 20 Who-so therefore shall swear by the Altar, swears by it, and by All things thereon, and consequently by any Gift or Offering thereon; and also by Him to whom the Offering is made, viz. by God himself. 21 And who-so shall swear by the Temple, swears by it, and All that belongs unto it, viz. the Gold thereof, and by Him that dwells therein, i. e. by God himself. 22 And he that shall swear by Heaven, swears by the Throne of God, and by Him that sits thereon, i. e. by God himself. 23 Wo unto you, Scribes and Pharisees, Hypocrites: for ye pay Tythe of Mint and Anise and Cummin, and have omitted the weightier Matters of the Law, such as Judgment or Works of Justice and Equity, Mercy or Charitableness, and Faith or Truth toward God and Man: Whereas These ought ye to have done in the first Place, and Not to leave the other Undone, as being also requir'd by your Constitution. 24 Ye blind Guides, by being thus carefull about the Smallest things, and neglecting the Greatest, ye do as absurdly as those who in drinking strain at a Gnat or such smallest thing, and swallow a Camel or a thing a thousand times bigger. 25 Wo unto you, Scribes and Pharisees, Hypocrites: for ye act as those who take great care to make clean the Outside of the Cup and of the Platter, but care not at all how foul the Inside of them is: for so ye are very carefull to appear strict in the Observance of the Outer Part of Religion, but within, in your Hearts and secret Actions, ye are no other than They who are full of Extortion and Rapine and Excess or Incontinence. 26 Thou blind Pharisee, as it is requisite to cleanse first the Inside of the Cup and Platter, that the Outside of them may be esteem'd clean also; it being sufficient Reason to call or esteem in common use that Cup or Platter to be foul, whose Inside (as well as Outside) is Not clean: so it is requisite for thee to be pure and holy Inwardly in thy Heart and most secret Actions, that thy Observance of the Outward Duties of Religion may be esteem'd by God as Acts of Purity and Holiness. 27 Wo

## A N N O T A T I O N S.

V. 25. † Εξ is not read in Cant. and several other MSS. and it seems most probable to have been added by some less skilfull hand, since the same verb ξέω is us'd v. 27. of this Chapter with a Genitive without εξ.

## TEXT.

## TRANSLATION.

27 Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρι-  
σαῖοι ὑποκριταί, ὅτι προμοιάζετε  
τάφοις κεκοσμημένοις, οἵτινες ἔξωθεν  
μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέ-  
μουσιν ὀστέων νεκρῶν καὶ πάσης ἀκα-  
θαρσίας. 28 Οὕτως καὶ ὑμεῖς ἔξω-  
θεν μὲν φαίνασθε τοῖς ἀνθρώποις δι-  
καιοί, ἔσωθεν δὲ μετρί ἐστε ὑποκρι-  
σεως καὶ ἀνομίας. 29 Οὐαὶ ὑμῖν  
γραμματεῖς καὶ φαρισαῖοι ὑποκρι-  
ταί, ὅτι οἰκοδομεῖτε τὴν τάφον τῶν  
προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν  
δικαίων. 30 καὶ λέγετε· Εἰ ἡμεῖς ἐν  
ταῖς ἡμέραις τῶν πατέρων ἡμῶν, ἔκ αὐ-  
τῶν ἡμεῖς κοινῶντο αὐτῶν ἐν τῷ αἵματι τῶν  
προφητῶν. 31 Ὡστε μαρτυρεῖτε ἑαυ-  
τοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τὴν  
προφήτιαν. 32 Καὶ ὑμεῖς πληρώ-  
σατε τὸ μέτρον τῶν πατέρων ὑμῶν.  
33 Ὁφείετε, γεννήματα ἐχιδνῶν, πῶς φύ-  
γητε ἀπὸ τῆς κρίσεως τῆς γενέσεως; 34 Διὰ  
τὸν τοῦτο, ἰδοὺ, ἐγὼ ἀποτέλλω πρὸς ὑμᾶς  
προφῆτας, καὶ σοφοὺς, καὶ γραμμα-  
τεῖς· καὶ ἐκ αὐτῶν ἀποκτενεῖτε καὶ  
σταυρώσετε, καὶ ἐκ αὐτῶν ματιώσετε  
ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε  
ἀπὸ πόλεως εἰς πόλιν. 35 Ὅπως ἔλθῃ  
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκ χινομόρου  
ᾧ ὅτι τῆς γῆς, ἀπὸ τοῦ Ἀβελ ἄχρι τοῦ δι-  
καίου ἕως τοῦ Ἀβελίου Ζαχαρίου υἱοῦ Βα-

27 Wo unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which kill'd the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Ba-

· εαχί,

P A R A P H R A S E.

27 Wo unto you, Scribes and Pharisees, Hypocrites; for ye are like unto whited Sepulchres, which indeed appear beautifull Outward, but are Within full of dead Men's Bones and of all Uncleannesse. 28 Even so ye also Outwardly appear Righteous unto Men, but Within ye are full of Hypocrisy and Iniquity. 29 Wo unto you, Scribes and Pharisees, Hypocrites; because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous, 30 and say, If we had been in the days of our Fathers, we would not have been Partakers with them in shedding the Blood of the Prophets: and yet notwithstanding this Outward Profession of Piety and Respect to the Prophets of God, ye are no less ready to persecute and kill Me, and such as I shall send to you, than your Fathers were to kill the Old Prophets. 31 Wherefore it is observable that by your saying, If we had been in the days of our FATHERS &c. ye be Witnelles unto or against your selves, that ye are the CHILDREN of them that kill'd the Prophets. 32 And as their genuine Offspring, fill ye up then, i. e. ye shall fill up the Measure of the Iniquity of your Fathers; namely, the Wickedness ye shall be guilty of in killing Me and the Ministers of the Gospel, being added to the Wickedness of your Fathers in killing the Prophets of Old, shall together amount to that Measure or Heinousness of Sin, as God will bear with your Nation no longer, but take full Vengeance of it. 33 Ye (a) Serpents, ye Generation of Vipers, how can ye being thus wicked think to escape the Damnation of Hell? 34 Wherefore to do nevertheless All that in me lies to prevent this Vengeance falling upon you, I give you this plain Fore-warning: Behold, I send unto you Prophets, and Wise Men; and Scribes, i. e. Holy and Able Men to instruct you in the True Religion; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from City to City: 35 That upon you may come, i. e. for which wicked Acts upon you shall come a Punishment so Great and Terrible, as if ye had been actually guilty of shedding All the Righteous Blood shed upon the Earth, from the Blood of Righteous Abel, unto the Blood of Zacharias, (b) Son of Barachias, whom

A N N O T A T I O N S.

- (a) See the Paraphrase on *Matth. 3. 7.*  
 (b) It is much controverted among the Learned, who this *Zacharias* was: That Opinion which supposes him to have been the same mention'd *2 Chron. 24. 20* — *22.* is, I think, the more preferable, notwithstanding the Objection that he was the Son of *Jehoiada*; it being usual for the same Person among the Jews to have several Names; to say nothing more.

## TEXT.

## TRANSLATION.

εαχίν, ὃν ἐφορεύσατε μεταξὺ τῆ ναῦ  
 καὶ τοῦ θυσιαστηρίου. 36 Ἀμὴν λέγω ὑμῖν,  
 ἥτις ταῦτα πάντα ἔσονται ἐπὶ τῇ γενεᾷ ταύτῃ.

37 Ἰερουσαλήμ, Ἰερουσαλήμ, ἡ ἀπο-  
 κτείνουσα τοὺς προφήτας, καὶ λιθοβολῶσα  
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, πο-  
 σάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα  
 σου, ὃν τρόπον ἡ ποικιλιὰ ὄρνιθων ἐπι-  
 τρώτῃ αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ  
 οὐκ ἠθέλησατε; 38 Ἰδοὺ, ἀφίεται  
 ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 Λέγω  
 γὰρ ὑμῖν. Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι,  
 ἕως ἂν εἴπητε. Εὐλογημένος ὁ ἐρχό-  
 μενος ἐν ὀνόματι Κυρίου.

Κεφ. κδ'. Καὶ ἐξελθὼν ὁ Ἰησοῦς  
 ἐπορεύετο ἀπὸ τῆς ἱερῆς καὶ προσήλθον  
 οἱ μαθηταὶ αὐτοῦ ὅτι δεῖξαι αὐτῷ τὰς  
 οἰκοδομὰς τῆς ἱερᾶς. 2 Ὁ δὲ Ἰη-  
 σοῦς εἶπεν αὐτοῖς. Οὐ βλέπετε πάν-  
 τα ταῦτα; ἀλλὰ λέγω ὑμῖν, ὅτι μὴ  
 ἀφεθήσεται ὧδε λίθος ἐπὶ λίθον, ὃς ἂν  
 μὴ καταλυθῇ. 3 Καθήμενου  
 δὲ αὐτοῦ ἐπὶ τῆς ὄρους τῆς ἐλαιᾶς,  
 προσήλθον αὐτῷ οἱ μαθηταὶ καὶ ἰδίας,  
 λέγοντες. Εἰπὲ ἡμῖν, πότε ταῦτα

rachias, whom ye flew between  
 the temple and the altar.

36 Verily I say unto you,  
 all these things shall come up-  
 on this generation.

37 O Jerusalem, Jerusalem,  
 thou that killest the prophets,  
 and stonest them which are sent  
 unto thee, how often would I  
 have gather'd thy children to-  
 gether, even as a hen gathereth  
 her chickens under her wings,  
 and ye would not!

38 Behold, your house is  
 left unto you desolate.

39 For I say unto you, Ye  
 shall not see me\* after a while,  
 till ye shall say, Blessed is he  
 that cometh in the name of the  
 Lord.

## Chap. XXIV.

And Jesus went out, and de-  
 parted from the temple; and  
 his disciples came to him, for  
 to shew him the buildings of  
 the temple.

2 And Jesus said unto them,  
 See ye not all these things?   
 verily I say unto you, There  
 shall not be left here one stone  
 upon another, that shall not be  
 thrown down.

3 And as he sat upon the  
 mount of Olives, the disciples  
 came unto him privately, say-  
 ing, Tell us, when shall these  
 things,

## P A R A P H R A S E.

whom ye flew between the Temple and the Altar. 36 Verily I say  
 unto you, a Punishment as Terrible as if ye had actually committed All  
 these things, i. e. Murders, shall come upon this Generation of you.

37 O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest  
 them which are sent unto thee; how often would I have gather'd thy  
 Children

XII.  
 Christ laments  
 over Jerusalem,  
 and foretells the  
 Destruction there-  
 of.

## P A R A P H R A S E.

Children together, even as a Hen gathers her Chickens under her Wings, *i. e.* how often have I invited you Jews to Repentance, and thereupon tender'd you the Offers of Pardon and Mercy, with all the Tenderneſs that a Father can ſhew to his Children, and ye would not hearken to ſuch my Invitations, nor accept of ſuch my gracious Offers! 38 Behold therefore now your Houſe, *i. e.* City and Temple and whole Nation is decreed to be left by me unto you to be made Deſolate, or miſerably deſtroy'd by the juſt Judgement of God, which ſhall come upon you in no long time. Your Houſe, I ſay, is now thus left by me. 39 For I ſay unto you, Ye ſhall not ſee me after a while, *i. e.* after my Burial ye ſhall no more ſee my Perſon, and after the foremention'd Deſolation of your City and State ye ſhall no more ſee me in any Teachers or Miniſters that I ſhall ſend particularly to you, till the Time comes, which is yet very far off, *viz.* the Time of your general Conversion at my ſecond Coming, when ye ſhall acknowledge me to be the Meſſias or Chriſt, and when, as ſuch, ye ſhall ſay and apply to me thoſe Words of the Prophecy relating to my Second Coming, and contain'd Pſ. 118. 26. and for the Children's applying whereof to me you were lately ſo diſpleas'd, *viz.* Bleſſed is He that cometh in the Name of the Lord.

## S E C T I O N IX.

*Containing an Account of Chriſt's Diſcourſe to his Diſciples, After he came out of the Temple at Evening on the third Day or Tueſday of the Paſſion-Week; namely concerning the Deſtruction of the Temple, and the Laſt Judgment. Which Diſcourſe takes up Chap. XXIV and XXV. and was almoſt wholly deliver'd by our Saviour as he ſat on the Mount of Olives.*

Chap. XXIV. And when it was Evening Jeſus went out, and departed from the Temple to the Mount of Olives, as he had done the two nights afore; and his Diſciples came to him as he went out of the Temple, for to ſhew him, or to deſire him to obſerve the Buildings of the Temple; inſinuating that it was pity ſo noble a Building ſhould be deſtroy'd and brought to Deſolation, together with the City, as he had intimated (*v.* 38. of the foregoing Chapter) it ſhould be. 2 And Jeſus ſaid unto them, See ye not all theſe things? *i. e.* as certainly as ye ſee them, ſo certainly, Verily I ſay unto you, There ſhall not be left here one Stone upon another, that ſhall not be thrown down, or looſen'd and pluck'd aſunder. 3 And as he ſat upon the Mount of Olives (*c.*) over againſt the Temple, ſome of the Diſciples, *viz.* Peter, James, John and Andrew, came unto him, and ask'd him privately, *i. e.* being now by themſelves (the Others being probably ſent away before theſe to Bethany) ſaying, Tell us when

I.  
Chriſt gives ſome  
Tokens of the End  
of the Jewiſh State,  
and alſo of the  
world.

(c) Compare Mark 13. 3.

## TEXT.

## TRANSLATION.

ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τῶν αἰώνων;

4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Βλέπετε μή τις ὑμᾶς πλανήσῃ.

5 Πολλοὶ γὰρ ἐλεύσονται ἐν τῷ ὀνόματί μου, λέγοντες· Εγὼ εἰμι ὁ Χριστός· καὶ

πολλὰς πλανήσονται. 6 Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· διὰ γὰρ

πάντα γινέσθαι· ἀλλ' εἰπὼν ὅτι τὸ τέλος.

7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ, καὶ λοιμοί,

καὶ σεισμοὶ κατὰ τόπους. 8 Πάντα δὲ ταῦτα ἀρχὴ αἰώνων. 9 Τότε ὀφθαλμοὶ ὑμῶν εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθεμισύμβουλοι ὑπὲρ πάντων ἐθνῶν ἕως τὸ

ὄνομά μου. 10 Καὶ τότε σκανδαλισθήσονται πολλοί· καὶ ἀλλήλους ὀφθαλμοὶ ὑμῶν, καὶ μισήσουσιν ἀλλήλους.

11 Καὶ πολλοὶ ψευδοπροφήται ἔγερθήσονται, καὶ πλανήσουσι πολλούς.

12 Καὶ ἕως τὸ πληθύνῃ τὸ ἀνομίαν, ψυχῆσεται ἡ ἀγάπη τῶν πολλῶν. 13 Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

things be? and what *shall* be the sign of thy coming, and of the end of the world?

4 And Jesus answer'd and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

(d) Compare v. 24. of this Chapter.



## P A R A P H R A S E.

shall these things be? and what shall be the Sign of thy Coming, and of the End of the World? 4 And to this general and confus'd Question, (applicable both to Christ's Coming in Vengeance against the Jewish Nation, and to his Coming to Judgment at the Last Day; and which the Disciples, not yet having any clear Notions of these Particulars, were not then capable of proposing more directly;) Jesus answer'd likewise in such a general manner, as that his Answer should be more immediately and properly a Description of the final Destruction of Jerusalem and the Jewish Nation; and also should contain an obscure Prophecy of the End of the World: And accordingly he said unto them, Take heed that no Man deceive you. 5 For many shall come in my Name, saying, I am Christ; and shall deceive many by the wonderfull (d) Signs which they shall shew. 6 And ye shall hear of Wars, and Rumours of Wars, Tumults, Commotions and Revolutions: See that ye be not troubled or discourag'd thereat: for all these things must come to pass, but the End is not yet, i. e. before the End of the Jewish Nation, and likewise again before the End of the World. 7 For Nation shall rise up in Arms against Nation, and Kingdom against Kingdom: and there shall be Famines, and Pestilences, and Earthquakes or Commotions in divers Places of the Jews Country or Holy Land. 8 All these things are but the Beginning of those Sorrows and Calamities, which shall befall the Jews at the final Destruction of their City Jerusalem and Country; and likewise of those Sorrows and Calamities, which shall befall Men immediately before and at the End of the World. 9 Then, when shall come the Time of this Beginning of Sorrows with respect to the Jews, shall they, i. e. the Unbelieving Jews, in a more malicious and industrious manner deliver you, i. e. Christians, up to be afflicted, and shall kill you; and ye shall be hated of all Nations, both Jews and Gentiles, for my Name's sake: And likewise, when shall come the Beginning of those Sorrows that are to usher in the End of the World, then shall ye true Christians suffer more than ordinary Persecution. 10 And then, viz. at the Beginning of the Sorrows both before the End of the Jewish Nation, and of the World, shall many, even Christians in profession, be offended, i. e. discourag'd so by the Persecutions that shall then be, that they shall renounce Christianity; and so Christians shall betray one another, and shall hate one another, viz. the Apostate Christians shall hate and betray the Faithfull, to ingratiate themselves with the Enemies of Christianity. 11 And many False Prophets or Teachers shall rise, and shall deceive many by their false Doctrines. 12 And because Iniquity shall abound at those times, therefore the Love and Zeal of Many for God and his true Religion shall wax Cold, and they shall become Lukewarm and Fearfull to vindicate the Truth, tho' they do not quite Renounce it. 13 But he that shall endure, i. e. shall continue firm unto the End, in his Profession and Practice of Christianity, the same shall be sav'd from the Extremity of that final Calamity, whereby the  
State

## TEXT.

## TRANSLATION.

14 Καὶ κηρυχθήσεται τῷ τοῦ εὐαγγελίου τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριοις πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔσται τὸ τέλος. Ⓜ

15 Όταν οὖν ἴδῃτε τὸ βδελύγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὶς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·)

16 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη.

17 Ὁ ἐπὶ τῷ δώματι, μὴ καταβαινέτω ἅρᾳ πρὸς τῆς οἰκίας αὐτοῦ.

18 Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρέψάτω ὀπίσω ἅρᾳ τὰ ἱμάτια αὐτοῦ.

19 Οὐδὲ δὲ ταῖς ἐν γαστρὶ ἐχέουσιν καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

21 Ἐσται γὰρ τότε θλίψις μεγάλη, οἷα ἔγινεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' ἔτι μὴ γένηται.

22 Καὶ εἰ μὴ ἐκκολοβώθῃσιν αἱ ἡμέραι ἐκείναι, ἔκκειναι ἐπὶ τὴν πᾶσαν σάρκα· ἀλλὰ διὰ τοῦς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι.

23 Τότε εἴ τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστός, καὶ ὧδε· μὴ πιστεύετε.

24 Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα· ὥστε

πλανήσονται, εἰ δυνατοί, καὶ τοὺς ἐκλεκτούς.

14 And this gospel of the kingdom shall be preach'd in all the world, for a witness unto all nations, and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains.

17 Let him which is on the house-top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his cloaths.

19 And wo unto them that are with child, and to them that give suck in those days.

20 \* And pray ye that your flight be not in the winter, neither on the sabbath-day.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shorten'd, there should no flesh be sav'd: but for the elects sake those days shall be shorten'd.

23 Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they \* should deceive the very elect.

P A R A P H R A S E.

*State of the Unbelieving Jewish Nation shall be destroy'd, if he lives then; and likewise from the Extremity of that final Calamity, whereby the State of Antichrist shall be destroy'd at the End of the World, if he, that thus endures to the End, lives then.* 14 And this Gospel of the Kingdom of Heaven shall be preach'd in all the Roman World or Empire, for a Witness unto all Nations therein, i. e. both Jews and Gentiles, that I am the promis'd Messias, and then shall the End of the Jewish State quickly come: And in like manner, when the Gospel has been preach'd to the other Parts of the World at large, then shall the End of the World or of the Antichristian State in general come.

15 When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the Holy Place, i. e. the City Jerusalem besieg'd by the Heathen Roman Army, and more particularly the Standards of the Roman Legions, having on them the Image of their Tutelar Gods, set up on the Battlements of the Temple, (who so reads that Prophecy, let him consider it well, that he may rightly understand it, as what is design'd to contain a plain Sign of the End of the Jewish State:) 16 then let them which be in Judea flee into the Mountains to save their Lives, and that with the greatest Speed they can. 17 Let him which is walking or otherwise employ'd on the House-top, (which in Judea was generally flat, and us'd to walk on and converse upon) not come down and stay to take any thing out of his House: 18 neither let him which is in the Field return back to take his Cloaths. 19 And wo unto them that are with Child, and to them that give suck in those days, and so shall not be in a Condition to make a speedy Escape. 20 And pray ye that your Flight be not in the Winter, neither on the Sabbath-day, when either the Badness of the Season, or the holy Regard that is to be had to the Sabbath according to your receiv'd Notions thereof, may delay or hinder your Flight. 21 For then shall be Great Tribulation, such as was not since the Beginning of the World to this time, no, nor ever shall be. 22 And except those Days should be shorten'd, there should no Flesh be sav'd or escape: but for the Elects, i. e. Christians sake, who shall be in those Parts, the Extremity of the Calamity in those Days shall be shorten'd. 23 Then if any Man shall say unto you, Lo, here is the Messias or Christ, or there, viz. in order to deliver the Jews and to destroy their Enemies; believe it not. 24 For there shall arise false Christs, and false Prophets; and shall shew great Signs and Wonders; inasmuch that (if it were possible) they should deceive not only the Unbelieving Jews, but also the very Elect or true Christians themselves 25 Behold,

II.  
Some particular  
Tokens of the De-  
struction of the  
Jewish State.

I have

## T E X T.

## TRANSLATION.

25 Ἰδοὺ, παρεήρηκα ὑμῖν. 26 Ἐὰν  
οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ὃ ἐν τῇ ἐρήμῳ  
᾿εῖ· μὴ ἐξέλθῃτε. ἰδοὺ, ὃ τοῖς ἑα-  
μείοις· μὴ πιστεύσῃτε. 27 Ὡσαύ-  
τῃ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνα-  
τολῶν, καὶ φαίνεται ἕως δυσμῶν,  
οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ  
τοῦ ἀνθρώπου. 28 Ὅπου γὰρ ἐὰν  
ᾦ τὸ πτώμα, ἐκεῖ συναχθήσονται  
οἱ ἀετοί.

29 Εὐθέως δὲ μὲν ἔσθ' ἡμε-  
ρῶν ἐκείνων ὃ ἥλιος σκοποθήσεται, καὶ ἡ  
σελήνη ὃ δώσῃ τὸ φέγγος αὐτῆς, καὶ οἱ  
ἀστέρες πύσθ'· ἀπὸ ὅθ' ἔρανε, καὶ αἱ δυνά-  
μεις τῶν ἑρανεῶν σαλευθήσονται. 30 Καὶ  
τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ  
ἀνθρώπου ἐν τῷ ὀρατῷ· καὶ τότε κόψονται  
πᾶσαι αἱ φυλαὲ τῆ γῆς, καὶ ὅσον τὸ ὕδον  
ἔσθ' ἀνθρώπων ἐρχόμενον ὅπῃ τῶν νεφελῶν ὅθ'  
ἔρανε, μὲν δυνάμει καὶ δόξῃ πολλῇ. 31 Καὶ  
ἀποπελῆ τῆς ἀγγέλου αὐτοῦ  
μὲν σάλπιγξ φωνῆς μεγάλης· καὶ ὅπῃ  
συνάξουσιν τῆς ἐκλεκτῆς αὐτοῦ ἐκ τῶν  
τεσσάρων ἀνέμων, ἀπ' ἀκρῶν ἑρανεῶν  
ἕως ἀκρῶν αὐτῶν.

32 Ἀπὸ δὲ τῆ συκῆς μάθητε ὅτι πᾶ-  
σολήν· ὅταν ἡδὴ ὁ κλάδος αὐτῆς γένηται  
ἀπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε  
ὅτι ἐγγύς τὸ θέρος. 33 Οὕτως καὶ ὑμεῖς,  
ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε

25 Behold, I have told you  
before.

26 Wherefore, if they shall  
say unto you, Behold, he is in  
the desert, go not forth: be-  
hold, *he is* in secret \* places,  
believe *it* not.

27 For as the lightning com-  
eth out of the east, and shineth  
even unto the west: so shall  
also the coming of the Son of  
man be.

28 For wheresoever the car-  
case is, there will the eagles be  
gather'd together.

29 Immediately after the tri-  
bulation of those days, shall the  
sun be darken'd, and the moon  
shall not give her light, and  
the stars shall fall from heaven,  
and the powers of the heavens  
shall be shaken.

30 And then shall appear  
the sign of the Son of man in  
heaven; and then shall all the  
tribes of the earth mourn; and  
they shall see the Son of man  
coming in the clouds of hea-  
ven, with power and great  
glory.

31 And he shall send his  
angels with a great sound of  
a trumpet, and they shall ga-  
ther together his elect from the  
four winds, from one end of  
heaven to the other.

32 Now learn a parable of  
the fig-tree: When his branch  
is yet tender, and putteth forth  
leaves, ye know that summer  
is nigh:

33 So likewise ye, when ye  
shall see all these things, know

ὅτι

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I have told you before *hand of it, that ye may not be deceiv'd by them.*  
 26 Wherefore, if they shall say unto you, Behold, He, *i. e. the Messias or Christ,* is in the Desert, go not forth as to meet him there; or if they say, Behold, he is in secret Places, believe it not. 27 For as the Lightning comes out of the East, and shines in an instant as it were even unto the West; so shall also the Coming of the Son of Man be in a very discernible and speedy Manner, *i. e. the Power of Christ in destroying his Enemies shall then demonstrate it self evidently thro' all Judea at once.*  
 28 For, to give you another Similitude to the same Purpose, As where-soever the Carcase is, there will the Eagles be gather'd together with incredible Swiftmess; so when the Jews shall have fill'd up the Measure of their Sins, and thereby shall become Ripe for Destruction, the Providence of God shall very quickly send the Roman Army, whose Ensign is the Eagle, to destroy them.

29 Immediately after the Tribulation of those Days, shall the Sun be darken'd, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken. *Where by the Tribulation of those Days is primarily to be understood the Destruction of Jerusalem by the Romans; and by the Sun's being darken'd &c. is to be understood the Dissolution of the Whole Jewish Government both in Church and State: And also by the Tribulation of those days may be secondarily understood the Afflictions and Persecutions of Antichrist emphatically so call'd and his Followers; and by the Sun's being darken'd &c. may be understood the final Destruction of the Antichristian State at the End of the World.* 30 And then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Earth mourn; and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory: 31 and he shall send his Angels, as it were with a great Sound of a Trumpet, and they shall gather together his Elect, *i. e. the faithfull Christians,* from the four Winds, from one End of Heaven to the other. *Which Texts are primarily to be understood in reference to the End of the World, and so literally almost all along; and by the Tribes Mourning is to be understood the Conversion of the Jewish Nation, agreeably to Revel. 1. 7. In the other Sense of the Texts, viz. as referr'd to the Destruction of the Jewish Nation, thereby is denoted that by the said Destruction it will become sufficiently evident, that Jesus was the True and only Messias; that the Unbelieving Jews shall lament their Destruction, and thereby be forc'd to acknowledge the Power and Glory of Christ; and lastly, that Christ shall send forth his Ministers to preach to the Gentiles, and gather into his Church such as believe and obey it from among all Nations.*

32 Now learn or attend to a Parable of the Fig-tree: When his Branch is yet tender, and puts forth Leaves, ye know that Summer is nigh: 33 So likewise ye, when ye shall see all these things come to pass, know that

III.  
Of the End of  
the Jewish State,  
and of the World  
jointly.

IV.  
The Certainty of  
the Tokens afore-  
mention'd, and of  
the Events them-  
selves.

## TEXT.

## TRANSLATION.

ὅτι ἐγγύς ἐστιν ὅτι θύραις. 34 Ἀμὲν λέγω ὑμῖν, ἂν μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἀνὰ πάντα ταῦτα γένηται.

35 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου ἂν μὴ παρέλθωσι.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

37 Ὡς περὶ τῶν ἡμερῶν τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 Ὡς περὶ τοῦ χρόνου τῶν ἡμερῶν τῶν πρὸ τοῦ κατακλυσμοῦ, πρὶν τοὺς ἄνθρωποις εἶναι, γαμῖντες καὶ ἐκγαμίζοντες, ἀχρεῖς ἡμέρας εἰσπλήναι Νῶε εἰς τὴν κιβωτόν.

39 Καὶ οὐκ ἔγνωσαν, ἕως ἤλθεν ὁ κατακλυσμὸς, καὶ ἤρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς πλεονεμέσεται, καὶ ὁ εἰς ἀφίεται. 41 Δύο ἀλῆθυσαι ἐν τῷ μύλωνι· μία πλεονεμέσεται, καὶ μία ἀφίεται.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριός ὑμῶν ἔρχεται. 43 Ἐκείνο δὲ γινώσκετε, ὅτι εἰ ἡ δούλη οἰκοδεσπότης, ποία φυλακὴ ὁ κλέπτης ἔρχεται, ἐξηγόρησεν ἂν, καὶ οὐκ ἂν εἶασθε διορῆσαι τὴν οἰκίαν αὐτοῦ. 44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί.

that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfill'd.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noah were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah enter'd into the ark;

39 And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 Watch therefore, for ye know not what hour your Lord doth come.

43 But ye know this, that if the good man of the house had known in what watch the thief would come, he would have watch'd, and would not have suffer'd his house to be broken up.

44 Therefore be ye also rea-

## P A R A P H R A S E.

that it, viz. the End of the Jewish Government, or the End of the World according to their respective Times is Near, even at the doors, or just at hand. 34 Verily I say unto you, This Generation, as thereby is denoted the Age of Men living at present, shall not pass, till all these things, foretold in reference to the final Destruction of Jerusalem and the Jewish Nation, be fulfill'd: and likewise this Generation, as thereby may be denoted the present State of the World in opposition to the Regeneration or Restitution or Renovation of all things, shall not pass, till all these things, foretold in reference to the End of the World, be fulfill'd. 35 Heaven and Earth shall pass away at the appointed time, but my Words shall not pass away unaccomplish'd.

36 But of that Day and Hour, i. e. the precise or exact Time when the Jewish State shall be destroy'd, or when the World shall end, knows no Man, no, not the Angels of Heaven, but my Father only, and by consequence God the Son and Holy Ghost, as being of the same Individual and Omniscient Substance or Essence. 37 But tho' the Wisdom of God sees it not fit, that any Created Being should fore-know the exact Time of the End of the Jewish Nation or of the World, yet it sees fit to inform you beforehand, that Both these great Changes shall come very suddenly and unexpectedly to the Generality of Mankind; namely, As in the days of Noah Men were surpriz'd with the Flood, tho' they had been forewarn'd of it, so shall they also, at the Coming of the Son of Man to put an End to the Jewish State and to the World, be equally surpriz'd. 38 For as in the days that were before the Flood, they were Eating and Drinking, Marrying and giving in Marriage, untill the day that Noah enter'd into the Ark; 39 and knew not the exact Time when the Flood would come, untill the Flood came, and took them All away unprepar'd for it: so shall also the Coming of the Son of Man be in both the foremention'd Cases, viz. Men shall eat and drink, marry, &c. and know not the exact Time either of the End of the Jewish State or of the World, till it comes upon them unexpectedly. 40 However at these two remarkable Times there shall be a remarkable Difference made between Men by Divine Providence; insomuch that then shall two be in the Field, the one shall be taken or destroy'd, and the other left or preserv'd. 41 Two Women shall be grinding at the Mill, the one shall be taken, and the other left. So remarkable shall the Distinction be, which Divine Providence shall then make between Persons equal, or not at all distinguish'd as to their Worldly State and Condition.

42 Watch therefore, forasmuch as ye know not what Hour your Lord do's come to call you to these Trials, or even to Death it self and Judgment. 43 But ye know this, that if the Good Man of the House had known in what Watch or Hour of the Night the Thief would come, he would have watch'd, and would not have suffer'd his House to be broken up. 44 Therefore be ye also ready and prepar'd at all times:

V.  
The Uncertainty of the precise Time both of the End of the Jewish State and of the World, and the Suddenness or Unexpectedness of the Coming of Both.

VI.  
The Great Duty of watchfulness.

## TEXT.

## TRANSLATION.

ὅπῃ ἢ ὥρα ἔδδοκῆτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 45 Τίς ἄρα ἔστιν ὁ πιστὸς δούλος καὶ φρονίμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς οἰκίας αὐτοῦ, τῷ δίδοναι αὐτοῖς τιλὴν προφίλῳ ἐν χειρὶ; 46 Μακάριος ὁ δούλος ἐκκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσῃ ποιῦντα ἔργα. 47 Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πάνσι τοῖς ὑπάρχουσιν αὐτῷ κατεστήσῃ αὐτόν. 48 Ἐὰν δὲ εἴπῃ ὁ θεὸς δούλος ἐκκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζῃ ὁ κύριός μου ἐλθεῖν. 49 καὶ ἄρξῃται τύπτειν τοὺς σκωδῶντας, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων. 50 Ἦξῃ ὁ κύριος τῷ δούλῳ ἐκείνῳ ἐν ἡμέρᾳ ἣ ἔσται ἡ παρουσία, καὶ ἐν ὥρᾳ ἣ ἔστιν ἡ γένεσις. 51 καὶ διχοτομήσῃ αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσῃ. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς πάντων ὁδόντων.

Κεφ. κ'. Τότε ὁμοιωθήσεται ἡ βασιλεία τοῦ οὐρανοῦ δέκα παρθένοις, αἵτινες λαβῶσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. 2 Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραὶ. 3 Αἵτινες μωραὶ, λαβῶσαι τὰς λαμπάδας αὐτῶν, ἔκ' ἔλαβον μὴ εἶναι ἔλατοι. 4 Αἱ δὲ φρόνιμοι ἔλαβον ἔλατοι ἐν τοῖς αἵματι αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

dy: for in such an hour as you think not, the Son of man cometh.

45 Who then is a faithful & wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that servant \* being evil shall say in his heart, My lord delayeth his coming,

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

## Chap. XXV.

Then shall the kingdom of heaven be \* like unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 Χρονί-



TEXT.

TRANSLATION.

5 Χερνίζοντος δὲ ὁ νυμφίος, ἐνύαξαν  
πάντα, καὶ ἐκάθιδον. 6 Μέσης δὲ  
νυκτὸς κραυγὴ γέγονεν· Ἰδὲ ὁ νυμφίος  
ἔρχεται, ἔξέρχουτε εἰς ἀπάντησιν αὐτοῦ.  
7 Τότε ἠγέρθησαν πάντα αἱ παρθένοι

5 While the bridegroom tar-  
ry'd, they all slumber'd & slept.  
6 And at midnight there  
was a cry made, Behold, the  
bridegroom cometh, go ye out  
to meet him.  
7 Then all those virgins a-  
roſe,

PARAPHRASE.

forasmuch as in such an Hour as you think not, the Son of Man comes, viz. to put an End to the Jewish State, or to the World; and in like manner to every Man's Life. 45 Who then is a faithfull and wise Servant or Disciple of mine, whom his Lord has made Ruler over his Household, to give them Meat in due season, i. e. Instructions suitable to their several Occasions. 46 Blessed is that Servant, whom his Lord, when he comes, shall find so doing. 47 Verily I say unto you, that He shall make him Ruler over all his Goods, i. e. shall most amply reward him. 48 But and if that Servant whom his Lord has thus made Ruler over his Household, being evil, shall say in his Heart, My Lord delays his Coming, so that I need not fear being presently punish'd by him for whatever I do; 49 And shall thereupon begin to imite or evil intreat his Fellow-servants, and to eat and drink with the Drunken: 50 The Lord of that Servant shall come in a day when he looks not for him, and in an hour that he is not aware of; 51 and shall punish him most severely in this Life, viz. with a Punishment no less severe than if he cut him asunder, and shall appoint him his Portion with the Hypocrites or worst of Sinners in the World to come, even there (dd) where shall be weeping and gnashing of Teeth, i. e. in the Torments of Hell.

Chap. XXV. Then, viz. at Christ's Coming to put an End to the Jewish State, or to the World, (as also to any Man's Life at any other time) shall the Kingdom of Heaven, i. e. the State of the Gospel, or God's dealing with Men, be like unto ten Virgins, which, being invited to a Wedding, took their Lamps, and went forth by Night to meet the Bridegroom. 2 And five of them were Wise, and five were Foolish. 3 They that were Foolish took their Lamps, and took no more Oyl with them than was already in their Lamps: 4 But the Wise took other Oyl in their other Vessels with or besides the Oyl they had already in their Lamps; namely to supply their Lamps with, when the Oyl already put in was consum'd. 5 While the Bridegroom tarry'd, they all slumber'd and slept. 6 And at Midnight there was a Cry or Proclamation made, Behold, the Bridegroom comes, go ye out to meet him. 7 Then all those ten Virgins

VII.  
The Duty of  
watchfulness en-  
forc'd by the Pa-  
rable of the ten  
Virgins.

(dd) See the Paraphrase on Chap. 8. 12.

arose,

## TEXT.

## TRANSLATION.

ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἑκ τῆς ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυται. 9 Απεκρίθησαν δὲ αἱ φρονίμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μάλλον εἰς τὸν πωλῆνταί, καὶ ἀγοράσατε ἑαυταῖς. 10 Απερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ κυμφίος· καὶ αἱ ἑτοιμαὶ εἰσῆλθον μετ' αὐτῶν εἰς τὸν γάμον, καὶ ἐκλείσθη ἡ θύρα. 11 Ὑστερον δὲ ἔρχοι καὶ αἱ λοιπαὶ πρὸς τὸν γάμον, λέγουσαι· Κύριε, κύριε, ἀνοίξον ἡμῖν. 12 Ο δὲ ἀποκριθεὶς, εἶπεν· Ἀμὲν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι ὃς οἶδατε τὴν ἡμέραν καὶ τὴν ὥραν.

14 Ὡστερ γὰρ ἀνθρώπου ὁ σπουδαίου ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς ὑποτάσσοντα αὐτοῦ. 15 Καὶ ὁ ἰδὼν ἔδωκε πέντε ταλάντα, ὁ δὲ δύο, ὁ δὲ ἓν ἕκαστω κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. 16 Πορεύσεις δὲ ὁ πρῶτος ταλάντα λαβὼν, ἐργάσατο ἑαυτῷ αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε ταλάντα. 17 Ὁσαύτως καὶ ὁ πρῶτος δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. 18 Ο δὲ τὸ ἓν λα-

rose, and trimm'd their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are \*going out.

9 But the wise answer'd, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answer'd and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who call'd his own servants, and deliver'd unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had receiv'd the five talents went, and traded with the same, and made them other five talents.

17 And likewise he that had receiv'd two, he also gain'd other two.

18 But he that had receiv'd

ὅν,

## P A R A P H R A S E.

arose, and trimm'd their Lamps; *and the Wife supply'd their Lamps with more Oyl, which they had brought along with them for that Purpose.* 8 And the Foolish said unto the Wife, Give us of your Oyl; for our Lamps are going out, *and we have brought no Oyl to supply them.* 9 But the Wife answer'd, *We cannot do so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.* 10 And while they went to buy, the Bridegroom came, and they that were ready *with their Lamps burning and furnish'd with Oyl to attend the Bridegroom, did accordingly attend him, and so went in with him to the Marriage, and the Door was shut.* 11 Afterward came also the other five foolish Virgins, saying, Lord, Lord, open to us. 12 But he answer'd and said, Verily I say unto you, I know you not; *and so they could get no Admittance. In which Parable, understood in reference to the End of Life, the Bridegroom denotes Christ; the Virgins, Mankind; the Wife, sincere Believers; the Foolish, unsincere Believers, or Christians only in Profession; the Lamps, Mens Lives; the Oyl, Virtue and Piety; the Want of Oyl, the Want of Virtue and Piety; the Marriage or Marriage-feast, the Joys of Heaven; the Uncertainty of the Bridegroom's Coming, the Uncertainty of the End of Life: So that the main Drift of the Parable, in the foremention'd sense, is this:* 13 Watch therefore, *and be always prepar'd for Death by an holy Life; for ye know neither the Day nor the Hour, which I have afore spoken to you of (viz. Chap. 24. 36, 42, 56.) that is the Day and Hour wherein the Son of Man comes to put an End to your Life.*

14 I say, Every one ought so to prepare himself, as to be Always ready for Death; and this is to be done by a Conscientious Performance of his Duty in that State of Life God has plac'd him in. For the Kingdom of Heaven is as a Man travelling into a far Country, who call'd his own Servants, and deliver'd unto them his Goods: 15 and unto one he gave five Talents, to another two, and to another one, to every one according to his several Ability, and straightway took his Journey. 16 Then he that had receiv'd the five Talents went, and traded with the same, and made them other five Talents. 17 And likewise he that had receiv'd two, he also gain'd other two. 18 But he that had receiv'd one went,

VIII.  
The Duty of improving those Gifts and Abilities, which God vouchsafes us, shewn by the Parable of the Talents.

## A N N O T A T I O N S.

V. 13. † *ὅτι ἡμεῖς ἀνθρώποι ἐσμεν* is not read in Alex. Cant. and several other MSS. nor yet in Vulg. Syr. Copt. Perf. Arab. Ethiop. (that is, in any of the Old Versions; nor is it to be met with in the best Writers of the First Age; so that it is not to be doubted, but it has been added by way of *Explication*; and such an *Explication* being requisite to be added for Common or less Attentive and Judicious Readers, therefore I have retain'd it in the English Version, in a different Character, tho' I have struck it out of the Greek.

(e) See

## TEXT.

## TRANSLATION.

βῶν, ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τῷ κυρίῳ αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συαίρει μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ πρῶτος πάλαι λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι πῦρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 21 Εἶπεν δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δούλε ἀγαθὲ καὶ πιστέ· ὅτι ὀλίγα ἦς πιστός, ὅτι πολλῶν σε χαταθήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 Προσελθὼν δὲ καὶ ὁ δεύτερος δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι πῦρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 23 Εἶπεν αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δούλε ἀγαθὲ καὶ πιστέ· ὅτι ὀλίγα ἦς πιστός, ὅτι πολλῶν σε χαταθήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ τρίτος ἐν τάλαντον ἐληφώς, εἶπε· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας. 25 Καὶ φοβηθεὶς, ἀπελθὼν ἐκρύψε τὸ τάλαντίον σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.

one, went and digg'd in the earth, & hid his Lord's money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had receiv'd five talents, came and brought other five talents, saying, Lord, thou deliver'dst unto me five talents: behold, I have gain'd besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had receiv'd two talents, came and said, Lord, thou deliver'dst unto me two talents: behold, I have gain'd two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had receiv'd the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strow'd:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *it* as is thine.

TEXT.

TRANSLATION.

26 Αποκριθεὶς δὲ ὁ κύριος αὐτῷ,  
εἶπεν αὐτῷ· Πονηρὲ δούλε καὶ ὀκνηρὲ,  
ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπερα,  
καὶ σπιδάγω ὅθεν οὐ διεσκόρπισα·  
27 Εἰς οὗ σε βαλεῖν τὸ ἀργυρεόν  
μου τοῖς τραπεζίταις· καὶ ἐλθὼν

26 His lord answer'd and  
said unto him, Thou wicked  
and slothful servant, thou  
knewest that I reap where I  
sow'd not, and gather where  
I have not straw'd :

27 Thou oughtest therefore  
to have put my money to the  
exchangers ; and then at my

ἐλθῶ

P A R A P H R A S E.

went, and digg'd in the Earth, and hid his Lord's Money. 19 After  
a long time the Lord of those Servants comes, and reckons with them.  
20 And so he that had receiv'd five Talents, came and brought other  
five Talents, saying, Lord, thou deliver'dst unto me five Talents : be-  
hold, I have gain'd besides them five Talents more. 21 His Lord said  
unto him, Well done, thou good and faithfull Servant : thou hast been  
faithfull over a few Things, or in a small Trust, I will therefore make  
thee Ruler over many Things, *i. e. greatly reward thee : Accordingly*  
enter thou into the Joy of thy Lord. 22 He also that had receiv'd two  
Talents, came and said, Lord, thou deliver'dst unto me two Talents :  
behold, I have gain'd two other Talents besides them. 23 His Lord  
said unto him, Well done, good and faithfull Servant : thou hast been  
faithfull over or in a few Things, I will therefore make thee Ruler over  
many Things : Enter thou into the Joy of thy Lord. 24 Then he  
which had receiv'd the one talent, came and said, Lord, I knew thee  
that thou art an hard Man, reaping where thou hast not sown, and ga-  
thering where thou hast not straw'd, *i. e. requiring more than thou gavest :*  
25 and I was afraid lest instead of improving the Talent thou gavest me,  
*I might by some Mischance lose it ; and therefore* I went and hid thy  
Talent in the Earth, *that it might be safe :* lo, there thou hast that is  
thine, *i. e. as much as thou gavest me or entrustedst me with ; and there-  
fore surely thou canst not in reason be angry with me. Thus cunningly*  
*did the said Servant endeavour to excuse his Sloth and Idleness.* 26 His  
Lord answer'd and said unto him, Thou wicked and slothfull Servant,  
thou knewest, *as thou thy self acknowledgest,* that I reap where I sow'd  
not, and gather where I have not straw'd, *i. e. that I should expect some*  
*Improvement of what I entrusted thee with :* 27 Thou oughtest there-  
fore, *that thou mightst not be condemn'd out of thy own Mouth,* to have  
put my Money to the Exchangers, *or such as trade in giving use for Mo-  
ney, or putting Money out to use for Others ;* and then at my Coming

H h

I should

## TEXT.

## TRANSLATION.

ἐν τῷ ὀκομισάμεναι αὐτὸ πρὸς ἐμὸν σὺν τό-  
κῳ. 28 Ἀραγε οὖν ἀπ' αὐτοῦ τὸ πά-  
λαιον, καὶ δότε τῷ ἔχοντι τὰ δέχα  
τάλαια. 29 (Τῷ γὰρ ἔχοντι πόρην  
δοθήσεται, καὶ περισσεύσεται· ἀπὸ  
δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρδύσεται  
ἀπ' αὐτοῦ.) 30 Καὶ τὸ ἀχρεῖον δὲ-  
λοι ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώ-  
τερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
βρυγμὸς τῶν ὀδόντων.

31 Όταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ-  
που ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι  
ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ τοῦ  
θρόνου δόξης αὐτοῦ. 32 Καὶ συναχθήσονται  
ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφο-  
εῖς αὐτοῦ ἀπ' Ἀλλήλων, ὥσπερ ὁ ποι-  
μὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρί-  
φων. 33 Καὶ θέσει, τὰ μὲν πρόβατα  
ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐκ ἐνω-  
νύμων. 34 Τότε ἐρᾷ ὁ βασιλεὺς τοῖς  
ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ ἐνδοξημῶν  
τοῦ πατρὸς μου, κληρονομήσατε τὸ ἑτοιμα-  
σμένον ὑμῖν βασιλεῖαν ἀπὸ καταβο-  
λῆς κόσμου. 35 Επείνασα γὰρ, καὶ ἐδώ-  
κατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτί-  
σατέ με· ξένος ἦμην, καὶ συνηγάγετέ με·  
36 Γυμνὸς, καὶ ἐπεσκέψαθε με· ἡσθίη-  
σα, καὶ ἐπεσκέψαθε με· ἐν φυλακῇ ἦμην,  
καὶ ἤλθετε πρὸς με. 37 Τότε ἀποκρι-  
θήσονται αὐτοῖς οἱ δίκαιοι, λέγοντες· Κύριε,

coming I should have receiv'd  
mine own with usury.

28 Take therefore the ta-  
lent from him, and give it unto  
him which hath ten talents.

29 For unto every one that  
hath shall be given, and he  
shall have abundance: but from  
him that hath not shall be taken  
away, even that which he hath.

30 And cast ye the unprofit-  
able servant into outer dark-  
ness: there shall be weeping  
and gnashing of teeth.

31 When the Son of man  
shall come in his glory, and  
all the holy angels with him,  
then shall he sit upon the  
throne of his glory.

32 And before him shall be  
gather'd all nations; and he  
shall separate them one from  
another, as a shepherd \* sepa-  
rates his sheep from the goats:

33 And he shall set the sheep  
on his right hand, but the goats  
on the left.

34 Then shall the King say  
unto them on his right hand,  
Come, ye blessed of my Father,  
inherit the kingdom prepar'd  
for you from the foundation  
of the world.

35 For I was \* hungry, and  
ye gave me meat: I was thirsty,  
and ye gave me drink: I was a  
stranger, and ye took me in:

36 Naked, and ye cloath'd  
me: I was sick, and ye visited  
me: I was in prison, and ye  
came unto me.

37 Then shall the righteous  
answer him, saying, Lord,

πότε

## TEXT.

## TRANSLATION.

πότε σε εἶδομεν πεινῶντα, καὶ ὄρε-  
ψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

when saw we thee hungry, and  
fed thee? or thirsty, and gave  
thee drink?

38 Πότε δὲ σε εἶδομεν ξένον, καὶ σωη-  
γόμεν; ἢ γυμνόν, καὶ περιεβάλομεν;

38 When saw we thee a  
stranger, and took thee in? or  
naked, and cloath'd thee?

39 Πότε

## PARAPHRASE.

I should have receiv'd mine Own, *i. e.* what I put into thy hands, with Usury or Improvement. 28 Take therefore the Talent from him, and give it unto him which has ten Talents. 29 (For unto every one that has, *i. e.* improves what he has or is entrusted with, shall be given more, and he shall have Abundance; but from him that has not, *i. e.* that improves not what he has or is entrusted with, shall be taken away even That which he has, or was at first entrusted with.) 30 And cast ye the unprofitable Servant, *i. e.* who has made no Profit or Improvement of what he was entrusted with, into Outer Darknes, *i. e.* into the Regions of Darknes design'd for such as shall be shut out of Heaven, and where there shall be weeping and gnashing of Teeth, *i. e.* extremity of Torment as well as Darknes. In which Parable, the Man travelling into a far Country denotes Christ's leaving the Earth, and going into Heaven, and there continuing 'till the Day of Judgment; the Talents denote the several Gifts and Abilities which God vouchsafes to Men, and of which he expects an Improvement according to their Power and the Opportunities put into their hands to improve them, and in proportion to Mens Diligence or Neglect herein shall reward or punish them at the Day of Judgment.

31 After this our Saviour proceeds to give a more particular Description of the manner of Proceeding at the Day of Judgment. When the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. 32 And before him shall be gather'd all Nations; and he shall separate them one from another, *i. e.* the Good from the Bad, as a Shepherd separates his Sheep from the Goats.

33 And he shall set the Sheep or Good on his Right Hand, but the Goats or Bad on his Left. 34 Then shall the King say unto them on his Right Hand, Come, ye Blessed Children of God my Father, inherit the Kingdom prepar'd for you from the Foundation of the World. 35 For I was hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in to your Houses, and entertain'd me; 36 I was Naked, and ye cloath'd me; I was Sick, and ye visited me; I was in Prison, and ye came unto me, and gave me all the Relief ye could. 37 Then shall the Righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee Drink?

38 When saw we thee a Stranger, and took thee in? or Naked, and

H h 2

cloath'd

IX.

A more particu-  
lar Description of  
the manner of  
Proceeding at the  
Last Day.

## T E X T.

## TRANSLATION.

39 Πότι δὲ σε εἶδον ἀδελφεῖ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε ;  
 40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρᾷ αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου πῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.  
 41 Τότε ἐρᾷ καὶ τοῖς ἕξ ἐυωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἐτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· 43 Ξένος ἤμην, καὶ ὃ σκευάξατέ με· γυμνός, καὶ ὃ περιβάλατέ με· ἀδελφεῖ καὶ ἐν φυλακῇ, καὶ ὃ ἐπισκέψασθε με. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδον περιτῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀδελφεῖ, ἢ ἐν φυλακῇ, καὶ ὃ δυνήσασαί σοι ; 45 Τότε ἀποκριθήσονται αὐτοῖς, λέγων· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον ὃκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὕτως ἐμοὶ ἐποιήσατε. 46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

Κεφ. κς'. Καὶ ἐγένετο ὅτε ἐτέλειεν ὁ Ἰησοῦς πάντα τὰς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· 2 Οἴδατε ὅτι μετὰ δύο ἡμέρας

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepar'd for the devil and his angels.

42 For I was hungry, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye cloth'd me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment : but the righteous into life everlasting.

## Chap. XXVI.

And it came to pass, when Jesus had finish'd all these sayings, he said unto his disciples,

2 Ye know that after two



## P A R A P H R A S E.

cloath'd thee? 39 Or when saw we thee Sick, or in Prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, *tho' ye have not done it to me in Person, yet inasmuch as ye have done it unto One of the least of these true Believers and faithfull Servants of God, whom I esteem as (e) my Brethren, ye have done it unto me my self in my Esteem, and shall be accordingly rewarded.* 41 Then shall he say also unto them on the Left Hand, *i. e. the Bad or impenitently wicked,* Depart from me, ye Cursed, into Everlasting Fire, prepar'd at first for the Devil and his Angels, *but now design'd afterwards for the Punishment likewise of such as should follow the wicked Example and Temptations of the Devil in sinning against God.* 42 For I was hungry, and ye gave me no Meat; I was thirsty, and ye gave me no Drink; 43 I was a Stranger, and ye took me not in; Naked, and ye cloath'd me not; Sick, and in Prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister or do what service we could unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to One of the least of these *faithfull Servants of God, in my Esteem it is the same as if ye did it not to me in my own Person.* 46 And these *on the Left Hand, i. e. the Wicked* shall go away into everlasting Punishment; but the Righteous into Life everlasting.

## SECTION X.

*Containing such Particulars as occur'd on the fourth Day or Wednesday of the Passion-Week, and are taken notice of by St Matthew Chap. XXVI. 1 — 13.*

Chap. XXVI. And it came to pass, when Jesus had finish'd all these sayings or Discourses set down in the two foregoing Chapters, He went to Bethany to lodge there, as he had done the three Nights afore: but whereas he had gone the three former Days to Jerusalem, he did not go thither this Day, but Stay'd at Bethany till a little before the Evening of the next Day following, or Thursday, when the Day of the Passover began, on which he was to be Crucify'd. And this was the Reason why he stay'd at Bethany all Day Wednesday, and till a little before the Evening of Thursday, viz. that he might keep out of the Malice and Power of his Enemies till his Hour or the Day of his Suffering was come. During his Stay at Bethany on the Wednesday, the better to prepare his Disciples for the Trial they were now shortly to undergo, he forewarn'd them a fourth Time of his Passion; and not only so, but also within what a very short Time it would be; namely He said unto his Disciples, 2 Ye know that after two Days, *i. e. the Wednesday which was the Day on which he spake*

I.  
Christ forewarns his Disciples a fourth Time of his approaching Crucifixion, namely after two Days.

(e) See Chap. 12. ult.

this,

## TEXT.

## TRANSLATION.

τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
παραδίδοται εἰς τὸ σταυρωθῆναι.

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ  
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ λαὸς  
εἰς τὴν αὐλήν τοῦ ἀρχιερέως τοῦ λεγομένου  
Καϊάφα· 4 καὶ συνεβλεύσαντο ἵνα  
τὸν Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνω-  
σιν. 5 Ελεγον δὲ· Μὴ ἐν τῇ ἑορ-  
τῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

6 Τῷ δὲ Ἰησοῦ γνομένῳ ἐν Βη-  
θανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπεροῦ,  
7 προσήλθεν αὐτῷ γυνὴ ἀλάβαστρον  
μύρου ἔχουσα βαρυτίμου, καὶ κατέχευεν  
ἐπὶ τὸ κεφάλιν αὐτοῦ ἀνακειμένου.  
8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγα-  
νιάκτισαν, λέγοντες· Εἰς τί ἡ ἀπώ-  
λεια αὕτη; 9 Ἡδυνάτω γὰρ τῷτο  
τὸ μύρον πωρῆσθαι πολλοῦ, καὶ δο-  
θῆναι πτωχοῖς. 10 Γινούς δὲ ὁ Ἰη-  
σοῦς, εἶπεν αὐτοῖς· Τί κόπυς παρέ-  
χετε τῇ γυναικί; ἔργον γὰρ καλὸν  
εἰργάσατο εἰς ἐμέ. 11 Πάντοτε γὰρ  
τῆς πτωχοῦς ἔχετε μετ' ἐαυτῶν· ἐμὲ  
δὲ οὐ πάντοτε ἔχετε. 12 Βαλῶσα  
γὰρ αὕτη τὸ μύρον τῷτο ἐπὶ τὸ σώμα-  
τός μου, ὥστε τὸ ἐνταφιάσαι με ἐποίη-  
σεν. 13 Ἀμὲν λέγω ὑμῖν, ὅπου ἐὰν  
κηρυχθῇ τὸ εὐαγγέλιον τῷτο ἐν ὅλῳ  
τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐπίσει  
αὕτη, εἰς μνημόσυνον αὐτῆς.

days is *the* feast of the passover,  
and the Son of man is betray'd  
to be crucify'd.

3 Then assembled together  
the chief priests, and the scribes,  
and the elders of the people,  
unto the palace of the high  
priest, who was call'd Caiaphas,

4 And consulted that they  
might take Jesus by subtilty,  
and kill him.

5 But they said, Not on the  
feast-day, lest there be an up-  
roar among the people.

6 Now Jesus \* being in Be-  
thany, in the house of Simon  
the leper,

7 There came unto him a  
woman having an alabaster-  
box of very precious ointment,  
and pour'd it on his head, as  
he sat at meat.

8 But when his disciples saw  
it, they had indignation, saying,  
To what purpose is this waste?

9 For this ointment might  
have been sold for much, and  
given to the poor.

10 When Jesus understood it,  
he said unto them, Why trouble  
ye the woman? for she hath  
wrought a good work upon me.

11 For ye have the poor al-  
ways with you, but me ye have  
not always.

12 For in that she hath  
pour'd this ointment on my  
body, she did it for my burial.

13 Verily I say unto you,  
Whosoever this gospel shall  
be preach'd in the whole world,  
there shall also this that this  
woman hath done be told for  
a memorial of her.

14 Τότε

## P A R A P H R A S E.

this, and the Thursday following, is the Feast of the Passover; and I acquaint you now more plainly and particularly, that then the Son of Man is to be betray'd and to be crucify'd.

3 Agreeably hereto, Then, *i. e.* on the same Wednesday, assembled together the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High-priest, who was call'd Caiaphas, 4 and consulted that they might take Jesus by Subtilty, *i. e.* after a way so well contriv'd as not to make an Uproar or Tumult among the People, and kill him. 5 But they said some of them, If we take him, it will not be expedient to kill him on the Feast-day, lest there be an Uproar among the People. But the contrary Opinion prevail'd, (*viz.* to kill him even on the Feast-day, if they could) not without the Over-ruling Power of God's Providence, that so they might accomplish the Will of God, by killing Him that was the True Paschal Lamb on the very Day of killing the Common Passover.

II.  
The Chief Priests  
&c. consult to ap-  
prehend Jesus pri-  
vately.

6 Now Jesus being in Bethany, in the House of Simon the Leper, that had been and was cur'd by Christ, 7 there came unto him a Woman having an Alabaster-box of very precious Ointment, and pour'd it on his Head, as he sat at meat. 8 But when (*f*) some of his Disciples saw it, they had indignation, *i. e.* were very angry with the Woman for doing so, saying, To what Purpose is this Waste of the Ointment? 9 For this Ointment might have been sold for much, and the Money it was sold for might have better been given to the Poor. 10 When Jesus understood it, he said unto them, Why trouble ye the Woman? ye ought not to be thus angry with her, for she has wrought a good or pious Work in thus pouring the Ointment upon me. 11 For ye have the Poor always with you; and at any other time, when you will, you may shew your Charity to them; but Me ye have not always. 12 For I shall be very shortly taken from you and put to death, as I but lately told you; and in that she has pour'd this Ointment on my Body, she did it, tho' Unwittingly, for my Burial; and therefore if it be accounted by you, according to the Usage of your Country, no Waste, but a good Work or Piece of Respect to anoint the dead Bodies of your Friends, why should it be counted a Waste, and not a good Work or Piece of Respect in this Woman, to bestow this Ointment on my Body yet living indeed, but speedily to be put to Death? 13 Verily I say unto you, This is so good a Work of this Woman, such a Testimony of her great Love and Honour for me, that Wheresoever this Gospel shall be preach'd in the whole World, there shall also This that this Woman has done be told for a Memorial of her, *i. e.* in honour of her Memory to future Ages.

III.  
The Woman an-  
oints Christ at  
Bethany.

(*f*) Consult the Paraphrase and Note on the following v. 14. of this Chapter, and in the next Section.

14 Τότε πορεύεις εἰς τὸ δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 Εἶπε· Τί θέλετέ μοι δῆναι, καὶ ἐγὼ ὑμῖν πωδήσω αὐτόν; Οἱ δὲ ἔφησαν αὐτῷ τετράκοντα ἀργύρια. 16 Καὶ ἀπὸ τότε ἐζήτη ἐν χερσὶν, ἵνα αὐτὸν πᾶραδῶ.

17 Τῇ δὲ ὑποφύῳ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ πρὸς Ἰησοῦν, λέγοντες αὐτῷ· Πῶς θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 Οὗ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δαίνα, καὶ εἰπάτε αὐτῷ· Οὗ διδάσκαλε, λέγει· Οὗ χερσὶς μου ἐγγύς ἐστιν, πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἐτοίμασαν τὸ πάσχα.

14 Then one of the twelve, call'd Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleaven'd bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand, I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

20 Οὗ πάσχα

## PARAPHRASE.

### SECTION XI.

*Containing such Particulars as fell out on the fifth Day or Thursday of the Passion-Week, namely before the Evening of that Day; and which are taken notice of by St Mat. Ch. XXVI. 14—19.*

I.

Judas covenants to betray Jesus.

14 Then, after Jesus had thus reprov'd his Disciples for finding fault with what the foremention'd Woman had done, one of the Twelve, call'd Judas Iscariot, who was of a very covetous Temper, and therefore was without doubt (g) the chief Person that had found fault with the Woman, and would have had the Ointment sold, that the Money it was sold for being put into the Common Purse, which he was entrusted with, he might have the Opportunity of keeping some of it to his own private use, as he had done in other Cases: This Judas, being thus chiefly concern'd in finding fault with the Woman, and therefore being chiefly aim'd at and touch'd by our Saviour's Reproof; and also being nettled at his Disappointment

## PARAPHRASE

ment of fingering the Money he would have had the Ointment sold for, and so of Gratifying his Covetousness by taking some of the said Money to his own Use, the Devil makes use of this his present Discontent to stir him up to go to the Chief Priests, and to bargain to betray Jesus for some Money; by which means he should not only Revenge himself on Jesus for his late Reproof and Disappointment of his covetous Desires, but should also gratify his said Covetousness, and so get some Amends for his late Disappointment. Accordingly Judas, when Wednesday Night was come, and the Disciples departed to their respective Lodgings, took (as is probable) that Opportunity of being more secret in his Designs, and went to the Chief Priests, 15 and coming to them sometime that Night or early the next Morning, i. e. Thursday Morning, said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him to do it for no more than thirty Pieces of Silver, a Sum (b) no greater than the Price of a Slave's or of a Servant's Life. 16 And from that time he sought Opportunity to betray him, and accordingly took the first that offer'd it self, namely the Night following or Thursday Night.

17 Now on this same Thursday at Evening began the first Day of the Feast of Unleaven'd Bread, which lasted till the next Evening, viz. of the Friday (call'd by us Good Friday) according to the Jewish Way of reckoning their Nuchthemera, or Natural Days of twenty four Hours from Evening to Evening; within which Space of Time the Passover was to be kill'd. Wherefore some time on Thursday before Evening the Disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover, here at Bethany (i) or at Jerusalem? 18 And he said, Go into the City Jerusalem to such a Man, and say unto him, The Master, i. e. Jesus whom you as well as we acknowledge to be the Christ, says, My Time to be crucify'd is at hand, and therefore as in order thereto it is requisite for me to keep this Passover at Jerusalem, so I will keep, in such a manner as the Circumstances of my approaching Death will allow of, the said Passover at thy House with my Disciples. 19 And the Disciples did as Jesus had appointed them, and they made ready the Passover so far forth as was requisite, according to the Directions which Christ had given them.

II.  
Some of the Disciples are sent to prepare the Passover.

## ANNOTATIONS.

## SECT.

(a) See John 13. 4-6.

(b) See Exod. 21. 32.

(i) It is evident from the Gospel-history, that our Saviour kept the Passover the two last Years, not at Jerusalem, but in Galilee, namely to keep out of the Malice of the Jews till his Hour was come. Wherefore the Disciples not knowing whether he would venture to keep the Passover in Jerusalem any more this Year than the two former, may very well be understood to imply in their Question, Whether he would keep it at Bethany. And that they did so, seems evident by their not mentioning the City; whereas had they been more sure that Christ would keep it in the City, they would likely have ask'd, Where in the City, rather than in general, Where wilt thou that we prepare &c.

I i

(k) This

## TEXT.

## TRANSLATION.

20 Ο Ἰησὺς δὲ γινομένης ἀνέκειτο  
 μὲν τῶν δώδεκα. 21 Καὶ ἐσθιόντων  
 αὐτῶν, εἶπεν· Ἀμὲν λέγω ὑμῖν, ὅτι  
 εἰς ἕξ ὑμῶν πωροῦνός με. 22 Καὶ  
 λυπήμενοι σφόδρα, ἤρξαντο λέγειν  
 αὐτῷ· ἔχαστος αὐτοῦ· Μὴτι ἐγώ εἰμι,  
 Κύριε; 23 Ο δὲ ἀποκριθεὶς, εἶ-  
 πεν· Ο ἐμβάψας μετ' ἐμοῦ ὃν τῷ  
 πρὸς τὴν πίλιν χεῖρα, ὅστις με πωρο-  
 ῦνός. 24 Ο μὲν υἱὸς τοῦ ἀνθρώπου  
 ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·  
 οὐαὶ δὲ τῷ ἀνθρώπῳ ὃν κείνῳ, δι' οὗ  
 ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοιται· καλὸν  
 τῷ αὐτῷ, εἰ οὐκ ἐγενήθη ὁ ἄνθρωπος  
 ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ  
 παραδίδως αὐτὸν, εἶπε· Μὴτι ἐγώ εἰμι,  
 ῥαββί; λέγει αὐτῷ· Σὺ εἶπας.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰη-  
 σὺς ἃ ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἐδί-  
 δωκεν τοῖς μαθηταῖς, καὶ εἶπε· Ἀνάγετε, φά-  
 γετε τὸ ἐπὶ τὸ σῶμά μου. 27 Καὶ λα-

20 Now when the evening  
 was come, he sat down with  
 the twelve.

21 And as they did eat, he  
 said, Verily I say unto you, that  
 one of you shall betray me.

22 And they were exceed-  
 ing sorrowful, and began eve-  
 ry one of them to say unto  
 him, Lord, is it I?

23 And he answer'd and  
 said, He that dippeth his hand  
 with me in the dish, the same  
 shall betray me.

24 The Son of man goeth  
 as it is written of him: but wo  
 unto that man by whom the  
 Son of man is betray'd: it had  
 been good for that man, if he  
 had not been born.

25 Then Judas, which be-  
 tray'd him, answer'd, and said,  
 Master, is it I? He said unto  
 him, Thou hast said.

26 And as they were eating,  
 Jesus took bread, and bless'd it,  
 and brake it, and gave it to the  
 disciples, and said, Take, eat;  
 this is my body.

27 And he took the cup,  
 ἔδωκεν

## PARAPHRASE.

## SECTION XII.

*Containing such Particulars as were transacted on the Passover-Day  
 it self, (which was in the thirty fifth Year of Christ's Life)  
 or from Thursday Evening to Friday Evening in the Passon-  
 Week. The Chief of which Particulars are the Institution of the  
 Lord's Supper, the Betraying of Christ, his Trial before Caiaphas  
 and Pilate, his Crucifixion, Death and Burial; which are related  
 Chap. XXVI. 20 — XXVII. 61.*

## PARAPHRASE.

20 Now when the Evening of the Thursday in the Passion-Week (from which, according to the Jewish Way of reckoning, began the Passover-Day,) was come, Jesus was come from Bethany to the House in Jerusalem, which he appointed for to keep the Passover at with his Disciples. And knowing that He (the True Paschal Lamb or Passover) was to be sacrific'd or slain Himself at or about the usual Time of Sacrificing the Typical Paschal Lamb; and consequently knowing that by his thus approaching Crucifixion He should be prevented from the more solemn Celebration of the Passover by sacrificing and eating the Lamb; therefore he resolves however to keep the Passover in such a manner as his Circumstances would at present allow of, and in which manner it was usual for such to keep it as could not come to Jerusalem, and he himself had kept it in Galilee the two Years last past: Namely, he resolves to keep the Passover by eating only the unleaven'd Bread and bitter Herbs, in Remembrance of the Afflictions in Egypt and the Deliverance out of them; This being usually call'd by the Jews the Passover, as well as sacrificing and eating the Lamb. And his present Circumstances requiring him to keep the Passover, not only in this manner, but Presently or at the Beginning of the Passover-day, if he would keep it at all; hereupon accordingly in a little time after the Evening of the Thursday in the Passion-Week was come, He sat down with all the Twelve Apostles, Judas the Traitor being sometime afore return'd to him. 21 And as they did eat this Commemorative Passover of unleaven'd Bread and bitter Herbs, (so call'd to distinguish it from the Sacrificial Passover, wherein the Lamb was also sacrific'd and eaten;) He said, Verily I say unto you, that One of you shall betray me to the Chief Priests &c. to put me to death. 22 And they, i. e. the Eleven besides Judas, were exceeding sorrowful, and began every one of them with great Concern to say unto him, Lord, is it I? 23 And he answer'd and said, He that now dips his hand with me in the Dish, the same shall betray me. 24 The Son of Man go's, i. e. shall indeed suffer, as it is written of him: but wo unto that Man by whom the Son of Man is betray'd; it had been good for that Man, if he had not been born. 25 Then Judas which betray'd him, not at all terrify'd at the Severity of the Judgment denounc'd by Christ against him that should betray him, but harden'd in his Wickedness, and as if he thought he could conceal his wicked Design, answer'd and said, Master, is it I that shall betray thee? He said unto him, It shall be as thou hast said.

26 And as they were eating, Jesus took bread, and blessed it or gave thanks, and brake it, and gave it to the Disciples, and said, Take eat; This Bread is my Body, i. e. do's not barely represent my Body, but represents it in such a special and mystical Manner, that whoso worthily eats thereof do's Verily and Indeed but Spiritually eat my Body or Flesh; which becomes his Spiritual Food, his Soul being strengthen'd and refresh'd thereby, as his Body when hungry is by Bread. 27 And he took the

I.  
Jesus eats the  
Passover with his  
Apostles.

II.  
Christ institutes  
the Sacrament of  
the Lord's Supper.

## T E X T.

## TRANSLATION.

ὄν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκε αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες.

28 Τὺτο γὰρ ἐστὶ τὸ αἷμα μου τὸ ὑπὲρ πολλῶν διαθήκης, τὸ ᾧ πολλοὶ ἐκχυνόμενοι εἰς ἄφεσιν ἁμαρτιῶν. 29 Λέγω δὲ ὑμῖν, ὅτι ἐὰν μὴ πίω ἀπ' αὐτοῦ οὐκ ἔσται ἡ γεννήματός μου ἄμπελος, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μετὰ ὑμῶν χαρὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

30 Καὶ ὑμνήσαντες, ἔξηλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τοῦ ποιμένος. 32 Μετὰ δὲ τὸ ἐγερθῆναί με, πρὸς ὑμᾶς εἰς τὴν Γαλιλαίαν. 33 Αποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Εἰ καὶ πάντες σκανδαλισθῶσιν ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. 34 Εφη αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, ὅτι ἐὰν ταύτῃ τῇ νυκτὶ, πρὶν ἂν ἔκτρα φωνῇσαι, τρεῖς ἀπαρνήσῃ με. 35 Λέγει αὐτῷ ὁ Πέτρος· Καὶ ἐγὼ με

and gave thanks, and gave it to them, saying, Drink ye all of it :

28 For this is my blood of the new \* Covenant, which is shed for many for the remission of sins.

29 \* Moreover I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out to the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scatter'd abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answer'd and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Tho'

σου

## P A R A P H R A S E.

Cup having Wine in it, and gave thanks or bless'd it, and gave it to them, saying, Drink ye all of it; 28 for this Wine is my Blood, i. e. do's not barely represent my Blood, but represents it in such a mystical and peculiar manner, that whoever worthily drinks thereof, do's thereby Verily and Indeed but Spiritually drink my Blood, which becomes part of his Spiritual Nourishment, his Soul being strength'n'd and refresh'd thereby



## P A R A P H R A S E.

by (thro' the ineffable Operation of the H. Spirit) as his Body when thirsty is by Wine. Moreover, whereas it is usual in these Countries to seal as it were or confirm all Covenants with Blood, my Blood (whereof this Sacramental Wine is a Symbol or Representation) shall be a Seal of the Gospel-Covenant, which in contradistinction to the Old or Legal Covenant may fitly go by the Name of the New Covenant; which my Blood is very quickly to be actually shed for the Sins of the Whole World; and altho' Many shall deprive themselves of the Benefit thereof by their Impenitence, yet Others shall reap the Benefits thereof; and so my Blood shall not be shed wholly in vain, but for the actual Benefit of Many, who by their Repentance shall qualify themselves for the Remission of Sins obtain'd for them by my Blood thus shed. 29 Moreover I say unto you, I will not drink henceforth of this Fruit of the Vine, until that day when I drink it New with you in my Father's Kingdom, i. e. (k) I will not have you to continue any longer the Celebration of the Jewish Passover as a Commemoration of the Deliverance out of Egypt; but instead thereof ye shall henceforth celebrate the Sacrament now Newly instituted by me, as being a Completion of what was typify'd by the Jewish Passover; namely, as oft as ye eat this Sacramental Bread and Wine, ye shall do it in Remembrance of my Body broken, and my Blood shed on the Cross for the Redemption of Mankind.

30 And when they had sung an Hymn, as was usual for the Jews to sing at the Passover, they went out to the Mount of Olives, but not till after what is related v. 31—35. had been said, as seems most probable from comparing St Luke and John: 31 Namely, Then, i. e. during the Time they were in the House where they had kept the Passover, says Jesus unto them, All ye shall be offended because of me this Night, i. e. ye shall be so dishearten'd by what ye shall see befall me, that ye shall leave me and flee from me, as Persons afraid to own me: for it is to Night that there shall be accomplish'd that Prophecy written (Zech. 13. 7.) I will smite the Shepherd, and the Sheep of the Flock shall be scatter'd abroad. 32 But nevertheless I will not forsake you; but after I am risen again, I will go before you into Galilee, where I will appoint a Place for you to meet me. 33 Peter answer'd and said unto him, Tho' all Men shall be offended, i. e. afraid to own thee, and fall from thee, because of what shall befall thee to night, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, that this Night, before the Cock crow twice, i. e. before the third Watch of the Night (denoted by the time of Cock-crowing, and which lasted from twelve at Night to three in the Morning) is over, thou shalt deny me thrice. 35 Peter said unto him, Tho'

III.  
Jesus foretells  
them All of their  
forsaking him, &  
Peter of his deny-  
ing him.

## A N N O T A T I O N S.

(k) This seems to be the most easy and so most genuine Meaning of the Words, compar'd with Luke 22. 16, 18. For there the same is expressly said of not eating the Passover any more, as is said of not drinking of the Fruit of the Vine.

(l) See

## TEXT.

## TRANSLATION.

αὐτὸ σοὶ ἀποθάνειν, ἢ μὴ σε ἀπαρνήσομαι. Ομοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρὶον λεγόμενον Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς· Καθίσατε ὧς, ἕως ἂν ἀπελθὼν προσεύξωμαι ἐκεῖ.

37 Καὶ παλαβὼν τὸ Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδυνατεῖν.

38 Τότε λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μένετε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

39 Καὶ προσελθὼν μικρὸν, ἔπεσεν ὅτι τρέσωπον αὐτῷ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, ἄφελθὲν ἀπ' ἐμοῦ τὸ ποτήριον τούτο· πλὴν ὅχι ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὗρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως ἔκτοί σοι μένει ὥρα γρηγορεῖσθαι μετ' ἐμοῦ;

41 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ γὰρ πνεῦμα θέλει, ἡ δὲ σαρκὶς ἀδυνατεῖ.

42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσκύβητο, λέγων· Πάτερ μου, εἰ ἂν δυνατόν ἦεν, τὸ ποτήριον ἄφελθὲν ἀπ' ἐμοῦ, ἵνα μὴ αὐτὸ πίνω, γινηθήτω τὸ θέλημά σου.

43 Καὶ ἔλθων εὗρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 Καὶ ἀφείς αὐτοὺς ἀπελθὼν πάλιν, προσκύβητο

I should dye with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place call'd Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, and pray'd, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and pray'd, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and pray'd

## TEXT.

## TRANSLATION.

ὁκ τρίτου, τὸν αὐτὸν λόγον εἰπόν.  
 45 Τότε ἔρχεται πρὸς τὴς μαθητὰς  
 αὐτῶ, καὶ λέγει αὐτοῖς· Καθεύδετε  
 τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἴδὲ ἤγ-  
 γικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
 παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betray'd into the hands of sinners.

46 Εγεί-

## PARAPHRASE.

Tho' I should dye with thee, yet will I not deny thee. Likewise also said all the Disciples.

36 Then comes Jesus with them out of the House where he had eaten the Passover unto the Mount of Olives, and more particularly unto a place there call'd Gethsemane, and says unto the Disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter, and the two Sons of Zebedee, James and John, and began to be sorrowful and very heavy. 38 Then says he unto them, My soul is exceeding sorrowful, even unto Death; tarry ye here and watch with me. 39 And he went a little further, and fell on his Face, and pray'd, saying, O my Father, if it be possible for thy Glory and Man's Salvation to be equally provided for by some other way, let this Cup pass from me without drinking, i. e. let me not undergo the Cruel and Shamefull Death of the Cross: nevertheless, not as I will, but as thou wilt. 40 And he comes unto the Disciples, and finds them asleep, and says unto Peter, What, could ye not watch with me one hour, who so little while since made such Profession of your being ready to dye with me? 41 Watch and pray, that ye enter not into Temptation by what is just now coming to pass, so as to be conquer'd by the said Temptation, and led into Evil or Sin: the Spirit, i. e. your Mind indeed is Willing to do its Duty, but the Flesh is Weak, i. e. you thro' the natural Weakness of your Bodies are not able to do your Duty as ye would, without the special Assistance of God at this time, which is to be obtain'd by earnest Prayer. 42 He went away again the second time, and pray'd, saying, O my Father, if this Cup may not pass away from me, except I drink it, thy Will be done. 43 And he came and found them asleep again: for their eyes were heavy with Sleep, it being now late in the Night. 44 And he left them, and went away again, and pray'd the third time, saying the same Words. 45 Then comes he to his Disciples, and says unto them, Sleep on now, and take your Rest, if you can, or if your present Dangers and Fears will permit you: for behold, the Hour or Time of my Suffering is at hand, and the Son of Man is now betray'd into the hand of Sinners.

46 Rise,

IV.  
 Christ prays to be deliver'd from his Sufferings, if possible, and God wills.

## T E X T.

## TRANSLATION.

46 Εγείραθε, ἄγωμεν· ἰδὲ, ἤγγικεν  
ὁ πῤαδιδός με.

47 Καὶ ἐπ' αὐτῷ λαλῶντος, ἰδὲ,  
Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ'  
αὐτῷ ὄχλος πολὺς μὲν μαχαρῶν καὶ  
ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυ-  
τέρων τοῦ λαοῦ. 48 Ὁ δὲ πῤαδιδὸς

αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων·

Ὁν ἀν φιλήσω, αὐτὸς ὅστις κρατήσατε

αὐτόν. 49 Καὶ εὐθέως πρὸς αὐτὸν ἔλθων  
τῷ Ἰησοῦ, εἶπε· Χαῖρε ῥαββί· Καὶ

κατεφίλησεν αὐτόν. 50 Ὁ δὲ Ἰησοῦς  
εἶπεν αὐτῷ· Εταῖρε, ἱφ' ᾧ πόσῳ;

Τότε πρὸς αὐτὸν ἔλθοντες, ἐπέβαλον τὰς  
χεῖρας ὅτι τῷ Ἰησοῦ, καὶ ἐκράτησαν αὐ-  
τόν. 51 Καὶ ἰδὲ, εἰς τῶν μὲν Ἰησοῦ,

ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μά-  
χαραν αὐτοῦ· καὶ πατάξας τὸν δούλον  
τῷ ἀρχιερέϊ, ἀφῆλεν αὐτῷ τὸ ὠτίον.

52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Από-  
σρεψόν σου τὴν μάχαραν εἰς τὸν τό-  
πον αὐτῆς· πάντες γὰρ οἱ λαβόντες  
μάχαραν, οὗ μαχαίρα ἀπολοῦνται.

53 Ἡ δοκεῖς ὅτι ἐὰν δώσωμαι ἄρπυ-  
ναι πῤαχελέσσι τοῖς πατέρά μου, καὶ πῤα-  
σήσῃ μοι πλείους ἢ δώδεκα λεγιῶνας

ἀγγέλων; 54 Πῶς οὖν πληρωθῶ-  
σιν αἱ γραφαί, ὅτι ἔγωγε δεῖ γενέσθαι;

55 Ἐν ἐκείνῃ τῇ ᾠρᾷ εἶπεν ὁ Ἰησοῦς  
τοῖς ὄχλοις· Ὡς ὅτι ληστὴν ἐξήλθετε

46 Rise, let us be going :  
behold, he is at hand that doth  
betray me.

47 And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betray'd him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus stretch'd out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish\* by the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfill'd, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief

TEXT.

TRANSLATION.

μὲ μαχαρῶν ὃ ξύλων συλλαβεῖν με;  
καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθίζομην δι-  
δάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

56 Τὸτο δὲ ὅλον γέγονεν, ἵνα πληρω-  
θῶσιν αἱ γραφαὶ τῶ προφητῶν. Τότε οἱ  
μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

with swords and staves for to  
take me? I sat daily with you  
teaching in the temple, and ye  
laid no hold on me.

56 But all this<sup>\*</sup> is done, that  
the scriptures of the prophets  
might be fulfill'd. Then all the  
disciples forsook him, and fled.

57 Οἱ

P A R A P H R A S E.

46 Rise, let us be going; behold, he is at hand that do's betray me.

47 And while he yet spake, lo, Judas, one of the Twelve came, and with him a great Multitude with Swords and Staves, from the Chief <sup>V. Jesus is betray'd by Judas, and ap- prehended by the Jews.</sup> Priests and Elders of the People. 48 Now he that betray'd him, gave them a Sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail Master, and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come *thus attended*? Then came they, and laid hands on Jesus, and took him.

51 And behold, One of them that were with Jesus, *viz. Peter*, stretch'd out his Hand, and drew his Sword, *being One of the Two which the Disciples had at this time took with them by Christ's (1) Ap- pointment*, and smuck a Servant of the High-priest's, and smote off his Ear.

52 Then said Jesus unto him, Put up again thy Sword into his place: for All they that take the Sword *without lawfull Authority to revenge themselves* shall thereby become liable to perish by the Sword, and shall often actually so perish. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve (m) Le- gions of Angels to rescue me?

54 But how then shall the Scriptures be fulfill'd, *wherein it is foretold* that thus it must be? 55 In that same hour said Jesus to the Multitudes, Are ye come out as against a Thief, with Swords and Staves for to take me? I sat daily with you teaching in the Temple, *when ye might easily have laid hold on me, if I had de- serv'd such Usage*, and ye laid no hold on me then.

56 But all this is done *in this manner*, that the Scriptures of the Prophets might be ful- fill'd. Then all the Disciples forsook him, and fled, *when they saw that he would not be rescu'd, but would suffer himself to be apprehended and led away.*

57 And

A N N O T A T I O N S.

(1) See Luke 22. 36—38.

(m) Twelve Legions were esteem'd by the Romans to make a Compleat Army, and seem therefore to be mention'd here by our Saviour, as denoting he could have a very great Army of Angels to rescue him, if he pleas'd.

K k

(n) See

## TEXT.

## TRANSLATION.

57 Οἱ δὲ, κρατήσαντες ὁ Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαι τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ο δὲ Πέτρος ἠκολούθη ἀπὸ μακρόθεν, ἕως τοῦ αὐλῆς τοῦ ἀρχιερέως· καὶ ἐκτελῶν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζητήσαν ψευδομαρτυρίας κατὰ Ἰησοῦν, ὅπως αὐτὸν θανατώσῃ. 60 καὶ ἔχοντες. καὶ πολλῶν ψευδομαρτύρων προσελθόντων, ἔχοντες. ὕπερον δὲ προσελθόντες δύο ψευδομαρτυρες, οἱ εἶπον· Οὗτος ἔφη· Διώομεν καταλύσαι τὸ ναὸν τοῦ Θεοῦ, καὶ ἀναστῆσαι ἐν τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃς· τί ἀποκρίσεις κατὰ μαρτυρήσῃς; 63 Ο δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Εξορκίζω σε κατὰ τὸν Θεόν· ὅτι ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ αὐτὸ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τοῦ θronou, καὶ ἐρχόμενος ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Οὐκ ἐβλασφήμησε· τί ἔτι χρειαζόμενοι μαρτύρων;

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 \* And Peter follow'd him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death,

60 But found none: yea, tho' many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answer'st thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answer'd and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his cloaths, saying, He hath spoken blasphemy; what further need have we of witnesses?

## P A R A P H R A S E.

57 And they that had laid hold on Jesus, led him away to Caiaphas the High-priest, where the Scribes and the Elders were assembled. <sup>VI. Jesus is brought before the High-priest.</sup>  
 58 And Peter, *having recover'd himself from his Fear in some measure,* follow'd him afar off, unto the High-priest's Palace, and went in, *being introduc'd (n) by another Disciple, viz. John, who was known at the High-priest's, and had likewise recover'd his Fear so as to follow Jesus;* and Peter sat with the Servants to see *what the End of this would be.* 59 Now the Chief-priests and Elders and all the Council sought *such false Witnesses, as would witness against Jesus some thing for which they might have grounds to put him to Death,* 60 but found none: yea, tho' many false Witnesses came *against Jesus,* yet found they none *such as could accuse him of any thing worthy of Death.* At the last came two false Witnesses, 61 and, *misrepresenting and misinterpreting somewhat which Christ had (o) formerly spoken,* said, This Fellow said, I am able to destroy the Temple of God, and to build it in three Days: *but (oo) neither so was their Witness, or what they accus'd him of, thought sufficient to put him to Death for.* 62 And hereupon the High-priest arose, and said *however* unto him, Answerest thou nothing? What is it *nothing Faulty or Criminal* which these witness against thee? 63 But Jesus held his peace *still.* And *thereupon, and in order to oblige him to speak,* the High-priest answer'd and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the *Messiah or Christ, who according to the Scriptures is to be in a most special and transcendent manner the Son of God.* 64 Jesus says unto him, *I am what thou hast said:* Nevertheless I say unto you *further,* Hereafter shall ye see me the Son of Man sitting on the right hand of God, *as being invested with Divine Power, and coming in the Clouds of Heaven: Which as it will be Literally true at the End of the World, so the wonderful Propagation of the Gospel, and the unparallel'd Destruction of the Jewish Nation will be such Evidences of my being truly the Christ, that by these Events you may plainly see or infer, that I am then thus sat down on the Right hand of Power, and that it is by my Supreme and Divine Power that the said Events are brought to pass.* 65 Then the High-priest rent his Cloaths, saying, He has spoken Blasphemy: what further need have we of Witnesses?

## A N N O T A T I O N S.

(n) See *John* 18. 16.(o) See *John* 2. 19.(oo) Compare *Mark* 14. 57—59, and read my Paraphrase to v. 61.

## TEXT.

## TRANSLATION.

ἴδε, νῦν ἠκούσατε τιὴν βλασφημίαν αὐτοῦ. 66 Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκρίθεντες, εἶπον· Ενοχῶ θανάτου ὅτι. 67 Τότε ἀνέπνευσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, 68 λέγοντες· Προφήτευσον ἡμῖν Χριστέ, τίς ὅστις ὁ παῖς σου.

69 Ο δὲ Πέτρος ἔξω ἐκείσθητο ἐκ τῆς αὐλῆς· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ᾔσθαι μὲν Ἰησοῦ τὸν Γαλιλαῖον. 70 Ο δὲ ἡγήσατο ἑμπαροθεῖν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. 71 Εξερχόμενος δὲ αὐτόν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ὅτι· Καὶ οὐτὸς ἔστι μετὰ Ἰησοῦ τὸν Ναζωραίου. 72 Καὶ πάλιν ἡγήσατο μετ' ὅρκου· Οὐκ οἶδα τὸν ἄνθρωπον. 73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑσώτες, εἶπον πρὸς Πέτρον· Ἀληθῶς καὶ σὺ ἔξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλώνει σε ποιεῖ. 74 Τότε ἤρξατο καταθεματίζειν, καὶ ὀμνύειν· Οὐ γὰρ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτορα ἐφώνησε. 75 Καὶ ἐμνήσθη ὁ Πέτρος τῶν ῥημάτων τῶν Ἰησοῦ, εἰρηκότος αὐτοῦ, ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξερχόμενος ἔξω ἐκλαυσε πικρῶς.

behold, now ye have heard his blasphemy.

66 What think ye? They answer'd and said, He is \*worthy of death.

67 Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, who is he that smote thee.

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he deny'd before them all, saying, I know not what thou say'st.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he deny'd with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remember'd the words of Jesus, who \*had said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Κεφ.



## TEXT.

## TRANSLATION.

Κερ. κζ'. Πρωίᾳ δὲ γενόμενης,  
 συμβῦλιον ἔλαβον πάντες οἱ ἀρχιερεῖς  
 καὶ οἱ γραμματεῖς καὶ λαὸς καὶ Ἰησοῦς,  
 ὥστε θανατώσαι αὐτόν. 2 Καὶ δύναν-  
 τες αὐτὸν, ἀπήγαγον, καὶ παρέδωκαν  
 αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

## Chap. XXVII.

When the morning was come,  
 all the chief priests, and elders  
 of the people took counsel a-  
 gainst Jesus to put him to death.  
 2 And when they had bound  
 him, they led him away, and  
 deliver'd him to Pontius Pilate  
 the governor.

3 Τότε

## PARAPHRASE.

neffes? behold, now ye *your selves* have heard his Blasphemy. 66 What  
 think ye *therefore*? They answer'd and said, He is worthy (p) of Death.  
 67 Then did they spit in his Face, and buffeted him, and others smote  
 him with the Palms of their hands, 68 saying *by way of jeer*, Prophe-  
 sy unto us, *i. e. shew thy Skill in telling us, tho' thou art blind-folded, if*  
*thou be no less a Prophet than Christ*, who is he that smote thee.

69 Now Peter sat without, *i. e. out of the Room where the Chief-priests*  
*and Elders were, but in the Palace or Hall among the Servants*; and  
 a Damfel came unto him, saying, Thou also wast with Jesus of Galilee,  
 as one of his Followers. 70 But he deny'd before them all, saying, I  
 know not what *thou mean'st by what thou say'st; so far am I from know-*  
*ing any thing of him.* 71 And when he was gone out into the Porch,  
 another Maid saw him, and said unto them that were there, This Fel-  
 low was also with Jesus of Nazareth. 72 And again he deny'd with  
 an Oath, I do not know the Man. 73 And after a while came unto  
 him they that stood by, and said to Peter, Surely thou also art one of  
 them *that were Followers of Jesus*, for thy Speech bewrays, *i. e. shews*  
*thee to be a Galilean.* 74 Then began he to curse and to swear, say-  
 ing, I know not the Man. And immediately the Cock crew. 75 And  
 Peter remember'd the Words of Jesus, who had said unto him, Before  
 the Cock crew, thou shalt deny me thrice. And he went out, and wept  
 bitterly.

VII.  
 Peter denies that  
 he knew Christ.

Chap. XXVII. When the Morning was come, all the Chief-priests and  
 Elders of the People took counsel against Jesus, *what Method to take to*  
 put him to Death. 2 And when they had bound him, they led him  
 away and deliver'd him to Pontius Pilate, *who was then the Roman Go-*  
*vernor of Judea.* 3 Then

VIII.  
 Jesus is carry'd  
 before Pilate.

## ANNOTATIONS.

(p) By the Expression, *Guilty of Death*, we now adays commonly understand  
 One that is Guilty of having *kill'd another*, not One that is *worthy of Death* for  
 any other Crime. And therefore I judg'd it best to alter the Common Reading;  
 tho' it be literally agreeable to the Greek.

(q) This

## TEXT.

## TRANSLATION.

3 Τότε ἰδὼν Ἰούδας ὁ τῷ Ἰησοῦ  
δδὺς αὐτὸν, ὅπῃ κατεκρίθη, μεταμε-  
ληθεὶς, ἀπέσπρεψε τὰ τριάκοντα ἀρ-  
γύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσ-  
βυτέροις, 4 λέγων· Ἡμαρτὸν, πῶρα-  
δδὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί  
πρὸς ἡμᾶς; σὺ ὅψῃ. 5 Καὶ ῥί-  
ψας τὰ ἀργύρια ὁ τῷ ναῷ, ἀνε-  
χώρησε· καὶ ἀπελθὼν, ἀπήγγαστο.  
6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀρ-  
γύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐ-  
τὰ εἰς τὸν κορβανῶν· ἐπεὶ τιμὴ αἱ-  
ματός ἐστι. 7 Συμβούλιον δὲ λα-  
βόντες, ἠγόρασαν ἕξ αὐτῶν τὸν ἀ-  
γρὸν τῷ κεραμέως, εἰς ταφὴν τοῖς  
ξένοις. 8 Διὸ ἐκλήθη ὁ ἀγρὸς  
ἐκεῖνός, ἀγρὸς αἱμαῖος, ἕως τῆς  
σήμερον. 9 (Τότε ἐπληρώθη τὸ  
ῥηθὲν διὰ Ἰερεμίου τῷ πρороφήτῃ,  
λέγοντος· Καὶ ἔλαβον τὰ τριά-  
κοντα ἀργύρια, τίμην τιμὴν τῷ πεπ-  
μηδμού, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσ-  
ραὴλ. 10 Καὶ ἔδωκεν αὐτὰ εἰς τὸν  
ἀγρὸν τῷ κεραμέως, κατὰ σιωπέταξέ-  
μοι Κύριος.)

11 Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν  
τῷ ἡγεμόνι· καὶ ἐπηρώτησεν αὐ-  
τὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βα-  
σιλεὺς τῶν Ἰουδαίων; Ο δὲ Ἰησοῦς ἔφη  
αὐτῷ· Σὺ λέγεις. 12 Καὶ ὁ τῷ

3 Then Judas which had be-  
tray'd him, when he saw that  
he was condemn'd, repented  
himself, and brought again the  
thirty pieces of silver to the  
chief priests and elders,

4 Saying, I have sin'd, in  
that I have betray'd the inno-  
cent blood. And they said,  
What is that to us? see thou  
to that.

5 And he cast down the  
pieces of silver in the temple,  
and departed, and went and  
hang'd himself.

6 And the chief priests took  
the \* pieces of silver, and said,  
It is not lawful for to put them  
into the treasury, because it is  
the price of blood.

7 And they took counsel,  
and bought with them the pot-  
ter's field to bury strangers in.

8 Wherefore that field was  
call'd, The field of blood unto  
this day.

9 (Then was fulfill'd that  
which was spoken by Jeremy  
the prophet, saying, And they  
took the thirty pieces of silver,  
the price of him that was valu'd,  
whom they of the children of  
Israel did value :

10 And gave them for the  
potter's field, as the Lord ap-  
pointed me.)

11 And Jesus stood before  
the governor; and the governor  
ask'd him, saying, Art thou  
the king of the Jews? And  
Jesus said unto him, Thou  
say'st.

12 And when he was ac-

TEXT.

TRANSLATION.

κατηγγράψαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, ὅθεν ἀπεκρίνατο. 13 Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; 14 Καὶ οὐκ ἀπεκρίθη

cus'd of the chief priests and elders, he answer'd nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answer'd him to αὐτῷ

PARAPHRASE.

3 Then Judas which had betray'd him, when he saw that *Matters were gone so far that He, i. e. Jesus was condemn'd already by the Chief-priests and Elders of the Jews as worthy of Death, and that they were likely to prevail to put him actually to Death*, repented himself of what he had done in betraying him, and brought again the thirty Pieces of Silver, which were given him for betraying him, to the Chief-priests and Elders, 4 saying, I have sinn'd in that I have betray'd the Innocent Blood, i. e. an Innocent Man to Death. And they said, What is that to us? see thou to that. 5 And he cast down the Pieces of Silver in the Temple, and departed, and went and hang'd himself. 6 And the Chief-priests took the Pieces of Silver, and said, It is not lawful for to put them into the Treasury among the Offerings consecrated to the Service of God, because it is the Price of Blood. 7 And they took Counsel, and bought with them the Potter's Field to bury Strangers in. 8 Wherefore that Field was call'd, The Field of Blood unto this day. 9 Then was fulfill'd that which was spoken by Jeremy the Prophet, in that Part of his Prophecy which now adays is reckon'd Part of the Prophecy (9) of Zechariah, and makes the ninth, tenth and eleventh Chapters of Zechariah; in which Ch. II. 13. we find the Prophet saying, And they took the thirty Pieces of Silver, the Price of him that was valu'd, whom they of the Children of Israel did value, 10 and gave them for the Potter's Field, as the Lord appointed me.

IX.  
Judas hangs himself.

11 And Jesus stood before Pilate the Roman Governor of Judea, and the Governor ask'd him, saying, Art thou the King of the Jews, as thy Accusers witness thou affirmest of thy self? And Jesus said unto him, I am indeed what thou say'st; but then my Kingdom is not of this World, or in relation to worldly Affairs; and therefore I do by no means deny Cesar's Right, or set up my self in Opposition to him. 12 And when he was accus'd of several other things by the Chief-priests and Elders, he answer'd nothing. 13 Then says Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answer'd him to

X.  
The Trial of Jesus before Pilate.

never

ANNOTATIONS.

(9) This Opinion of Mr Mede seems to me most probable of all the rest made use of to solve the Difficulty herein contain'd.

(r) See

## TEXT.

## TRANSLATION.

αὐτῷ πρὸς ὅδε ἐν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. 15 Κατὰ δὲ ἑορτῇ εἰώθη ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον. 16 Εἶχον δὲ τότε δέσμιον ὀπίσημον λεγόμενον Βαραββᾶν. 17 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέτετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 Ἡδὲ γὰρ ὅτι ἀφ' ὀφθόρου παρέδωκεν αὐτόν. 19 Καθημένου δὲ αὐτοῦ ὅτι τῷ βήματι, ἀπέστειλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοι καὶ τῷ διχρίῳ ἐκένω· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τὸν ὄχλον, ἵνα αὐτῷ ἀπολέσωσιν. 21 Αποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέτετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν. 22 Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες· Σταυρώσω. 23 Ο δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ φευσὼς ἔκραζον, λέγοντες· Σταυρώσω. 24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι

never a word, insomuch that the governor marvel'd greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notorious prisoner, call'd Barabbas.

17 Therefore when they were gather'd together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is call'd Christ?

18 For he knew that for envy they had deliver'd him.

19 \* While he was \* sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffer'd many things this day in a dream, because of him.

20 But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answer'd and said unto them, Whether of the two will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is call'd Christ? They all say unto him, Let him be crucify'd.

23 And the governor said, Why, what evil hath he done? But they cry'd out the more, saying, Let him be crucify'd.

24 When Pilate saw that

## TEXT.

## TRANSLATION.

οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος  
γίνεται, λαβὼν ὕδωρ, ἀπενίψατο  
τὰς χεῖρας ἀπέναντι τῷ ὄχλῳ,  
λέγων· Ἀθῶός εἰμι σπὸς τῆς αἱμα-  
τος τῷ δικαίῳ τούτῳ· ὑμεῖς ὁφείδετε.

he could prevail nothing, but  
that rather a tumult was made,  
he took water, and wash'd his  
hands before the multitude,  
saying, I am innocent of the  
blood of this just person: see  
ye to it.

25 Καὶ

## PARAPHRASE.

never a word, inasmuch that the Governor marvel'd greatly. 15 Now at that Feast, viz. of the Passover, the Governor was wont to release unto the People a Prisoner, whom they would. 16 And they had then a notorious Prisoner, call'd Barabbas, who had been guilty of Robbery, (r) Sedition and Murder. 17 Therefore when they were gather'd together, Pilate said unto them, Whom will ye that I release unto you, Barabbas or Jesus which is call'd, and esteem'd by some among you the Messiah or Christ? 18 This Proposal the Governor made to the People, forasmuch as by this time he knew that for Envy they, i. e. the Chief-priests and Elders had deliver'd him; they being enrag'd at the Esteem which Christ's Miracles and Doctrine had gain'd him among the People: Wherefore Pilate thought of this Expedient to save Jesus from their Envy and Malice, namely by proposing Barabbas together with Jesus to the Choice of the People; not doubting but they would choose rather that Jesus should be releas'd, than so notorious a Malefactor as Barabbas. 19 Moreover while he was sitting on the Judgment-seat, his Wife sent unto him, saying, Have thou nothing to do with putting to death that just man: for I have suffer'd many things this day in a Dream because of him, i. e. I have been much troubled about him in a Dream, the several Particulars whereof all tend to witness his Innocency: And this Accident made Pilate the more willing to save Jesus. 20 But the Chief-priests and elders perswaded the Multitude, that they should ask for to have Barabbas releas'd, and that they should urge the Governor to destroy Jesus. 21 The Governor answer'd and said unto them, Whether of the two will ye that I release unto you? They said, Barabbas. 22 Pilate says unto them, What shall I do then with Jesus which is call'd Christ? They all say unto him, Let him be crucify'd. 23 And the Governor said, Why, what evil has he done? But they cry'd out the more, saying, Let him be crucify'd. 24 When Pilate saw that he could prevail nothing on the People for to make choice of Jesus for to be releas'd, but that rather a Tumult was made by reason of his appearing so much to favour Jesus, he took Water, and wash'd his hands before the Multitude, saying, I am Innocent of the Blood of this just Person; see ye to it, i. e. ye shall

(r) See John 18. ult. and Luke 23. 19.

## TEXT.

## TRANSLATION.

25 Καὶ ἀποκριθεὶς πᾶς ὁ λαός, εἶπε·  
Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ  
τέκνα ἡμῶν. 26 Τότε ἀπέλυσεν αὐ-  
τοῖς τὸ Βαραββᾶν· τὸ δὲ Ἰησοῦν φρα-  
γελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ γραμματεῖς καὶ ἡγεμόνος,  
παλαῖοι καὶ Ἰησοῦν εἰς τὸ κοινὸν αὐ-  
τοῦ, ὅλινον αὐτὸν ὅλινον.

28 Καὶ ἐκδύσαντες αὐτὸν, ἐνέδυσαν  
αὐτὸν χλαμύδα κοκκίνην. 29 Καὶ

πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέ-  
δυσαν αὐτὸν τὴν κεφαλὴν αὐτοῦ· καὶ ἡλα-  
μον αὐτὸν ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαν-  
τες ἐμωροῦσεν αὐτὸν, ὡς παῖδες αὐτοῦ,  
λέγοντες· Χαῖρε ὁ βασιλεὺς τῆς Ἰουδαίας.

30 Καὶ ἐμπύσαντες αὐτὸν, ἔλαβον  
τὸν ἡλάμον, καὶ ἐτυπὸν αὐτὸν ἐπὶ τὴν κεφαλὴν  
αὐτοῦ. 31 Καὶ ὅτε ἐνέπαυζαν αὐτὸν, ἐξέ-  
δυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐ-  
τὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν

εἰς τὸ σταυρῶσαι. 32 Εξερχόμενοι δὲ,  
εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σί-  
μωνα· τῷτον ἡγάρασαν ἵνα ἄρῃ τὸ σταυρὸν

αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τὸν τόπον λε-  
γόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος κρα-  
νίου τόπος, 34 ἔδωκαν αὐτὸν πιεῖν

οἶνον μετὰ χολῆς μεμιγμένον· καὶ γουσα-  
μῶνος, ὃν ἠθέλεε πιεῖν. 35 Σταυρώ-  
σαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμά-  
τια αὐτοῦ, βάλλοντες κλῆρον ἵνα πλη-

25 Then answer'd all the  
people, and said, His blood be  
on us, and on our children.

26 Then releas'd he Barab-  
bas unto them: and when he  
had scourg'd Jesus, he deliver'd  
him to be crucify'd.

27 Then the foldiers of the  
governor took Jesus into the  
common hall, and gather'd unto  
him the whole band of soldiers.

28 And they stripp'd him,  
and put on him a scarlet robe.

29 And when they had plat-  
ted a crown of thorns, they put  
it upon his head, and a reed  
in his right hand: and they  
bow'd the knee before him,  
and mock'd him, saying, Hail  
King of the Jews.

30 And they spit upon him,  
and took the reed, and smote  
him on the head.

31 And after that they had  
mock'd him, they took the robe  
off from him, and put his own  
raiment on him, and led him  
away to crucify him.

32 And as they came out,  
they found a man of Cyrene,  
Simon by name: him they com-  
pell'd to bear his cross.

33 And when they were  
come unto a place call'd Gol-  
gotha, that is to say, a place  
of a scull,

34 They gave him vinegar  
to drink, mingled with gall:  
and when he had tasted thereof,  
he would not drink.

35 And they crucify'd him,  
and parted his garments, cast-  
ing lots: that it might be ful-

TEXT.

TRANSLATION.

ρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διμε-  
είσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ  
ἐπὶ τὸ ἱματισμὸν μου ἔβαλον κλήρον.  
36 Καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ.  
37 Καὶ ἐπέθηκεν ἐπάνω τὴ κεφαλῆς αὐτοῦ

fill'd which was spoken by the  
prophet, They parted my gar-  
ments among them, and upon  
my vesture did they cast lots.  
36 And sitting down, they  
watch'd him there.  
37 And set up over his head

τιτὶ

P A R A P H R A S E.

*be answerable for it.* 25 Then answer'd all the People, and said, *If there be any Guilt in shedding his Blood, let it be on us, and on our Children.* 26 Then releas'd he Barabbas unto them; and when he had scourg'd Jesus, he deliver'd him to be crucify'd.

27 Then the Soldiers of the Governor took Jesus into the Common Hall, and gather'd unto him the whole Band of Soldiers. 28 And *because they heard that he styl'd himself King of the Jews*, they stript him of his own Cloaths, and in mockery put on him a Scarlet or *Kingly* Robe. 29 And when they had platted a Crown of Thorns, they put it on his Head, and a Reed in his right Hand *for a Scepter*; and they bow'd the Knee before him, and mock'd him, saying, Hail King of the Jews. 30 And they spit upon him, and took the Reed, and smote him on the Head. 31 And after that they had mock'd him, they took the *Scarlet or Kingly* Robe off from him, and put his own Raiment on him, and led him away *with the Cross on his Shoulders*, to crucify him. 32 And as they came out of the City, they found or met with a Man of Cyrene, Simon by name; him they compell'd to bear his Cross *further on*; *either because Jesus was weary'd and unable to carry it any farther himself, or because they suspected Simon to be a Favourer of Jesus.* 33 And when they were come to a place call'd Golgotha, that is to say, A place of a Scull, 34 they gave him Vinegar to drink, mingled with Gall, *i.e. with some bitter intoxicating Ingredients, wherewith was made the Stupifying Potion usually given to Malefactors in compassion to them, viz. that they might not be sensible of their Pains:* and when he had tasted thereof, he would not drink; *shewing thereby his entire Submission to suffer, without using artfull Methods to lessen his Pain.* 35 And they crucify'd him, and parted his Garments, casting lots (s) *for his Vesture or Coat without Seam*; that it might be fulfill'd which was spoken by the Prophet, They parted my Garments among them, and upon my Vesture did they cast lots. 36 And sitting down, they watch'd him there, *that no one might take him away*; 37 and set up over his Head his Accusation

XI.  
An Account of  
what pass'd from  
his Condemnation  
to his Crucifixion.

(s) See John 19. 23. 24.

## T E X T.

## TRANSLATION.

ἡ αἰψὰν αὐτῷ γραμμένη· ΟΥΤΟΣ  
ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ  
ΤΩΝ ΙΟΥΔΑΙΩΝ. 38 Τότε σταυ-  
ρῶνται αὐτῷ δύο ληστές· εἰς ἐκ  
δεξιῶν, καὶ εἰς ἐξ ἐναντίων.

39 Οἱ δὲ παροφθαλμινοὶ ἐβλα-  
σφήματι αὐτὸν, κινῶντες τὰς κεφαλὰς  
αὐτῶν, 40 καὶ λέγοντες· Ο χαλῶν  
τὸ ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,  
σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατή-  
βηθι ἀπὸ τοῦ σταυροῦ. 41 Ομοίως δὲ  
καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες αὐτὸν τῶν  
γραμματέων καὶ γραμματέων, ἔλεγον·  
42 ἄλλως ἔσωσεν, ἑαυτὸν καὶ διώαντων  
σε· εἰ βασιλεὺς Ισραὴλ ἐστί, χαλῶν  
νῦν ἀπὸ τοῦ σταυροῦ, καὶ πισύσομεν αὐτόν.  
43 Πέποιθεν ὅτι τὸ Θεόν· ῥυσάσθω νῦν  
αὐτόν, εἰ γέλοιός αὐτόν. εἶπε γάρ· Οπὶ Θεοῦ  
ἐμὲ υἱός. 44 Τὸ δὲ αὐτὸ καὶ οἱ ληστές,  
οἱ συσταυρωθέντες αὐτῷ, ἐνείδιζον αὐτόν.  
45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο  
ἅπασαν τὴν γῆν, ἕως ὥρας ὅγδοης.  
46 Περὶ δὲ τὴν ἑνάτην ὥραν ἀνεβόησεν  
ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἠλὶ,  
Ἠλὶ, λαμα σαβαχθανί; τῷτ' ὅτι,  
Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλι-  
πες; 47 Τινὲς δὲ τῶν ἐκείνων  
ἀκούσαντες, ἔλεγον· Οπὶ Ἠλίου φωνή  
οὗτο. 48 Καὶ ἑστὼς δραμῶν  
εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον,

his accusation written, THIS  
IS JESUS THE KING  
OF THE JEWS.

38 Then were there two  
thieves crucify'd with him: one  
on the right hand, and another  
on the left.

39 And they that pass'd by,  
revil'd him, wagging their heads,

40 And saying, Thou that de-  
stroyest the temple, & buildest  
it in three days, save thy self:  
if thou be the son of God, come  
down from the cross.

41 Likewise also the chief  
priests mocking him, with the  
scribes and elders, said,

42 He sav'd others, himself  
he cannot save: if he be the  
king of Israel, let him now  
come down from the cross, and  
we will believe him.

43 He trusted in God; let  
him deliver him now if he de-  
lights in him: for he said, I am  
the son of God.

44 The Thieves also, which  
were crucify'd with him, cast  
the same in his teeth.

45 Now from the sixth hour  
there was darkness over all the  
land unto the ninth hour.

46 And about the ninth  
hour, Jesus cry'd with a loud  
voice, saying, Eli, Eli, lama  
sabachthani? that is to say,  
My God, My God, why hast  
thou forsaken me?

47 Some of them that stood  
there, when they heard that,  
said, This man calleth for Elias.

48 And straightway one of  
them ran, and took a sponge,

πλήσας



## P A R A P H R A S E.

written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two Thieves crucify'd with him, one on the right hand, and another on the left: *which as it was done by his Enemies, that the People, seeing him thus executed in the midst of such Malefactors, might be the more strongly prejudic'd to believe him an Impostor; so by the Over-ruling Providence of God, thereby was fulfill'd that Prophecy; (r) He was number'd with the Transgressors.*

39 And they that pass'd by revil'd him, wagging their Heads, 40 and saying, Thou (u) that destroyest, *i. e. saidst thou couldst destroy the Temple, and buildest, i. e. saidst thou couldst build it in three days, save thy self now, if thou hast really such Power; for it requires no greater Power to save thy self, than to destroy the Temple and build it again in three days: or, if thou be the Son of God, come down from the Cross, as a Proof of thy being so.*

41 Likewise also the Chief-priests mocking him, with the Scribes and Elders, said, 42 He sav'd others, *as his Followers pretend, from Death by raising them Miraculously to Life; if so, how comes it to pass that Himself he cannot save: If he be the King of Israel or Messias, let him now come down from the Cross, and we will believe him.*

43 He trusted in God as his Father; let him deliver him now, if he (x) delights in him as in his Son: for he said, I am the Son of God. 44 The Thieves also, which were crucify'd with him, cast the same in his teeth, or reproach'd him in like manner, and that for

*some time Both of them; but afterwards (y) One of them became a Convert or Believer.* 45 Now from the sixth Hour, or from about twelve at Noon, there was Darknes over all the Land of Judea and the adjacent Countries unto the ninth Hour, or to about three in the afternoon; *which Darknes was not caus'd by any natural Eclipse, but by some preternatural or miraculous Way.*

46 And about the ninth Hour Jesus cry'd with a loud Voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This Man calls for Elias; *they being made to think so by the likeness of the word Eli to Elias.*

48 And straightway one of them ran, and took a Spunge, and fill'd it with Vinegar,

XII.  
An Account of  
what pass'd from  
his Crucifixion to  
his Death.

## A N N O T A T I O N S.

(r) Compare Mark 15. 27, 28. (u) Compare Ch. 26. 61. and John 2. 79.

(x) So שׂוּחַ signifies frequently in the LXX. Version, and so it must signify here agreeably to the Hebrew Text Psal. 22. 8. here refer'd to by the Jews.

(y) Compare Luke 23. 40, &c.

(z) Compare

## TEXT.

## TRANSLATION.

πλήσας τε ὄξους, καὶ ῥοδαίς καλά-  
 μω, ἐπόπιζεν αὐτόν. 49 Οἱ δὲ λοι-  
 ποὶ ἔλεγον· Ἀφες, ἴδωμεν εἰ ἔρχεται  
 Ἡλίας σώσων αὐτόν. 50 Ο δὲ Ἰη-  
 σοῦς, πάλιν κράζας φωνῇ μεγάλῃ,  
 ἄφηκε τὸ πνεῦμα. 51 Καὶ ἰδὼν,  
 τὸ καταπέτασμα τῆς ναοῦ ἐσχίσθη εἰς  
 δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ  
 ἐσεισθη· καὶ αἱ πέτραι ἐσχίσθησαν.  
 52 Καὶ τὰ μνημεῖα ἀνεώχθησαν· καὶ  
 πολλὰ σώματα τῶν κοιμηθέντων ἀ-  
 γίων ἠγέρθη. 53 Καὶ ἐξελθόντες ἐκ  
 τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ,  
 εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ  
 ἐφανερώθησαν πολλοῖς. 54 Ο δὲ  
 ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ,  
 τηρώμενοι τὸν Ἰησοῦν, ἰδόντες τὴν σει-  
 σμὸν καὶ τὰ γινόμενα, ἐφοβήθησαν  
 σφοδρὰ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς  
 ὡς ἔστι. 55 Ἦσαν δὲ ὡσεὶ γυναῖ-  
 kes πολλαί, ἀπὸ μακρόθεν θεωροῦσαι·  
 αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς  
 Γαλιλαίας, διακονῆσαι αὐτόν. 56 Ἐν  
 αἷς ὡς Μαρία ἡ Μαγδαληνὴ, καὶ Μα-  
 ρία ἡ τῆς Ἰακώβου καὶ Ἰωσὴ μητέρα, καὶ  
 ἡ μήτηρ τῆς Ἰωάννου Ζεβεδαίου.

57 Οὗτος δὲ γενόμενος, ἦλθεν ἄνθρω-  
 πος πλούσιος ἀπὸ Ἀριμαθαίας, τὸ ὄνομα  
 Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαρτύρετο τῷ Ἰησοῦ.  
 58 Οὗτος προσελθὼν τῷ Πιλάτῳ,

and fill'd it with vinegar, and  
 put it on a reed, and gave him  
 to drink.

49 The rest said, Let be,  
 let us see whether Elias will  
 come to save him.

50 Jesus, when he had cry'd  
 again with a loud voice, yield-  
 ed up the ghost.

51 And behold, the vail of  
 the temple was rent in two  
 from the top to the bottom;  
 and the earth did quake, and  
 the rocks rent,

52 And the graves were  
 open'd, and many bodies of  
 saints which slept arose,

53 And came out of the  
 graves after his resurrection,  
 and went into the holy city,  
 and appear'd unto many.

54 Now when the centu-  
 rion, and they that were with  
 him, watching Jesus, saw the  
 earthquake, and those things  
 that were done, they fear'd  
 greatly, saying, Truly this was  
 the Son of God.

55 And many women were  
 there (beholding afar off) which  
 follow'd Jesus from Galilee,  
 ministring unto him.

56 Among whom was Ma-  
 ry Magdalene, and Mary the  
 mother of James and Josès,  
 and the mother of Zebedee's  
 children.

57 When the even was  
 come, there came a rich man  
 of Arimathea, nam'd Joseph,  
 who also himself was Jesus di-  
 sciple;

58 He went to Pilate, and  
 ἡτήσας

## T E X T.

## TRANSLATION.

ἤτισατο τὸ σῶμα τῷ Ἰησοῦ. Τότε ὁ  
Πιλάτῳ ἐκέλευσεν ἀποδοῖναι τὸ  
σῶμα. 59 Καὶ λαβὼν τὸ σῶμα

begg'd the body of Jesus: then  
Pilate commanded the body to  
be deliver'd.

59 And when Joseph had

## P A R A P H R A S E.

gar, and put it on a Reed, and, *with the Reed lifting up the Sponge to his Mouth*, gave him the Vinegar to drink. 49 The rest said, Let be, let us see, whether Elias will come to save him. 50 Jesus, when he had cry'd again with a loud Voice, saying, (z) *It is finish'd, viz. All that the Scriptures foretold he was to suffer; and therefore now Father into thy Hands I commend my Spirit*, yeilded up the Ghost. 51 And behold, the Vail of the Temple, *which parted the Holy of Holies from the Sanctuary*, was rent in two from the top to the bottom, (a) *signifying the Dissolution of the Jewish Dispensation, and the Opening to all true Believers an Entrance into the Holiest, that is, into Heaven by the Blood of Jesus*; and the Earth did quake, and the Rocks rent, *signifying some great Alterations were working by the Almighty and immediate Power of God*; 52 and the Graves were open'd, and many Bodies of Saints, which slept or had been dead, arose, 53 and came out of the Graves after his Resurrection, and went into the holy City Jerusalem, and appear'd unto many; *signifying that Christ by his Death and Resurrection had overcome the Power of Death, and given Earnest of a General Resurrection*. 54 Now when the Roman Centurion, and they that were with him, watching Jesus, saw the Earthquake, and those things that were done, they fear'd greatly, saying, Truly this Man Jesus was the Son or a righteous Man in an extraordinary manner belov'd of God. 55 And many women were there, beholding afar off, which follow'd Jesus from Galilee, ministring unto him, *i. e. attending upon him, and providing his Necessaries*. 56 Among whom was Mary Magdélene, and the Virgin (aa) Mary, the Mother of our Lord while living, but that Relation as it were ceasing by our Lord's Death, therefore the Evangelist seems now and henceforward to style her rather the Mother, as being the Mother-in-law (aa) of James and Josés (and Simon and Jude) the Children of Joseph by a former Wife, and who were yet living; and Salome the Mother of Zebedee's Children, viz. James and John.

57 When the Evening of the Passover-day or Friday was come, and before Sun-set, when the Passover-day ended, and the Sabbath-day began, there came a rich Man of Arimathea, nam'd Joseph, who also himself was secretly Jesus Disciple. 58 He went to Pilate, and begg'd the Body of Jesus: then Pilate commanded the Body to be deliver'd. 59 And

XIII.  
Of the Burial  
of Jesus.

(z) Compare John 19. 30.

(a) Hebr. 10. 19, 20. Ephef. 2. 14.

(aa) See John 19. 25. and Note (a) on Chap. 12. 46.

when

## TEXT.

## TRANSLATION.

ὁ Ἰωσήφ, οὗ ἐτύλιξεν αὐτὸ σινδόνι καθαρά· 60 Καὶ ἔθηκεν αὐτὸ ἐν τῷ καὶνῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμνησεν ἐν τῇ πέτρᾳ· καὶ περικυλίσας λίθον μέγαν τῇ θύρᾳ τῷ μνημείου, ἀπῆλθεν. 61 Ἦν δὲ ἑκατέρα Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθεήμεναι ἐπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς Πιλάτον, 63 λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν, ὅτι ζῶν. Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 Κέλυσον οὖν ασφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς, κλέψωσιν αὐτὸν, καὶ εἰπώσι τῷ λαῷ· Ἠγέρθη ἄπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρὸν τοῦ πρώτου. 65 Εἶπεν δὲ αὐτοῖς ὁ Πιλάτος· Ἐχετε κηρωδίας· ὑπάγετε, ασφαλίσατε ὡς οἴδατε. 66 Οἱ δὲ πορευθέντες ασφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ κηρωδίας.

taken the body, he wrapp'd it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he roll'd a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day that follow'd the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

PARAPHRASE.

when Joseph had taken the Body, he wrapt it in a clean linen Cloth, 60 and laid it in his own new Tomb, which he had hewn out in the Rock, *designing to lye in it himself when dead*: and he roll'd a great Stone to the Door of the Sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary (*mention'd v. 56. viz. the Virgin Mary*) sitting over against the Sepulchre, *and observing where the Body of Jesus was laid: which when they had observ'd, they went away to prepare Spices and Ointments for to embalm the Body of Jesus, as soon as the Sabbath was over. For the Sun was now so near setting, and consequently the Sabbath was now so near, that they could not do it before the Sabbath would begin, whereon it was not lawfull to do any such thing. Wherefore the said Women rested the Sabbath-day according to the Commandment, Luke 23. 56.*

SECTION XIII.

*Containing such Particulars as were transacted on the Sabbath of the Passover-week, or which comes to the same, from Sun-set on Friday to Sun-set on Saturday in the Passion-week; and these Particulars are related Chap. XXVII. 62 — ult.*

62 Now the Jews, in order to the better or stricter keeping of the Sabbath, were wont to prepare for it the Day before, which therefore was call'd *The Day of the Preparation*. This Year the Passover-day happen'd to fall on such a Day of Preparation, or on the Day before the Sabbath; so that the next Day that follow'd the Day of the Passover was the same that follow'd the Day of the Preparation this Year; and both Expressions denote in short no more than the Sabbath-day, which follow'd this Year next after the Passover-day. On this Sabbath-day then the Chief-priests and Pharisees came together unto Pilate, 63 saying, Sir, we remember that that Deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore, that the Sepulchre, *where he lies*, be made sure until the third Day, lest his Disciples come by night, and steal him away, and say unto the People, He is risen from the Dead: so the last Error, into which the People may by this means be seduc'd; shall be worse than the first. 65 Pilate said unto them, Ye have a Watch, go your way, make it, *viz. the Sepulchre as sure as you can*. 66 So they went, and made the Sepulchre sure, sealing the Stone that was roll'd to the Door of the Sepulchre so as they might discern if the Stone had been mov'd by the breaking of the Seal, and setting a Watch, or Guard of Soldiers.

*The Sepulchre of Jesus is secur'd.*

Κερ. κη'. Οψὲ δὲ σαββάτων, τῇ  
 ὑποφωσκύσει εἰς μίαν σαββάταν, ἦλθε  
 Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη  
 Μαρία, θεωρῆσαι τὸν τάφον. 2 Καὶ  
 ἰδὺ, σεισμός ἐγένετο μέγας· ἄγγελος  
 γὰρ Κυρίου καταβάς ἐξ οὐρανοῦ, πορο-  
 ελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς  
 θύρας, καὶ ἐκάθιστο ἐπάνω αὐτοῦ.  
 3 Ἡ δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ,  
 καὶ τὸ ἐνδυμα αὐτοῦ λευκὸν ὡσεὶ χιὼν.  
 4 Ἀπὸ δὲ τῷ φόβῳ αὐτοῦ ἐσείσθησαν  
 οἱ τηρωῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί.  
 5 Αποκειθεὶς δὲ ὁ ἄγγελος, εἶπε  
 ταῖς γυναῖξί. Μὴ φοβεῖσθε ὑμεῖς·  
 οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζη-  
 τεῖτε. 6 Οὐκ ἐστὶν ὧδε· ἠγέρθη γὰρ,  
 καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον  
 ὅπου ἔκειτο ὁ Κύριος. 7 Καὶ ταχὺ  
 πορεύθεισά, εἶπατε τοῖς μαθηταῖς αὐ-  
 τοῦ, ὅτι ἠγέρθη ἀπὸ τῶ νεκρῶν. καὶ ἰδὺ,  
 παρήλθ' ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ  
 αὐτὸν ὄψεσθε. ἰδὺ, εἶπον ὑμῖν. 8 Καὶ  
 ἐξελθούσά ταχὺ ἀπὸ τῆς μνημεῖον μετὰ  
 φόβου καὶ χαρᾶς μεγάλης, ἔδραμον  
 εὐαγγέλιον τοῖς μαθηταῖς αὐτοῦ.

9 Ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι τοῖς  
 μαθηταῖς αὐτοῦ, καὶ ἰδὺ, ὁ Ἰησοῦς ἀπῆλθεν  
 αὐτοῖς, λέγων· Χαίρετε. Αἱ δὲ προσελ-  
 θούσαι ἐκράτηξ' αὐτὸν τῆς πόδας, καὶ πορο-  
 κύνησ' αὐτόν. 10 Τότε λέγει αὐταῖς

## Chap. XXVIII.

\* Late in the night after the  
 sabbath, as it began to dawn  
 towards the first day of the  
 week, came Mary Magdalene,  
 and the other Mary, to see the  
 sepulchre.

2 And behold, there was a  
 great earthquake; for an angel  
 of the Lord descended from  
 heaven, and came and roll'd  
 back the stone from the door,  
 and sat upon it.

3 His countenance was like  
 lightning, & his raiment white  
 as snow.

4 And for fear of him the  
 keepers did shake, and became  
 as dead men.

5 And the angel answer'd  
 and said unto the women, Fear  
 not ye: for I know that ye seek  
 Jesus, which was crucify'd.

6 He is not here: for he is  
 risen, as he said: come, see the  
 place where the Lord lay.

7 And go quickly and tell  
 his disciples that he is risen  
 from the dead: and behold, he  
 goeth before you into Galilee;  
 there shall ye see him; lo, I have  
 told you.

8 And they departed quick-  
 ly from the sepulchre, with fear  
 and great joy, and did run to  
 bring his disciples word.

9 And as they went to tell  
 his disciples, behold, Jesus  
 met them, saying, All hail.  
 And they came and held him  
 by the feet, and worshipp'd  
 him.

10 Then said Jesus unto

ὁ Ἰη-

## PARAPHRASE.

## SECTION XIV.

*Containing such Particulars as fell out after our Saviour's Resurrection, chiefly on Easter-day, and are taken notice of Chap. XXVIII.*

Chap. XXVIII. Late in the Night (*b*) after the Sabbath, *namely* as it began to dawn towards the Morning of the first Day of the Week, or of Sunday now commonly call'd Easter-day, came Mary Magdalene, and the other Mary mention'd Ch. 27. 56. viz. our Lord's Mother, to see the Sepulchre. 2 And behold, before they came, there was a great Earthquake; for an Angel of the Lord descended from heaven, and came and roll'd back the Stone from the Door, and sat upon it. 3 His Countenance was bright like Lightning, and his Raiment white as Snow. 4 And for fear of him the Watchmen or Soldiers, who were set to be Keepers of the Sepulchre, did shake, and became as dead Men. 5 And the Angel answer'd and said unto the Women, (*viz. the two Marys mention'd v. 1.*) to whom the said Angel appear'd sometime after their Coming, Fear not ye: for I know that ye seek Jesus, who was crucify'd. 6 He is not here; for he is risen, (*c*) as he said before hand often to his Disciples he should: come, follow me into the Sepulchre, and see the Place where the Lord Jesus lay. 7 And go quickly, and tell his Disciples, that he is Risen from the Dead: and behold, he go's before you into (*d*) Galilee, as he likewise said aforehand, there shall ye see him: Lo, I have told you, who, you may plainly perceive, am no other than an Angel sent by God for that purpose; and therefore you have all the reason you can desire to believe the Truth of what I now tell you. 8 And they departed quickly from the Sepulchre with Fear and great Joy, as being affrighted at the Angel's Appearance, and withall rejoicing at the News they had heard, and did run to bring his Disciples word.

9 And as they went to tell his Disciples, behold, Jesus met them, saying, All hail. And they came, and falling down held him by the Feet, *self* to the said Women. and worshipp'd him. 10 Then said Jesus unto them, Be not afraid:

*but*

## ANNOTATIONS.

(A) So,  $\psi\epsilon$  may be render'd according to the use of it among Common Greek Writers, who with a genitive Case use it to denote a good while after. Thus  $\psi\epsilon$  &  $\tau\epsilon\omega\iota\varsigma$  denotes in Philostratus *A long while after the Trojan War*; and  $\psi\epsilon$  &  $\beta\alpha\sigma\iota\lambda\epsilon\omega\varsigma$   $\chi\epsilon\iota\mu\epsilon\nu$ , *a long while after the King's days*. Agreeably whereto  $\psi\epsilon$   $\nu\alpha\lambda\epsilon\sigma\iota\varsigma$  here denotes *Late in the night after the Sabbath*, exactly conformably to the Accounts of the other Evangelists.

(f) Chap. 12. 40. and 16. 21. and 17. 23. and 20. 19.

(d) Chap. 26. 32.

## TEXT.

## TRANSLATION.

ὁ Ἰησοῦς· Μὴ φοβῆσθε· ὑπάγετε, ἀπαγγέλλετε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσι εἰς τὴν Γαλιλαίαν, καὶ κἔμ με ὄψοντο.

11 Προβοδόντων δὲ αὐτῶν, ἰδὺς, πνὺς τῆς κεντρίας ἐλθόντες εἰς τὴν πόλιν, ἀπήγγελλον τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

12 Καὶ συναχθέντες μὲν τὸν ὄρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἔχοντα ἔδωκαν τοῖς γραπώταις,

13 λέγοντες· Εἴπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.

14 Καὶ ἐὰν ἀκκοῦσῃ τῇ τοῦ ὄρεσβυτος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμεῖς ἀμερίμους ποιήσομεν.

15 Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίωσεν ὁ λόγος ὑπὸς τῶν Ἰουδαίων μέχρι τῆς σήμερον.

16 Οἱ δὲ ἑνδεκά μαθηταὶ ἐπρεῦθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος ὃ ἐταξάσθαι αὐτοῖς ὁ Ἰησοῦς.

17 Καὶ ἰδόντες αὐτὸν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίδασκεν.

18 Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

19 Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς,

καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

20 Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν καὶ ἰδὺς, ἐγὼ μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shew'd unto the chief priests all the things that were done.

12 And when they were assembled with the elders, & had taken counsel, they gave a large sum of money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipp'd him: but some doubted.

18 And Jesus came, & spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore & \*make disciples in all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.



## P A R A P H R A S E.

but go tell my Brethren, *i. e.* Disciples, that they go into Galilee *shortly*, and there shall they see me at such a Mountain. (e)

11 Now when they, *i. e.* the said Women were going to the Disciples, some of the Watch came into the City, and shew'd unto the Chief-priests, all the things that were done. 12 And when they were assembled with the Elders, and had taken counsel, *what Method they had best take to make the People not believe that Christ was truly risen, they agreed upon this, namely, they gave a large Sum of Money to the Soldiers that were the Watch,* 13 saying, Say ye, His Disciples came by night, and stole him away while we slept. 14 And if this come to the Governor's Ears, and he shall go about to call you to an Account for your sleeping, and so not performing your Duty in watching and guarding the Sepulchre, we will perswade or pacify him, and secure you from Harm. 15 So they took the Money, and did as they were taught by the Chief-priests and Elders: and accordingly this Saying, *viz. that the Body of Jesus was stol'n away by his Disciples,* is commonly reported and believ'd among the unconverted Jews until this Day, *i. e.* the time when St Matthew wrote this Gospel.

III.  
The Report of Christ's Body being stol'n away by his Disciples, how it arose.

16 Then some time after, about a Week as it is probable, the Eleven Disciples went away into Galilee, to a Mountain where Jesus had appointed them. 17 And when they saw him, they worshipp'd him: but some that accompany'd the Eleven Apostles, and then first saw him after his Resurrection, or else some others of his Disciples that had not seen him, but only heard of his Resurrection by others, doubted of the Truth and Certainty thereof. 18 And Jesus came (f) and appear'd frequently unto his Disciples at other times, during the forty days between his Resurrection and Ascension, and among other things (f) pertaining to the Kingdom of God or Propagation of the Gospel, he spake unto them, saying, All Power is given unto me, as the Son of Man and Head of the Church, in Heaven and in Earth. 19 Go ye therefore, and make Disciples to me in all Nations, *namely by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, as the Rite of Initiation or Admitting them into the Church;* 20 and by teaching them to observe all things whatsoever I have commanded you, as the indispensable Condition of their obtaining Salvation by me: and lo, I am with you, *i. e.* my Disciples or Church, alway, even unto the End of the World. (g) Amen.

IV.  
Christ's appearance in Galilee, and his last Instructions to his Disciples.

(e) Compare v. 16. of this Chapter. (f) Compare Acts 1. 3.

(g) See the Note on Amen at the end of St Mark.

# S T N O P S I S.

I. An Account of our Saviour during his Infancy, viz.

II. An Account of the baptism of Christ and others by John Baptist, III. 1 - ult.

III. An Account of the Fasting and Temptation of Christ, IV. 1 - 11.

1. Genealogy or Pedegree of Christ, Chap. I. 1 - 17.

2. Conception and Birth of Christ, 18 - ult.

3. Coming of the wise-men to worship Christ, II. 1 - 12.

4. Going of Joseph with Christ into Egypt, 13 - 15.

5. Massacre of the Innocents by Herod, 16 - 18.

6. Return of Joseph with Christ out of Egypt, and dwelling at Nazareth, 19 - ult.

His Calling of Peter and Andrew, James and John to be his Constant Attendants, 18 - ult.

Sermon on the Mount, VI - VII. ult.

Cure of Leper, VIII. 1 - 4. Of Centurion's Servant, 5 - 13. Of Peter's Mother in law, and others, 14 - 17.

Discourse about following Christ, 18 - 22.

Stilling a Tempest, 23 - 27. Casting out Devils and their going into Swine, 28 - ult.

Cure of Palsy, IX. 1 - 8. Call of Matthew, 9 - 13. Defence of Disc. not fasting, 14 - 17.

Cure of Bloody Flux, and Raising Jairus's daughter to life, 18 - 26.

Cure of two blind men, 27 - 31. of a Dumb man, 32 - 34. Want of Good Ministers, 35 - ult.

Sending forth of the Apostles to preach &c. X. 1 - ult.

Christ's Discourse to Baptist's Disciples, and to the People about the Baptist &c. XI. 1 - 19.

Impenitence of Corazin &c. 20 - 24. Wisdom of God in revealing the Gospel to the Simple, 25 - 27.

Invitation to embrace the Gospel, 28 - ult.

Defence of Disciples in plucking and rubbing &c. ears of Corn, XII. 1 - 8.

Cure of Wither'd hand &c. 9 - 22. of Blind and dumb man, 22. Blasphemy against Holy Ghost, 23 - 37.

Discourse concerning Sign from Heaven, 38 - 45. Christ's Mother and Brethren, 46 - ult.

Parable of Sower, XIII. 1 - 23. of Tares 24 - 30. of Mustard-seed, 31, 32. of Leaven, 33 - 35. Explication of Parable of Tares, 36 - 43. Parable of Treasure, 44. of the Pearl, 45, 46. of Fishing-net, 47 - 52.

Nazareth Contempt of Christ, 53 - ult.

History of the Baptist's death, XIV. 1 - 12. Feeding of 5000 with 5 Loaves, &c. 13 - 21. Christ's and Peter's walking on the Sea, 22 - 33. Cure of many by touching the Hem of Christ's garment, 34 - ult.

Reproof of Jewish sinful Traditions, XV. 1 - 9. True notion of Cleanse, 10 - 20. Cure of Canaanitish Woman's daughter and of others, 21 - 31. Feeding of 4000 with 7 Loaves, &c. 32 - ult.

Pharisees requiring a Sign from Heaven, XVI. 1 - 5. Warning against the Leaven of the Pharisees, 6 - 12. People's Opinion of Christ, and Peter's Confession, 13 - 20. Reproof of Peter for dissuading Christ from suffering death, 21 - ult.

Transfiguration of Christ, XVII. 1 - 13. Cure of Lunatick, 14 - 21. Paying Tribute at Capernaum, 22 - ult.

Discourse concerning Humility and Forgiveness, XVIII. 1 - 22. Parable of King accounting with his Servants, 23 - ult.

Discourse of Divorce and Marriage, XIX. 1 - 12. Blessing Children, 13 - 15. Discourse with Young Rich Man, 16 - 22. Of great Temptation of Riches, 23 - 26. Reward of Leaving all for Christ, 27 - ult.

Parable of Labourers hir'd into the Vineyard, XX. 1 - 16. Answer to Zebedee's Wives Request, 20 - 29. Cure of two blind men, 30 - ult.

Christ's Riding into Jerusalem, XXI. 1 - 11. Driving Traders out of the Temple, &c. 12 - 16. Curbing of the Fig-tree, 17 - 22. Silencing the Jews as to his Authority, 23 - 27. Parable of two Sons, 28 - 32. of Vineyard let out, 33 - ult.

Parable of the King's Son's Marriage, XXII. 1 - 14. Paying Tribute to Caesar, 15 - 22. Confutation of Sadducees, and Proof of Resurrection, 23 - 33. Answer to Lawyer, 34 - 40. Posing the Pharisees about David's Son, 41 - ult.

Discourse about Scribes and Pharisees, XXIII. 1 - 33. Destruction of Jerusalem foretold, 34 - ult.

Destruction of Jerusalem again foretold, as also End of the world, XXIV. 1 - ult.

Parable of ten Virgins, XXV. 1 - 13. of the Talents, 14 - 30. Description of last Judgment, 31 - ult.

Jewish Rulers consulting against Christ, XXVI. 1 - 5. Woman's piety in anointing Christ, 6 - 13. Judas bargains to betray Christ, 14 - 16. Christ's eating the Passover, and Institution of the Lord's Supper, 17 - 35. Apprehending of Christ in the Garden, and Trial before the High-priest, 36 - 68. Peter's denial of Christ, 69 - ult.

Christ's Trial before Pilate XXVII. 1 - 26. His Crucifixion and Death, 27 - 56. His Burial, 57 - 61. securing the Sepulchre, 62 - ult.

V. An Account of Christ's Resurrection, XXVIII. 1 - 10. Jewish Story about the Body being Stolen, 11 - 15. Christ's Appearance in Galilee, and last Instructions to his Disciples, 16 - ult.

The Gospel of St Matthew is distinguishable into these Five general parts, viz.

IV. An Account of the more Publick Ministry of our Saviour, or his Ministry after the imprisonment of the Baptist. Which may be distinguish'd into,

2. An Account of his Ministry after last leaving of Galilee, which was not long afore his Crucifixion, viz.

# The G O S P E L

## ACCORDING TO

# St M A R K.

### THE PREFACE.

**T**HAT this Evangelist was a *Jew*, tho' his Name *Mark* was *Roman*, is agreed on all hands; as it is also that he was converted by *St Peter*, who therefore calls him (a) *his Son*. But then the Learned are divided in their Opinions, whether he was the *same* with *John* surnam'd *Mark* mention'd in the History of the Acts of the Apostles, or a *different* Person. That there were Two at least of this Name, and of some Note in the Apostles days, is sufficiently evident from *St Paul's* not contenting himself to name only a *Mark* in (b) his Epistle to the Colossians, but adding thereto by way of Distinction of him from some other of the same Name, *Sister's son to Barnabas*. And since it is on all hands agreed, that the *Mark* here mention'd by *St Paul* was the *same* with *John* surnam'd *Mark*, who accompany'd *St Paul* and *Barnabas* (c) as far as to *Perga* in *Pamphylia*, and afterwards accompany'd (d) *Barnabas* into *Cyprus*, and after that was with (b) *St Paul* at *Rome* during his first Imprisonment there, as appears from the foremention'd Epistle to the Colossians; and again (e) was order'd to be brought to him by *Timothy* during his second Imprisonment at *Rome*: these Considerations induce me to prefer That Opinion, which supposes *John* surnam'd *Mark*, *Sister's son to Barnabas*, to be a *different* Person from *Mark the Evangelist*, who according to the general Tradition of Antiquity was the *constant Attendant and Interpreter of St Peter*; forasmuch as such a *constant Attendance* of our *Evangelist* on *St Peter* seems not consistent with the foremention'd Account which we have from Scripture it self, that *John* surnam'd *Mark*, not only was so often and much with *St Paul* and *Barnabas*, but also was so much at liberty and at the Command of *St Paul*, as to be order'd to be brought to him, when he

I. *St Mark the Evangelist* most properly a different person from *John* surnam'd *Mark*.

(a) See 1 Pet. 5. 13. (b) Col. 4. 10. In the Epistle to *Philemon* v. 24. he is barely nam'd without any such Distinction, because the said Epistle was sent at the same time, and by one of the same Persons by whom the Epistle to the Colossians was sent; and *Philemon* liv'd at *Colosse* also, and so might well know by that Epistle what *Mark* was meant. (c) Acts 12. 25. compar'd with Acts 13. 13.

(d) Acts 15. 37—39. (e) 2 Tim. 4. 11.

thought

thought fit. To which might be added several other Considerations to the same purpose, were not these already mention'd abundantly sufficient.

II.  
The Place, where  
this Gospel was  
writ.

It is the Tradition of the Ancients, that this Gospel was writ at *Rome*, upon the Request of the Converts there, who, not content to have heard St Peter preach, desir'd St Mark to commit to writing an Historical Account of what St Peter had deliver'd to them. Which seems to have been chiefly meant of what St Peter had deliver'd to them, not in relation to the *Doctrine* of Christ, but in relation to his *Life* and *Actions*: whence this Gospel takes but little notice of Christ's Discourses, and is almost wholly made up of Christ's Miracles and other most remarkable Actions, together with his Death, and after that his Resurrection and Ascension.

III.  
The Time, when  
it was writ.

From the Paragraph immediately foregoing, it follows, that this Gospel was writ *after St Peter had preach'd at Rome*: and Irenæus more particularly says, that it was writ (*f*) *after ἐξόδῳ*, i. e. either the *Decease* or *Departure of St Peter*. And the latter Sense of the Word is in reason to be preferr'd, since *this is*, and the *other is not*, consistent with that other Part of Ancient Tradition, which says, that when St Mark had drew up his Gospel, St Peter *perus'd* it, and *ratify'd* it with his Authority, commanding it to be Publickly read in Religious Assemblies. In somuch that for these and other Reasons aforementioned, this Gospel was call'd sometimes by the Ancients *St Peter's Gospel*. It being thus writ after St Peter's Departure from Rome, it might be writ sometime between A. D. 49 or 52, and 61 or 64.

IV.  
This Gospel, how  
an Epitome of St  
Matthew's.

From what has been said, especially in the second Paragraph, it appears also, that it is Not probable that this Gospel was *only extracted* from St Matthew's, as a design'd *Epitome* or *Abridgment* thereof. And the same is confirm'd by considering, that St Mark do's not only *not observe* the *same Order* in relating Matters, as they are related in by St Matthew; but also *mentions* several Particulars *omitted* by the Other: Both which are *not agreeable* to the Design or Nature of an *Abridgment*. However in a large and less proper Sense *this Gospel may be look'd on as*

(*f*) See the Passage of Irenæus set down in the following Note (*g*). I know there are not wanting some, who are so far from allowing St Peter to have been at Rome *twice*, that they deny him to have been there so much as *once*; and consequently *deny* the latter Sense of the Word ἐξόδῳ here, which I prefer. But as these have not a reasonable Regard for Antiquity, so it is but reasonable to have no Regard for them herein, however learned they may be otherwise. It is evident, that according to the Testimonies of the Ancients compar'd together, St Peter was *alive after* St Mark had writ this Gospel; otherwise he *could not* have *perus'd* and *ratify'd* it. And if he was *alive*, then ἐξόδῳ in Irenæus can't signify his *Death* at the same time, but only his *Departure* from Rome. And if he *departed* from Rome, then he was there *twice*, forasmuch as such his Departure must be before the time that he was put to Death there. And as I know of nothing in Scripture that contradicts this; so I have hitherto met with no Argument elsewhere to the contrary, which is sufficient to overthrow the fore said Testimony of Antiquity.

an *Epitome* of the Other; inasmuch as it gives a *shorter* Account of our Saviour's Life, &c.

There is indeed a very great *Agreement*, not only as to single Words, but also as to the *Expression of whole Sentences*, to be observ'd in the Gospels of St Matthew and Mark. And I suppose that as it is hence inferr'd that St Mark *had seen* the Greek Gospel of St Matthew, so it is likewise inferr'd further, that St Mark *only drew* his Gospel out of St Matthew's *lying before him*; inserting some Particulars by the direction of St Peter. The First of these Inferences is embrac'd by some Learned Men, who rightly reject the Second. But I think the *First* is not a good Inference, any more than the Other; forasmuch as the same Agreement between the Expressions in the two Gospels *might be* occasion'd after a quite contrary manner, and *more probably was* so. That St Matthew's Gospel was writ before St Mark's, is indeed affirm'd by the Ancients; but then they affirm it only in respect to the *Hebrew* Original of St Matthew's Gospel; as is plain from the Passage (g) of Irenæus cited below. So that this hinders not, but St Mark's Gospel might be writ *before* St Matthew's *Hebrew* Gospel was translated into Greek; and so the Translator thereof *might make use* of St Mark's Greek Gospel in *turning* St Matthew's *Hebrew* one into Greek. And hence, I think, may most Naturally be accounted for the *little Difference* of a Word or two, when *all the rest of the Verse* shall be express'd alike in both Gospels: Namely the Translator, tho' in rendring St Matthew's Hebrew he made use of St Mark's Greek, and render'd *One* by the *Other*, where he *could keep* to the Original; yet elsewhere in order to *keep* to the Original, he was oblig'd sometimes to (b) *leave out* a Word or two which *were* in St Mark, or to (b) *put in* a Word or two which *were not* in St Mark, or lastly, to *use* a Word or single Expression *different* (b) from that *us'd* by St Mark, even where the Sense was the same. I confess the *Hypothesis* here suggested by me is, for ought I know, entirely *new*: but this will be no good Objection against it, if it appears more natural than the *contrary* one, hitherto commonly receiv'd. I could add more in the defence of it, were it proper here or necessary.

(g) Ο μὲν δὲ Ματθαῖος, ἐν τοῖς Ἑβραίοις τῇ (N.B.) ἰδίᾳ ἀφ' αὐτῶν, καὶ χρηρὺς ἐχρηκεν Εὐαγγέλιον, ἃ Πέτρος καὶ ἃ Παῦλος ἐν Ῥώμῃ εὐαγγελίζομεθα, καὶ θεμελιώμενοι τὴν ἐκκλησίαν. Μιὰ δὲ τὴν τότεν ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἐρμηνεύτης Πέτρος, καὶ αὐτὸς τὰ ὑπὸ Πέτρος κηρυσσόμενα ἐγγράφως ἡμῖν παραδίδωκε. Lib. 3. cap. 1.

(b) Compare *Mat.* 9. 14—17. with *Mark* 2. 18—22. in which Passages there is an Example to be found of all the three several Instances or different Cases abovemention'd.

TO KATA      The GOSPEL  
**M A R K O N**      ACCORDING TO  
 ΕΥΑΓΓΕΛΙΟΝ.      **S<sup>t</sup> M A R K.**

## T E X T.

## T R A N S L A T I O N.

Κεφ. α'. **A**ΡΧΗ τῆς εὐαγγελίου  
 Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ  
 Θεοῦ. 2 Ὡς γέγρα-  
 πται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀπο-  
 στέλλω τὸν ἄγγελόν μου πρὸς ὑμᾶς, ὃς  
 κατασκευάσει τὴν ὁδὸν σου ἔμπρο-  
 σθεν σου. 3 Φωνὴ βοῶντος ἐν τῇ  
 ἐρήμῳ· Ετοιμάσατε τὴν ὁδὸν Κυρίου,  
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.  
 4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ  
 ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετα-  
 νοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 Καὶ  
 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰου-  
 δαία χώρα, καὶ οἱ Ἱερουσαλιμίται· καὶ  
 ἐβαπτίζοντο πάντες ἐν τῇ Ἰορδάνῃ πο-  
 τᾶμιν ὑφ' αὐτοῦ, ἐξομολογούμενοι τὰς  
 ἁμαρτίας αὐτῶν. 6 Ἡ δὲ Ἰωάννης  
 ἐνδεδυμένος τρίχας καμήλας, καὶ ζώνην  
 δερματίνην ἔχει τὴν ὀσφύα αὐτοῦ·  
 καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

Chap. I.

**T**HE beginning of the  
 gospel of Jesus Christ  
 the Son of God.

2 As it is written in  
 the prophets, Behold, I send  
 my messenger before thy face,  
 which shall prepare thy way  
 before thee.

3 The voice of one crying  
 in the wilderness, Prepare ye  
 the way of the Lord, make his  
 paths straight.

4 John did baptize in the  
 wilderness, and preach the ba-  
 ptism of repentance, for the re-  
 mission of sins.

5 And there went out un-  
 to him all the land of Judea,  
 and they of Jerusalem, and  
 were all baptiz'd of him in  
 the river of Jordan, confessing  
 their sins.

6 And John was cloth'd  
 with camels hair, and with  
 a girdle of a skin about his  
 loyns: and he did eat locusts  
 and wild hony.

(a) Read the Paraphrase on *Matth.* 3. 3.

(b) See the Paraphrase on *Matth.* 3. 4.

# The G O S P E L

## A C C O R D I N G T O

# S<sup>t</sup> M A R K.

### P A R A P H R A S E.

### S E C T I O N I.

*Containing such Particulars, as are taken notice of by St MARK, in reference to the Baptism of CHRIST, when he was about thirty Years of Age; and from thence to CHRIST's Ent'ring on the more Publick Part of his Ministry after the Imprisonment of John the Baptist, when CHRIST was in the thirty second Year of his Age. These Particulars take up Chap. I. 1 — 13. of this Gospel.*

Chap. I. **T**HE History of the Conception and Birth, both of John <sup>I. Of John Baptist</sup> Baptist the Fore-runner of Christ, and also of Christ him- <sup>the Fore-runner</sup> self; and all other Particulars relating to the Infancy and <sup>of Christ.</sup> Minority of Christ (which are taken notice of Matt. 1 and 2, and Luke 1 and 2.) are pass'd over by St Mark, who takes the Beginning of the Gospel, i. e. History writ by him of the Life and Death of Jesus Christ, the Son of God, from the Coming of John the Baptist to preach. 2 For as it is written in the Prophets, (viz. Mal. 3. 1.) Behold, I send my Messenger before thy Face, which shall prepare thy Way before thee: 3 (and Isai. 40. 3.) The Voice of One crying in the Wilderness, Prepare (a) ye the Way of the Lord, make his Paths straight. 4 So accordingly John, who was the said Messenger or Fore-runner of Christ prophes'y'd of, did come and did baptize in the Wilderness of Judea, which lay on the River Jordan, and preach the Baptism of Repentance, i. e. the Necessity of Repentance or Amendment of Life signify'd by Baptism, or the Outward Washing of the Body with Water, in order for to obtain the Remission of Sins; and by thus Crying or Preaching, he did prepare the Jews for the Receiving of Christ himself. 5 And accordingly his Preaching had so good Effect, that there went out unto him great Multitudes out of All parts of the Land of Judea, and particularly they even of Jerusalem, and were All baptiz'd of him in the River Jordan, confessing their Sins past with Sorrow, and promising Amendment for the future. 6 And John, (b) as he resembled Elias in the Spirit or Spiritual Office of preaching Repentance, so did he also in Habit: for he was cloath'd with Camel's Hair, and with a Girdle of a Skin about his Loyns; and he did eat Locusts and wild Hony. 7 And he prepar'd the Way for the Jews

## TEXT.

## TRANSLATION.

7 Καὶ ἐκήρυσε, λέγων· Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, ὃ ὅτε εἰμὶ ἱκανὸς κύβας λῦσαι τῇ ἱμάντι τῇ ὑποδημάτων αὐτοῦ. 8 Εγὼ μὲν ἐβάπτισα ὑμᾶς ὡς ὕδατι· αὐτὸς δὲ βάπτισθ' ὑμᾶς ὡς πνεύματι ἁγίῳ.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆ Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸ Ἰορδάνην. 10 Καὶ εὐθέως, ἀναβάντων ἀπὸ τοῦ ὕδατος, εἶδε χρομόνους τοῦ οὐρανοῦ, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν, καταβαῖνον ἐπ' αὐτόν. 11 Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ὃς τοι εὐδόκησα. 12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 Καὶ ἦν ἐκεῖ ὡς τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετ' αὐτοῦ οἱ ἄγγελοι διηκόνον αὐτόν.

14 Μετὰ δὲ τὸ καταδικάζειν τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γα-

7 And preach'd, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptiz'd you with water: but he shall baptize you with the holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptiz'd of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens open'd, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in \* thee I am well pleas'd.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministr'd unto him.

14 Now after that John was put in prison, Jesus came into

Γαλιλαίαν,

## PARAPHRASE.

*Jews Receiving of Christ, not only by Preaching barely and in general the Necessity of Repentance, but by giving them particular Notice of the Approaching of the Coming or Appearing of Christ himself among them, and of the transcendent Dignity and Divinity of his Person: for he preach'd, saying, There comes One Mightier than I after me, i. e. as soon as I shall have an End put to my Execution of my Office by being imprison'd, the Latchet of whose Shoes I am not worthy to stoop down and unloose. 8 I indeed have baptiz'd you with Water, but he shall baptize you with (c) the Holy Ghost.*

(c) See the Paraphrase on *Matt.* 3. 11.

9 And



## PARAPHRASE.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, *where he had dwelt from his Return out of Egypt*, and was baptiz'd of John in Jordan. 10 And straightway, coming up out of the Water, he *(as likewise John (d) Baptist)* saw the Heavens open'd, and the Spirit of God like a Dove descending upon himself. 11 And there came a Voice from Heaven, saying, Thou; *on whom the Spirit thus descends*, art my Beloved Son, in Thee I am well pleas'd. 12 And immediately the Spirit drives him, *i. e. by the Suggestion of the Holy Spirit he was directed to go into the (e) Wilderness*. 13 And he was there in the Wilderness forty days, tempted of Satan *all (f) the while invisibly*; and after the forty days were ended, tempted of the same (g) appearing unto him even in a visible manner; and during the said forty days Christ continu'd in a Retir'd part of the Wilderness where no Body came, or was with him, but only the wild Beasts; and during the Time of his Translation as well as after it, the Angels ministred unto him, *i. e. attended upon him, and assisted him as there was Occasion*.

II.  
Christ is baptiz'd  
of John Baptist.

## SECTION II.

Containing such Particulars as are taken notice of by St MARK, From CHRIST's Enttring on the more Publick Part of his Ministry, which was some time after the Passover that was in the thirty second Year of his Life, (but A. D. 30. that is, in the thirtieth Year of the Common Æra or Account from Christ's Nativity) To the Passover next ensuing, or in the thirty third Year of his Life, (but A. D. 31.) Which Particulars take up Chap. I. 14 — II. 22.

How the Gap or Defect here made in this Gospel of St Mark, as to the former or more private Part of Christ's Ministry, (*viz. From his first instructing Andrew and John, and taking them and Peter to be his Disciples at Bethabara, not long after his Baptism and Temptation, To the Imprisonment of the Baptist*) is to be supply'd from the Gospel of St John, may be more largely seen in my Paraphrase between Matt. 4. 11 and 12. and therefore it needs not to be repeated here.

I.  
The Gap or Defect here made in  
this Gospel, how  
to be supply'd.

14 Now after Jesus (b) had heard that John Baptist was put in Prison, Jesus came (i) from Jerusalem into Galilee, and went to Nazareth *where*

II.  
Christ begins his  
more Publick Ministry.

## ANNOTATIONS.

V. 11. † So it is read in Cant. and some other MSS. as also in Vulg. Syr. Goth. and Persick Versions, &c. The Common Reading, *et c.* was taken in all probability from *Matth. 3. 17.*

(d) *John 1. 32.* (e) See Paraphrase on *Mat. 4. 1.* &c. and the Notes thereon.

(f) Compare *Luke 4. 2.* (g) Compare *Mat. 4. 2, 3, &c.* (h) *Ibid. v. 12.*

(i) Read my Paraphrase on *Mat. 4. 12, 13.*

(k) Compare

## TEXT.

## TRANSLATION.

λιλαίας, κηρύσσων τὸ εὐαγγέλιον τῆ βασιλείας τοῦ Θεοῦ. 15 καὶ λέγων· Ὁ πῦρ πληρῶν ὁ καιρὸς, καὶ ἡ βασιλεία τοῦ Θεοῦ· μετάνοιτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆ Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸ ἀδελφὸν αὐτοῦ βάλλοντες ἀμφίβλητρον ἐν τῇ θαλάσσῃ· (ἦσαν γὰρ ἀλιεῖς.) 17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. 18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. 19 Καὶ παρὰς ἐκεῖθεν ὀλίγον, εἶδεν Ἰάκωβον καὶ τὸν Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρπύζοντες τὰ δίκτυα. 20 Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτοῦ Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύοντες εἰς Καπερναῦμ καὶ εὐθέως τοῖς σάββατον εἰσελθὼν εἰς συναγωγὴν, ἐδίδασκε. 22 Καὶ ἔξελήνθησαν ὅτι τῇ διδαχῇ αὐτοῦ. ὡς δὲ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ ὡς οἱ γραμματεῖς. 23 Καὶ ὡς ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν

Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfill'd, and the kingdom of God is at hand: repent ye and believe the Gospel.

16 Now as he walk'd by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and follow'd him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in a ship mending their nets.

20 And straightway he call'd them: and they left their father Zebedee in the ship, with the hir'd servants, and went after him.

21 And they went into Capernaum, and straightway on the sabbath-day he enter'd into the synagogue, and taught.

22 And they were astonish'd at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an un-

## P A R A P H R A S E.

where he had been bred up and hitherto dwell, but being disrespected and design'd by the Inhabitants thereof to be kill'd, he left Nazareth, and came and henceforward dwell at Capernaum. From (k) which time Jesus began more Publickly Preaching the Gospel or glad Tidings of the Kingdom of God now to be erected, 15 and saying, The Time (l) foretold by the Prophets, more especially and particularly by Daniel, wherein God would set up a Kingdom which should never be destroy'd, is fulfill'd, the Fourth Kingdom of the Gentiles, viz. the Roman, during which this Prophecy of God's setting up an Everlasting Kingdom was to be accomplish'd, being now come to its Height, and so next door to a Declination and Downfall; which Downfall was to be wrought by the Kingdom of God thus to be set up, and denoted by the Stone cut out of the Mountain without hands (Dan. 2. 44. 45.) and therefore accordingly the Kingdom of God, i. e. of Christ to be set up by God is now at hand or to be set up: Repent ye, and believe the Gospel of the said Kingdom, i. e. not only believe that the Kingdom of God or Christ is now to be set up, and the Redemption of Mankind to be accomplish'd, and the Offer of Salvation made to all Men; but also believe that in order to become Members or Subjects of this Kingdom of God, ye must repent of all your former Sins, and live holy Lives according to the Laws of this Kingdom of God, or Rules of the Gospel.

16 Now Jesus being at Capernaum, as he walk'd by the Sea of Galilee, on the West Shore of which Capernaum stood, he (m) saw Simon and Andrew his Brother, casting a Net into the Sea: for they were Fishers. 17 And Jesus said unto them, Come ye now and follow after me as my constant Attendants; and I will make you to become as it were Fishers of Men, i. e. the happy Instruments of converting Men to Christianity. 18 And straightway they, being prepar'd to obey Christ's Call by being afore his Disciples, forsook their Nets, and follow'd him henceforth as his constant Attendants. 19 And when he had gone a little further thence, he saw James the Son of Zebedee, and John his Brother, who also were in a Ship or Boat mending their Nets. 20 And straightway he call'd them to come likewise after him: and they being likewise prepar'd to obey Christ's Call, by being afore his Disciples, left their Father Zebedee in a Ship with the hir'd Servants, and went after him, and became henceforward his constant Attendants.

21 And they went into Capernaum, and straightway on the Sabbath-day, i. e. on the next Sabbath-day, he enter'd into the Synagogue, and taught. 22 And they that heard him were astonish'd at his Doctrine: for he taught them as one that had more than ordinary (n) Authority to teach, and not as the Scribes or Jewish Doctors were wont to do. 23 And there was in their Synagogue a Man possess'd with an unclean Spirit or Devil,

(k) Compare Matt. 4. 17. (l) Read Mr Mede's two Discourses on v. 14, 15. of this Chapter, which make the 25th and 26th Discourses in Book I. of his Works. (m) Read my Paraphrase on Matt. 4. 18 — 22.

(n) Read my Paraph. on Matt. 7. ult.

and

III.

Christ calls Peter and Andrew, James and John, to be his constant Attendants.

IV.

Christ teaches in the Synagogue at Capernaum, and casts out an unclean Spirit.

## TEXT.

## TRANSLATION.

πνεῦμα πᾶσα ἄκαθάρτων, καὶ ἀνέκραξε,

24 λέγων· Εἰς, τί ὑμῖν καὶ σοὶ Ἰησοῦ

Ναζαρηνέ; ἦλθες σπολέσαι ἡμᾶς;

οἶδά σε τίς εἶ, ὁ ἄγιος τῷ Θεοῦ.

25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

λέγων· Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ.

25 Καὶ συναράξας αὐτοὺς τὸ πνεῦμα

τὸ ἀκάθαρτον, καὶ κράξας φωνῇ με-

γάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. 27 Καὶ

ἐθαμβήθησαν πάντες, ὥστε συζητεῖν

πρὸς αὐτούς, λέγοντας· Τί ὅτι τῷτο;

τίς ἡ διδασχὴ ἡ καὶ ἡ αὐτῇ, ὅτι κατ'

ἔξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκα-

θάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν

αὐτῷ; 28 Εξῆλθε δὲ ἡ ἀκοὴ

αὐτοῦ εὐθὺς εἰς ὅλην τὴν περὶ χωρὸν

τῆς Γαλιλαίας.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς

ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος

καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.

30 Ἡ δὲ πενθερὰ Σίμωνος κατεκειτο

πυρέσασσα· καὶ εὐθὺς λέγουσιν αὐτῷ

πρὸς αὐτῆς. 31 Καὶ προσελθὼν ἡ-

γειρεν αὐτήν, κρατῆσας τὴν χεῖρὸς αὐ-

τῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐ-

θὺς· καὶ διηκόη αὐτοῖς.

32 Ὁ ἥλιος δὲ γενόμενος, ὅτε ἔδυν ὁ

ἥλιος, ἔφερον πρὸς αὐτοὺς πάντας τοὺς

κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους.

clean spirit, and he cry'd out,

24 Saying, Let us alone,

what have we to do with thee,

thou Jesus of Nazareth? art

thou come to destroy us? I

know thee who thou art, the

holy one of God.

25 And Jesus rebuk'd him,

saying, Hold thy peace, and

come out of him.

26 And when the unclean

spirit had \* thrown him into

convulsions, and cry'd with a

loud voice, he came out of him.

27 And they were all amaz'd,

insomuch that they question'd

among themselves, saying,

What thing is this? what new

doctrine is this? for with au-

thority commandeth he even

the unclean spirits, and they

do obey him.

28 And immediately his fame

spread abroad throughout all

the region round about Galilee.

29 And forthwith when

they were come out of the sy-

nagogue, they enter'd into the

house of Simon and Andrew,

with James and John.

30 But Simon's wives mo-

ther lay sick of a fever, and

\* forthwith they tell him of her.

31 And he came and took

her by the hand, and lift her

up; and immediately the fever

left her, and she ministr'd un-

T E X T.

T R A N S L A T I O N.

33 Καὶ ἡ πόλις ὅλη ὀπισωημένη ἔως  
πρὸς τὴν θύραν. 34 Καὶ ἐθεράπευσε  
πολλὰς κακῶς ἔχοντας ποικίλας νόσους  
καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε  
λαλεῖν τὰ δαιμόνια, ὅτι ᾔδειζεν αὐτοὺς.

33 And all the city was ga-  
ther'd together at the door.  
34 And he heal'd many that  
were sick of divers diseases,  
and cast out many devils, and  
suffer'd not the devils to speak,  
because they knew him.

35 Καὶ

P A R A P H R A S E.

and he cry'd out, 24 saying, Let us *evil Spirits or Devils* alone; what  
have we to do with Thee, thou Jesus of Nazareth, *i. e. I desire thee to have  
nothing to do with us?* Art thou come to destroy us, or put an *End to*  
*our Power over Mankind, before the Time appointed of God?* for I know  
thee Who thou art, the Holy One, *i. e. Messiah or Son of God.* 25 And  
Jesus *not standing in need of his Testimony* rebuk'd him, *i. e. the Devil,*  
saying, Hold thy peace, and come out of him, *i. e. the Man possess'd.*  
26 And when the unclean Spirit had thrown him into Convulsions, and  
cry'd with a loud Voice, he came out of him. 27 And they *that were*  
*present*, were all amaz'd, inasmuch that they question'd among them-  
selves, saying, What a *wonderfull* thing is this? what new Doctrine  
is this, *that is attended with such Power in the Teacher of it?* for with  
Authority commands he even the unclean Spirits, and they do obey  
him. 28 And immediately his Fame spread abroad throughout all the  
Region round about Galilee.

29 And forthwith when they were come out of the Synagogue, <sup>V.</sup>  
they enter'd into the House of Simon and Andrew, *viz. Jesus enter'd*  
*thereinto, and Simon and Andrew, together with James and John.* 30 But <sup>Christ cures Pe-</sup>  
Simon's Wife Mother lay sick of a Fever, and forthwith they tell him <sup>ter's wife's Mother</sup>  
of her. 31 And he came and took her by the hand, and lift her up <sup>of a Fever.</sup>  
*from the Bed or Couch where she was lay'd;* and immediately the Fever  
left her, and she ministr'd unto them, *i. e. got ready what they wanted,*  
*and attended on them.*

32 And at Evening, *viz. when the Sun set, and so the Sabbath-day*  
*was over,* they brought unto him All that were diseas'd, and them that  
were possess'd with Devils. 33 And *in a manner* All the City, *viz.*  
*Capernaum* was gather'd together at the Door of Simon and Andrew's  
House, to see the Miracles he did. 34 And he heal'd many that were  
sick of divers Diseases, and cast out many Devils, and suffer'd not the  
Devils to speak, because, *or to say that they knew him; choosing to prove*  
*his Divine Commission rather by the Goodness of his Doctrine and the*  
*Miraculousness of his Works, than by the Testimony of the Devils.* <sup>VI.</sup>  
<sup>And many</sup>  
<sup>others.</sup>

## TEXT.

## TRANSLATION.

35 Καὶ ὥρῳ ἔνυχον λίαν ἀνα-  
 παύσας, ἔξῃλθεν καὶ ἀπῆλθεν εἰς ἔρη-  
 μὸν τόπον, καὶ κεῖ ὡροσύνχετο.  
 36 Καὶ χειρὶδύξεν αὐτὸν ὁ Σίμων  
 καὶ οἱ μετ' αὐτοῦ. 37 Καὶ εὐρόν-  
 τες αὐτὸν, λέγουσιν αὐτῷ. Οἱ πάν-  
 τες ζητοῦσί σε. 38 Καὶ λέγει αὐ-  
 τοῖς. Αἰγόμεν εἰς τὰς ἐχθροῦρας κω-  
 μοπόλεις, ἵνα καὶ κηρύξω. εἰς τῷ-  
 το γὰρ ἔξεληλυθα. 39 Καὶ ἰὼ  
 κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν,  
 εἰς ὅλῳ τῷ Γαλιλαίᾳ, καὶ τὰ δαμ-  
 νώνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λε-  
 πρὸς, ὡςκαλῶν αὐτὸν καὶ γονυ-  
 πετῶν αὐτόν, καὶ λέγων αὐτῷ. Οἱ,  
 εἰάν θέλῃς, δύνασάί με καθαρίσαι.

41 Ὁ δὲ Ἰησοῦς σπλαγχνιθεὶς, ἐκ-  
 τείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ  
 λέγει αὐτῷ. Θέλω. καθαρίσθῃ.

42 Καὶ εὐπὸτος αὐτοῦ, εὐθέως ἀπῆλ-  
 θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκα-  
 θάρισεν.

43 Καὶ ἐμβειμυσσάμενος

αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν. 44 καὶ

λέγει αὐτῷ. Οὐρα μηδενὶ μηδὲν εἰ-

πης. Ἀλλ' ὑπάγε, σεαυτὸν δειξόν

τῷ ἱερεῖ, καὶ προσένεγκε πρὸς τῷ

καθαραισμοῦ σου ἃ προσέταξε Μω-

σῆς, εἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ

ἔξελθὼν ἤρξατο κηρύσσειν πολλὰ, καὶ

35 And in the morning ris-  
 ing up a great while before  
 day, he went out, and departed  
 into a solitary place, and there  
 pray'd.

36 And Simon and they that  
 were with him, follow'd after  
 him.

37 And when they had  
 found him, they said unto him,  
 All men seek for thee.

38 And he said unto them,  
 Let us go into the \* neighbour-  
 ing towns, that I may preach  
 there also: for therefore came  
 I forth.

39 And he preach'd in their  
 synagogues throughout all Ga-  
 lilee, and cast out devils.

40 And there came a leper  
 to him, beseeching him, and  
 kneeling down to him, and say-  
 ing unto him, If thou wilt,  
 thou canst make me clean.

41 And Jesus, mov'd with  
 compassion, put forth *his* hand,  
 and touch'd him, and saith un-  
 to him, I will, be thou clean.

42 And as soon as he had  
 spoken, immediately the lepro-  
 sy departed from him, and he  
 was cleans'd.

43 And he straightly charg'd him,  
 and forthwith sent him away;

44 And saith unto him, See  
 thou say nothing to any man:  
 but go thy way, shew thy self  
 to the priest, and offer for thy  
 cleansing those things which  
 Moses commanded, for a testi-  
 mony unto them.

45 But he went out, and be-  
 gan to publish it much, and to

## TEXT.

## TRANSLATION.

ἀναφηνύειν τὸν λόγον, ὥστε μηκέτι αὐτὸν διῶσθαι πανταχοῦ εἰς πόλιν· εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τοῖς ὡ, καὶ ἤρχοντο πρὸς αὐτὸν πανταχοῦ.

blaze abroad the matter, inso-  
much that Jesus could no more  
openly enter into a city, but  
was without in desert places:  
and they came unto him from  
every quarter.

Κεφ.

## PARAPHRASE.

35 And in the Morning rising up a great while before Day, He went out of *Capernaum*, and departed into a solitary Place, and there pray'd.  
36 And Simon and they others that were with him, *i. e. with Simon, viz. his Brother Andrew, and James and John, missing Christ*, follow'd after him going out of *Capernaum* to seek him. 37 And when they had found him, they said unto him, All men at *Capernaum* seek for or enquire after thee. 38 And he said unto them, Let us go into the Neighbouring Towns notwithstanding, that I may preach there also, as well as at *Capernaum*: for therefore came I forth so early this Morning out of *Capernaum*, that I might the better get away thence, and preach in other Places, according to the Intent of my Coming into this World. 39 And accordingly he preach'd in their Synagogues throughout all Galilee, and cast out Devils.

VII.  
Christ teaches  
throughout Galilee,  
and casts out De-  
vils.

40 And there came a Leper to him, beseeching him, and kneeling down to him, and saying unto him, (o) If thou wilt, I am persuaded thou canst make me clean, *i. e. cure me of my Leprosy*. 41 And Jesus mov'd with compassion, put forth his hand and touch'd him, and says unto him, I will, be thou clean. 42 And as soon as he had spoken, immediately the Leprosy departed from him, and he was cleans'd. 43 And he straitly charg'd him not to tell abroad what he had done for him, and forthwith sent him away; 44 and says unto him, See thou say nothing of this miraculous Cure to any Man: but go thy way, shew thy self to the Priest, and offer for thy Cleansing, *i. e. being cur'd of thy Leprosy*, those things which Moses commanded; which do for a Testimony unto them, *i. e. unto the Jews, that I am sent from God*. 45 But he went out, and for Joy began to publish it much, and to blaze abroad the matter; insomuch that Jesus could no more openly enter into a City or larger Town, where he was well or personally known, by reason of the great Multitudes that presently flock'd after him, but was forc'd to continue generally or frequently in desert or solitary Places: and even there they came to him from every quarter.

VIII.  
A Leper cur'd.

(o) See my Paraph. on *Matt. 8. 2—4*.

## TEXT.

## TRANSLATION.

Κεφ'. β'. Καὶ πάλιν εἰσῆλθεν εἰς  
 Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκού-  
 αθη ὅτι εἰς οἶκόν ἐστι. 2 Καὶ εὐ-  
 θὺς συνηχῆσαν πολλοί· ὥστε μὴ  
 κέποι χωρεῖν μηδὲ τὰ πρὸς τὴν θύ-  
 ραν· καὶ ἐλάλη αὐτοῖς τὸν λόγον.  
 3 Καὶ ἔρχονται πρὸς αὐτὸν, πρᾶ-  
 λυτικὸν φέροντες αἰρόμηνον ὑπὸ τέσσα-  
 ρων. 4 Καὶ μὴ δυνάμενοι πρὸς-  
 ἵστασθαι αὐτὸν διὰ τὸν ὄχλον, ἀπε-  
 γασαν τὴν τεγλὴν ὅπου ἦν, καὶ ἐξο-  
 ρύξαντες χαλᾶσι τὸν κρεβάτιον,  
 ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.  
 5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐ-  
 τῶν, λέγει τῷ παραλυτικῷ· Τέ-  
 κνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.  
 6 Ἦσαν δὲ πυνες τῶν γραμματέων  
 ἐκεῖ καθήμενοι, καὶ ἀγρολογῶμενοι  
 ἐν ταῖς καρδίαις αὐτῶν. 7 Τί οὖ-  
 ν' οὕτω λαλεῖ βλασφημίας; τίς  
 δύναται ἀφιεῖν ἁμαρτίας, εἰ μὴ εἰς  
 ὁ Θεός; 8 Καὶ εὐθὺς ὁ πνεῦματι αὐτοῦ, ὅτι ἔπος ἀγ-  
 ρολογῶν ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί  
 ᾠᾶτα ἀγρολογίετε ἐν ταῖς καρ-  
 διαῖς ὑμῶν; 9 Τί ἔστιν εὐκοπώτε-  
 ρον, εἰπεῖν τῷ πρᾶλυτικῷ, Ἀφέων-  
 ταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγει-  
 ραι, καὶ ἄρῃ σου τὸν κρεβάτιον,  
 καὶ πορεύεαι; 10 Ἰνα δὲ εἰδῇτε

## Chap. II.

And again he entred into  
 Capernaum, after *some* days, &  
 it was nois'd that he was in the  
 house.

2 And straightway many  
 were gather'd together, inso-  
 much that there was no room  
 to receive *them*, no not so  
 much as about the door: and  
 he preach'd the word unto them.

3 And they come unto him,  
 bringing one sick of the palsy,  
 \* who was carried by four.

4 And when they could not  
 come nigh unto him for the  
 croud, they uncover'd the roof  
 where he was: and when they  
 had broken *it* up, they let down  
 the bed wherein the sick of the  
 palsy lay.

5 When Jesus saw their  
 faith, he said unto the sick of  
 the palsy, Son, thy sins be for-  
 given thee.

6 But there were certain of  
 the scribes sitting there, and  
 reasoning in their hearts,

7 Why doth this man thus  
 speak blasphemies? who can  
 forgive sins, but God only?

8 And immediately, when  
 Jesus perceiv'd \* by his spirit,  
 that they so reason'd within  
 themselves, he said unto them,  
 Why reason ye these things in  
 your hearts?

9 Whether is it easier to say  
 to the sick of the palsy, Thy  
 sins be forgiven thee: or to  
 say, Arise, and take up thy bed  
 and walk?

10 But that ye may know



## TEXT.

## TRANSLATION.

ὅπ' ἐξήσταν ἔχθ' ὁ υἱὸς τοῦ ἀνθρώπου  
ἀφιέναι ὅτι τῇ γῆς ἁμαρτίας· (λέγει τὸ  
παύλου πικρῶ·) 11 Σοὶ λέγω, ἔγειραι,  
καὶ ἄρσθι τὸ κράββατόν σου, καὶ ὑπάγε εἰς  
τὸ οἶκόν σου. 12 Καὶ ἠγέρθη εὐθέως,  
καὶ ἦρας τὸ κράββατον, ἐξῆλθεν ἐναν-  
τίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ  
δοξάζειν τὸ Θεόν, λέγοντας· Οὐκ ἔδε-  
ποτε ὕτως εἶδόμεν.

that the Son of man hath power  
on earth to forgive sins, (he  
saith to the sick of the palsy,)  
11 I say unto thee, Arise,  
and take up thy bed, and go  
thy way unto thine house.  
12 And immediately he a-  
rose, took up the bed, and went  
forth before them all, inso-  
much that they were all amaz-  
ed, and glorified God, saying,  
We never saw \*any thing like  
this.

13 Καὶ

## PARAPHRASE.

Chap. II. And again he enter'd into Capernaum, after some days, and  
tho' he enter'd not openly (as Ch. I. ult.) it was nois'd in a little time  
about the City, that he was in the House, where he was not improbably  
in his own House where he dwelt with his Mother after his coming to  
dwell at Capernaum (Matth. 4. 13.) 2 And straightway many were  
gather'd together, inso much that there was no room to receive them in  
the House, no not so much as about the Door: and he preach'd the  
Word unto them. 3 And they come unto him, bringing one sick of  
the Palsy, who being not able to go himself was carried in a bed by four.  
4 And when they could not come nigh unto him for the Croud, they un-  
cover'd the Roof of the House where he was; and when they had broken it  
up, they let down the bed, wherein the sick of the Palsy lay. 5 When Jesus  
saw (p) their Faith, he said unto the sick of the Palsy, Son, thy Sins be  
forgiven thee. 6 But there were certain of the Scribes sitting there, and  
reasoning in their hearts, 7 Why do's this Man thus speak Blasphemies?  
who can forgive Sins but God only? 8 And immediately, when Jesus  
perceiv'd by his Divine Spirit, whereby he was enabled to know the  
Thoughts and Secrets of others Hearts, that they so reason'd within  
themselves, he said unto them, Why reason ye of these things in your  
hearts? 9 Whether is it easier to say to the sick of the Palsy, Thy Sins  
be forgiven thee: or to say, Arise, and take up thy Bed and walk? 10  
But that ye may know that the Son of Man has Power on Earth to  
forgive Sins, (he says to the sick of the Palsy,) 11 I say unto thee,  
Arise, and take up thy Bed, and go thy way unto thy House. 12 And  
immediately he arose, took up his Bed, and went before them All, in-  
so much that they were All amaz'd and glorify'd God, saying, We ne-  
ver saw any thing like this *Miraculous Cure, done before by any Man;*  
*and they glorify'd God, who had given such Power unto Men.*

IX.  
One sick of the  
Palsy Cured.

(p) See my Paraph. on Mat. 9. 2 — 8.

13 And

## T E X T.

## TRANSLATION.

13 Καὶ ἐξῆλθε πάλιν πρὸς τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ πρὸς αὐτὸν εἶδε Λευὶ τὸν υἱὸν Ἀλφάου κα-

θήμενον ὅππότε τοὺς τελῶνιον· καὶ λέγει αὐτῷ· Ακολουθή μοι· Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ,

καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συναέκειντο πρὸς Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἧς γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ.

16 Καὶ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι ἰδόντες αὐτὸν ἐσθίουσαν μὲν τῶν τελῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μὲν τελῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; 17 Καὶ ἀκούς ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρειάζονται οἱ ἰσχυρόντες ἰατρῆς, ἀλλ' οἱ κακῶς ἔχοντες. Ὅτι ἤλθον καλεῖσθαι δικαίους, ἀλλὰ ἁμαρτωλούς.

18 Καὶ ἦς οἱ μαθηταὶ Ἰωάννης καὶ οἱ φαρισαῖοι νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δοῦναι οἱ υἱοὶ τοῦ νυμφῶτος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ὄντι, νηστεύειν; ὅσον χρόνον μετ' αὐτῶν ἔχουσιν τὸ νυμφεῖον, οὕτως δύνανται νηστεύειν.

20 Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ

13 And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and follow'd him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for they were many, and they follow'd him.

16 And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he said unto them, They that are whole, have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast; and they come, & say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bridegroom shall be

## P A R A P H R A S E.

13 And he went forth again by the Sea-side, and all the Multitude resorted unto him, and he taught them. 14 And as he pass'd by from *the house where he had been, toward the Sea-side*, he saw Levi, *otherwise call'd Matthew*, the Son of Alphaeus at the Receipt of Custom, or Place where the Receivers of the Custom or Taxes sat, and said unto him *who was one of the said Receivers*, Follow me henceforth as my Disciple. And he arose and follow'd him as such, leaving his former Employ. 15 And it came to pass, that *Matthew (q) made a great Feast for Jesus at his House*; and as Jesus sat at meat in his House, many Publicans (r) and Sinners sat also together with Jesus and his Disciples: for there were (s) many of Christ's Disciples invited with him, and they accordingly follow'd him to *Matthew's House*. 16 And when the Scribes and Pharisees saw him eat with Publicans and Sinners, they said unto his Disciples, How is it that he eats and drinks with Publicans and Sinners? 17 When Jesus heard it, he says unto them, They that are whole, have no need of the Physician, but they that are sick: I came not to call the Righteous, but Sinners to Repentance.

X.

Christ calls Mat-  
thew to follow  
him.

XI.

Christ shews  
why his Disci-  
ples did not fast.

18 And the Disciples of John Baptist, and also of the Pharisees, us'd to Fast; and they come and say unto him, Why do the Disciples of John, and of the Pharisees fast; but thy Disciples fast not? 19 And Jesus said unto them, Can (t) the Children of the Bride-chamber fast, while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot be expected Reasonably or without Absurdity to fast. 20 But the Days will come, when the Bridegroom shall be taken away

## A N N O T A T I O N S.

V. 17. † *Eis μαθηταὶ* is not read here (as likewise not *Matt. 9. 13.*) in Alex. or Cant. or several other MSS. nor in Vulg. Syr. Copt. Goth. Perf. Ethiop. Versions. It was probably taken from *Luke 5. 32.*

(q) Compare *Luke 5. 29.*

(r) See my Paraph. on *Matt. 9. 10—13.*

(s) Some Commentators by the *Many* here, understand the *many Publicans and Sinners* aforementioned; and by this Expression, *And they follow'd him*, understand, that the said Publicans and Sinners were converted by Christ at Matthew's house, and became thenceforth his Followers or Disciples. And tho' this is a very material Circumstance, and which more deserves notice; yet the Sense follow'd in the Paraphrase seems to be most easy and natural, and so the true Meaning of the Evangelist.

(t) Read my Paraph. on *Mat. 9. 15—17.*

(u) See .

## TEXT.

## TRANSLATION.

ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύ-  
σουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 Καὶ  
ἔδειξεν ἑπὶ βλήμα ῥάκας ἀγνάφους ἑπὶ ῥά-  
πτει· ὅτι ἱματίῳ παλαιῷ· εἰ δὲ μὴ,  
αἴρει τὸ πλήρωμα αὐτῶν τὸ χεῖρόν τῃ  
παλαιῷ, καὶ χεῖρον χρίσμα γίνεται. 22 Καὶ  
ἔδειξεν βάλλει οἶνον νέον εἰς ἀσκήας πα-  
λαιάς· εἰ δὲ μὴ, ῥήσκει ὁ οἶνος ὁ  
νέος τὰς ἀσκήας, καὶ ὁ οἶνος ἐκχεῖται,  
καὶ οἱ ἀσκοὶ σπολῶνται. Ἀλλὰ οἶνον νέον  
εἰς ἀσκήας χεῖρας βλητέον.

23 Καὶ ἐγένετο ὡς ἀπορεύεσθαι  
αὐτὸν ἐκ τῶν σάββατον ἀφ' ὧν ἀπο-  
είμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν  
ποιεῖν πλῆρεις τῶν σάββατον. 24 Καὶ  
οἱ φαρισαῖοι ἔλεγον αὐτῷ· Ἰδοὺ, τί ποιεῖ-  
σιν ἐν τοῖς σάββατον ὅ· οὐκ ἔξεστι;  
25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέ-  
ποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ,  
ὅτε χρειᾶν ἔρχετο, καὶ ἐπεινάσεν αὐτὸς καὶ οἱ  
μετ' αὐτοῦ; 26 Πῶς εἰσῆλθεν εἰς τὸν  
οἶκον τοῦ Θεοῦ ἑπὶ Ἀβιάθαρ ὁ ἀρχιε-  
ρέως, καὶ τῶν ἁρτίων τῆς προθέσεως  
ἔφαγεν, ὅς οὐκ ἔξεστι φαγεῖν εἰ μὴ  
τοῖς ἱερεῦσιν, καὶ ἔδωκε καὶ τοῖς ἀνδρά-  
σιν; 27 Καὶ ἔλεγεν αὐτοῖς· Τὸ  
σάββατον ἀφ' ὧν ἀνθρώπων ἐγένετο,  
καὶ ὁ ἄνθρωπος ἀφ' ὧν τὸ σάββατον.  
28 Ὡς κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώ-  
που καὶ τοῦ σαββάτου.

taken away from them, and  
then shall they fast in those  
days.

21 No man also seweth a  
\* patch of new cloth on an old  
garment: else the new \* patch  
taketh away from the old, and  
\* a worse rent is made.

22 And no man putteth  
new wine into old bottles, else  
the new wine doth burst the  
bottles, and the wine is spilt,  
and the bottles \* are lost: but  
new wine must be put into  
new bottles.

23 And it came to pass, that  
he went through the corn-  
fields on the sabbath-day, and  
his disciples began as they  
went, to pluck the ears of corn.

24 And the Pharisees said  
unto him, Behold, why do they  
on the sabbath-day that which  
is not lawful?

25 And he said unto them,  
Have ye never read what Da-  
vid did, when he had need and  
was hungry, he, and they that  
were with him?

26 How he went into the  
house of God \* about the time  
of Abiathar the high Priest,  
and did eat the shew-bread,  
which it is not lawful to eat,  
but for the priests, and gave  
also to them which were with  
him?

27 And he said unto them,  
The sabbath was made for man,  
and not man for the sabbath:

28 Therefore the Son of  
man is Lord \* even of the sab-  
bath.

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away from them, and then shall they fast in those days. 21 No man also seweth a patch of New cloth on an Old garment: else, *i. e. if a patch of New cloth be sew'd on an Old garment*, the New patch takes away from the Old cloth, and a worse Rent is made. 22 And no man puts New wine into Old bottles: else, *i. e. if New wine be put into Old bottles*, the New wine do's burst the bottles, and the wine is spilt, and the Bottles are lost or destroy'd: but New wine must be put into New bottles, *if you will preserve both*.

## S E C T I O N III.

*Containing such Particulars as are taken Notice of by St Mark, From the Passover that was in the thirty third Year of Christ's Life, (or A. D. 31.) To a little before the Passover that was in the thirty fourth Year of his Life (or A. D. 32.) Which Particulars take up Chap. II. 23—VI. 30.*

23 And it came to pass, that he went through the Corn-fields on the Sabbath-day, *which was styl'd (u) Σαββατισμός, and was at the time of the Passover*; and his Disciples began, as they went, to pluck the Ears of Corn, *and to rub them in their hands, and eat the Corn, being Hungry*. 24 And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was hungry; *nay he, and also they that were with him?* 26 How he went into the House of God, *or Tabernacle (w)* about the time of Abiathar the High-priest (*viz. a little before his father Abimelech was kill'd by Saul's command, upon whose Death he succeeded of course in the High-priesthood*), and did eat the Shew-bread, which it is not lawful to eat, but for the Priests; and gave also to them that were with him. 27 And he said unto them, The Sabbath (*x*) was made for Man, and not Man for the Sabbath. 28 Therefore the Son of Man is Lord even of the Sabbath.

Chap. III.

## A N N O T A T I O N S.

(u) See Luke 6. 1. and the Note thereon.

(w) *Ενι* signifies *about* as well as *in* the time referr'd to; and accordingly is so render'd by our Translators *Mat. 1. 11.* and should likewise have been so render'd here.

(x) Read my Paraph. on *Mat. 12. 8.*

## TEXT.

## TRANSLATION.

Κεφ. γ'. Καὶ εἰσῆλθε πάλιν εἰς  
τὴν σιναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρω-  
πος· ἔξηρα μὲν ἔχων τὴν χεῖρα.  
2 Καὶ παρατήρουν αὐτὸν οἱ τοῖς σάβ-  
βασι θεραπεύσας αὐτὸν, ἵνα κατη-  
γρήσωσιν αὐτοῦ. 3 Καὶ λέγει τῷ  
ἀνθρώπῳ τῷ ἔξηρα μὲν ἔχοντι τὴν  
χεῖρα· Εγείρα· εἰς τὸ μέσον. 4 Καὶ  
λέγει αὐτοῖς· Ἐξεστὶ τοῖς σάββασι  
ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυ-  
χὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ  
εἰσώπων. 5 Καὶ περιβλεψάμενος  
αὐτοὺς μετ' ὀργῆς, συλλυπούμενος  
ὅτι τῇ πενίᾳ τῆς καρδίας αὐτῶν,  
λέγει τῷ ἀνθρώπῳ· Εκτείνον τὴν χεῖ-  
ρά σου· καὶ ἐξέτενε· καὶ ἀποκατε-  
στάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.

6 Καὶ ἐξελθόντες οἱ φαρισαῖοι,  
εὐθέως μὲν τῶν Ἡρωδιανῶν συμβούλιον  
ἐποίησαν κατ' αὐτόν, ὅπως αὐτὸν ἀπολέ-  
σωσι. 7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μὲν  
τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν·  
καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας  
ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰου-  
δαίας, 8 καὶ ἀπὸ Ἱερουσολύμων,  
καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τῆς

Chap. III.

And he enter'd again into  
the synagogue; and there was  
a man there who had a wither'd  
hand.

2 And they watch'd him,  
whether he would heal him  
on the sabbath-day, that they  
might accuse him.

3 And he saith unto the  
man who had the wither'd  
hand, Stand forth.

4 And he saith unto them,  
Is it lawfull to do good on the  
sabbath-days, or to do evil? to  
save life, or to kill? but they  
held their peace.

5 And when he had look'd  
round about on them with an-  
ger, being griev'd for the hard-  
ness of their hearts, he saith  
unto the man, Stretch forth  
thine hand. And he stretch'd  
it out: and his hand was re-  
stor'd whole as the other.

6 And the Pharisees went  
forth, and straightway took  
counsel with the Herodians a-  
gainst him, how they might  
destroy him.

7 But Jesus withdrew him-  
self with his disciples to the  
sea: and a great multitude  
from Galilee follow'd him, and  
from Judea,

8 And from Jerusalem, and  
from Idumea, and from beyond

Jordan.

## ANNOTATIONS.

V. 5. † γὰρ is not read in Alex. Cant. and many other MSS. nor in the old  
Versions. It has been added here from St Matthew.

(y) Compare *Luke* 6. 6.

(z) Compare *Mat.* 12. 11, 12.

(a) See this and all other *Places*, mention'd in this Gospel, describ'd in my  
Geography of the New Test. Part 1. as the Index thereto directs.

(c) Compare

## P A R A P H R A S E.

Chap. III. And he enter'd again (*y*) on another Sabbath-day into the Synagogue at Capernaum, and there was a Man there who had a wither'd hand. 2 And they, *i. e. the unbelieving Jews, particularly the Pharisees mention'd below v. 6.* watch'd him, whether he would heal him on the Sabbath-day, that they might accuse him as a Breaker of the Sabbath, if he did. 3 And he says unto the Man who had the wither'd hand, Stand forth. 4 And they having ask'd him, saying, Is it lawfull to heal on the Sabbath-day, he says unto them, By way of Answer to your Question, I ask you this, *viz.* Is it lawfull to do Good on the Sabbath-day, or to do Evil in neglecting to do Good, when an Opportunity offers it self, tho' on the Sabbath? to save Life, or to Kill by not saving Life when it is in ones Power, because it is on the Sabbath? But they held their peace, being Asham'd on one hand to Deny so plain a Truth, as that it was lawfull to do Good and save Life on the Sabbath; and being Unwilling on the other hand to Grant it to be lawfull, because this would be to justify what Jesus was about to do. 5 And when he had look'd round about on them with Anger, and being Griev'd for the Hardness of their Hearts, which would not suffer them to yeild to the Force of his convincing Argument, and openly to acknowledge the Truth, He says unto them further, (that the People might see how they acknowledg'd the Truth by their own common Practice, which they thus refus'd to acknowledge now with their Mouths,) Which of you (*z*) shall have a Sheep, and if it fall into a Pit on the Sabbath, will not lift it out? How much then is a Man better than a Sheep? Wherefore it is lawfull according to your own Practice to do Well, *i. e. what is requisite to the Life or Welfare of a living Creature, and therefore especially of a Man, on the Sabbath; and consequently to heal this Man's hand; and then* he says unto the Man, Stretch forth thy hand. And he stretch'd it out; and his hand was restor'd whole as the other.

II.  
Christ cures a  
Man's wither'd  
hand on the Sab-  
bath.

6 And the Pharisees went forth of the Synagogue, and being enrag'd at Christ's having thus plainly shewn the Unreasonableness of their going about to find fault with him for healing on the Sabbath, straightway took counsel with the Herodians, *i. e. such as acknowledg'd the Roman Sovereignty over them to be no Usurpation, and consequently Herod to have a rightfull Authority, as being made Tetrarch or King of Galilee by the Romans; with these Herodians the Pharisees, (tho' themselves of a different Opinion generally in this matter, as looking on the Roman Government to be no other than an Usurpation over them,)* took counsel against him, how they might destroy him. 7 But Jesus, knowing it by his Divine Omniscience, withdrew himself with his Disciples out of Capernaum to private and solitary Places about the Sea of Galilee; and a great Multitude notwithstanding, discovering where he was, follow'd him from all Parts, namely from Galilee they follow'd him; and from Judea, 8 and from Jerusalem, and from (*a*) Idumæa, and from beyond Jordan;

III.  
Christ withdraws  
into private Places  
about the Sea of  
Galilee; but is  
follow'd by the  
People.

## TEXT.

## TRANSLATION.

Ιορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺν, ἀκούσαντες ὅσα ἐποίησεν, ἦλθον πρὸς αὐτόν. 9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖά-  
 ειοι προσκατεῖν αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 Πολλοὺς γὰρ ἐθεράπευσεν ὥστε ὑπερτίπτεν αὐτοῦ, ἵνα αὐτοῦ ἅψων-  
 ται, ὅσοι εἶχον μάστιγας. 11 Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπεν αὐτῷ, καὶ ἔκραζε, λέγοντα· Οὐ σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐ-  
 τοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

13 Καὶ ἀναβάντες εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέληεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 Καὶ ἐποίησεν δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, 15 καὶ ἔχουσιν ἐξουσίαν θεραπεύειν τοὺς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. 16 Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· 17 Καὶ Ἰακώβον τὸν τῷ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τῷ Ἰακώβου· (καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργῆς, ὃ ὅστις, υἱοὶ βροντῆς.) 18 Καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰακώβον τὸν τοῦ Ἀλφαίου, καὶ Θαδ-

Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had heal'd many, inso-much that they press'd upon him for to touch him, as many as had \* ails.

11 And unclean spirits, when they saw him, fell down before him, and cry'd, saying, Thou art the Son of God.

12 And he \* strictly charg'd them, that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordain'd twelve, that they should be with him, and that he might send them forth to preach;

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnam'd Peter.

17 And James *the son* of Zebedee, and John the brother of James (and he surnam'd them Boanerges, which is the sons of thunder.)

18 And Andrew, and Philip, and Bartholomew, and Mat-  
 thew, and Thomas, and James *the son* of Alphaeus, and Thad-

deus,



TEXT.

TRANSLATION.

δαῖμον, καὶ Σίμωνα τὸν Κανανίτῃ, 19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ πῦρε- δωκεν αὐτόν· καὶ ἔρχονται εἰς οἶκον.

deus, and Simon the Cananite, 19 And Judas Iscariot, which also betray'd him: and they went into an house.

20 Καὶ

PARAPHRASE.

and even they about Tyre and Sidon in a great Multitude, when they had heard what great things he did, came unto him. 9 And he spake to his Disciples, that *they should get a small Ship or Boat which should wait on him, that so he might go into it when he saw fit*, because of the Multitude, lest they should throng him. 10 For he had heal'd many, in-  
fomuch that they press'd upon him, for to touch him, as many as had Ails. 11 And unclean Spirits or Devils, when they saw him, fell down before him, and cry'd, saying, Thou art the Son of God. 12 And he strictly charg'd them *that he heal'd*, that they should not make him known, *i. e. not make known to his Enemies, the unbelieving Pharisees and Herodians mention'd v. 6. where he was. And by Christ's thus re-  
tiring into private Places, and keeping himself there unknown to the Pha-  
risees, &c. was fulfill'd that in Isai. 42. 1, 2, &c. Behold my Servant  
whom I have chosen &c. He shall not strive nor cry, neither shall any  
Man hear his Voice in the Streets, &c.*

13 And he go's up into a Mountain, and *having (c) pray'd there all night, when it was day, he calls unto him up into the Mountain* whom he would of his Disciples; and they came unto him. 14 And he ordain'd Twelve, (*viz. Eight besides the Four he call'd afore, (d) upon his first Enting upon his Publick Ministry,*) that they should be with him as his constant Attendants, and that he might send them forth to preach, 15 and to have Power to heal Sickneses, and to cast out Devils. 16 And *the said Twelve were these*; Simon whom he formerly surnam'd Peter, 17 and James the Son of Zebedee, and John the Brother of James, (and he surnam'd them Boanerges, which is, the Sons of Thunder, *thereby denoting that they should be (e) Principal Ministers of the Gospel,*) 18 and Andrew Peter's Brother, (*these Four already mention'd being the Four formerly call'd to be his constant Attendants,*) and Philip, and Bartholomew, and Matthew, and Thomas, and James the Son of Alpheus or Joseph, and Thaddeus otherwise call'd Judas (or Jude,) *which last Name the Evangelist seems not to care to call him by, as being the Name also of the Traytor*; and Simon the Cananite or Zealot, 19 and Judas Iscariot, who also betray'd him: and Jesus came down from the Mountain with them, and they went into an House in the Plain adjoining to

IV.  
Christ chooses  
the twelve Ape-  
stles.

(c) Compare Luke 6. 12.

(d) See Chap. I. 16 — 20.

(e) See Hebr. 12. 26. and Hag. 2. 7.

## T E X T.

## T R A N S L A T I O N.

20 Καὶ συνέρχεται πάλιν ὄχλος, ὥστε  
μὴ δύνασθαι αὐτὸς μήτε ἄρτον φαγεῖν.

20 And the multitude com-  
eth together again, so that they  
could not so much as eat bread.

21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ,  
ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ,  
ὅτι ἐξέστη.

21 And when his friends  
heard of it, they went out to  
lay hold on him: for they said,  
He is beside himself.

22 Καὶ οἱ γραμματεῖς οἱ ἐκ  
Ιερουσολύμων καταβάντες, ἔλεγον·

22 And the scribes which  
came down from Jerusalem,

Οπ

## P A R A P H R A S E.

*the Foot of a Mountain to eat and refresh themselves, Christ himself standing especially in need of such Refreshment, having (as is observ'd v. 13.) spent all the last Night in Prayer. 20 But the multitude mention'd v. 7. (viz. which came from Galilee, and Judea, and Idumea, and from about Tyre and Sidon, and which had separated themselves the Night before, and had not yet this Day come together again, as having heard that Christ was retir'd the Night afore they knew not whither; or at least if they knew, that he was upon the foresaid Mountain, they knew also, that he had given Directions that no one should come up thither to him, but whom he should call or send for, and that he would in a little time come down to them again: this same Multitude) when Christ was come down from the Mountain, quickly hears thereof, and thereupon the said Multitude comes together again to the House where Christ and his Disciples were, so that they could not so much as eat bread, i. e. have due time to refresh themselves quietly. Whereupon Christ went out of the said House again into the open Plain, and there heal'd such as came to be heal'd.*

V.  
Another Gap here  
in this Gospel,  
(viz. as to the O-  
mission of the Ser-  
mon on the Mount)  
how supply'd by  
the other Evan-  
gelists.

*And whereas several came to hear his Instructions, after he had done healing in the Plain, either the same day or the next day after, he go's up again into the Mountain aforesaid; and being there sat down, he delivers to his Disciples that Summary of Christianity, which commonly go's under the name of the Sermon on the Mount, on account of its being deliver'd thus on a Mount. Which Divine Sermon is set down at large in the 5th, 6th, and 7th Chapters of St Matthew; and much more briefly Luke 6. 20 — ult. and wholly omitted by St Mark.*

VI.  
Christ's Kindred  
take him to be  
beside himself.

*Now it seems that some Persons having observ'd, how the Multitude would not give Christ Opportunity or Leisure to refresh himself with Necessaries, so much as was requisite, in the House aforementioned v. 19. thereupon went to Capernaum, while he was healing in the Plain and preaching on the Mount, and told his Friends there (viz. his Mother who now dwelt at Capernaum, and some others of his Kindred who might also dwell*

## P A R A P H R A S E.

dwell there, or happen to be there with his Mother) how very much he suffer'd himself to be fatigu'd by the Multitude, even so far as that he must, as they thought, quickly destroy his Health, if not prevented. 21 And when his Friends heard of it, they went out of Capernaum to the Place where he was, to lay hold on him, and to hinder his thus going on to fatigue himself: for they said, He is beside (f) himself, i. e. his Zeal transports or carries him too far, in making him thus fatigue himself, and neglect the necessary Refreshments of Human Nature. Upon their Coming to Christ, he, when he had (g) ended his Sermon on the Mount, seems to have comply'd so far with them, as to withdraw himself privately from the Multitude, and to get privately home into (g) Capernaum.

But he had not been there long afore it was known. And a (h) Centurion sent to him the Elders of the Jews, beseeching him to come and heal his Servant, who, being dear unto his Master, was sick and ready to dye; whom accordingly Christ cur'd without going to the Servant. It being thus known that Christ was at Capernaum, he stay'd there no longer, but went the day after to a City call'd Nain, where he rais'd to life a Widow Woman's only Son, that was dead, and carrying to his Grave. After which, the Baptist (h) sending Two of his Disciples to him, Christ performs many Miracles before them; and when they were departed again, Christ discourses to the People concerning the Baptist, What a Great Person he was. Then Christ began (h) to upbraid the Cities, wherein most of his Miracles were done, for their Unbelief. Then being invited to eat at a Pharisee's House, a Woman comes while he was eating, and washes his Feet with Tears, and wipes them with the Hair of her Head, &c. Then he went thro' every City and Village preaching, &c. When he was return'd to Capernaum, there was brought unto him One (h) possess'd, blind and dumb, and he heal'd him. All which Particulars are omitted by St Mark, but are taken notice of partly by St Luke Chap. 7. 1 — 8. 3. and partly by St Matthew in the several Places mention'd in the Notes.

Upon Christ's curing the Man possess'd, and who was blind and dumb, the People were (i) amaz'd, and said, Is not this the Son of David, i. e. the Messiah or Christ? 22 And on the other hand, the Scribes being Pharisees, who came down from Jerusalem, and probably were sent by the great Sanhedrin to enquire into the Truth of Christ's Miracles, and to do what in them lay, to disparage them so, as that the People might not be led by them into an Admiration and Belief of Jesus to be the Messiah

VII.  
Another Gap here in this Gospel, how to be supply'd from St Matthew and Luke.

VIII.  
Of the Sin against the Holy Ghost.

## A N N O T A T I O N S.

(f) That his Kindred should have such an Opinion of him, and say so, is no wonder, if we remember what is said of them in respect of a Long time after this, by St John, Chap. 7. 5. (g) Compare Luke 7. 1.

(h) See Mat. 8. 5 — 13. and 11. 2 — ult. and 12. 22 — 37.

(i) Compare Mat. 12. 23. and read my Paraph. thereon from v. 22 to v. 37.

(k) Com-

## TEXT.

## TRANSLATION.

Οπι Βεελζεβούλ ἔχει· καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;

24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτῷ μερισθῇ, καὶ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.

25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτῷ μερισθῇ, καὶ δύναται σταθῆναι ἡ οἰκία ἐκείνη.

26 Καὶ εἰ ὁ σατανᾶς ἀνίστη ἐφ' ἑαυτὸν καὶ μεμείρισται, καὶ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

27 Οὐ δύναται ἑδρεῖν τὰ σκεύη τοῦ ἰσχυροῦ, εἰσέλθων εἰς τὴν οἰκίαν αὐτοῦ, λαβεῖν πάντα, ἐὰν μὴ πρώτον τὸν ἰσχυρὸν δέσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ λαβεῖν πάσι.

28 Ἀμὲν λέγω ὑμῖν, ὅτι πάντα ἁφειθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίας ὅσας ἀνθρώποι βλασφημήσωσιν· 29 ὅς δ' ἀνθρώπος βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, καὶ ἔχει ἁφισιν εἰς τὸ αἰῶνα, ἀλλ' ἐνοχὸς ὅστις ἀγωνίῃ κρίσεως. 30 Οἱ ἐλεγον πνεῦμα ἀκάθαρτον ἔχει.

31 Ἐρχοντα οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ· καὶ ἔξω ἐστῶτες ἀπεσπύλαν πρὸς αὐτόν, φωνῶντες αὐτόν.

32 Καὶ ἐκείνητος ὄχλου πρὸς αὐτόν· εἶπεν δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.

said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he call'd them unto him, and said unto them in parables, How can Satan cast out Satan?

24 \*Namely if a kingdom be divided against it self, that kingdom cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is \* liable to eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

TEXT:

TRANSLATION.

33 Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ὅστις ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου;

33 And he answer'd them, saying, Who is my mother, or my brethren?

34 Καὶ περιεβλεψάμενος κύκλῳ

34 And he look'd round about  
τῶς

PARAPHRASE.

or Christ; when they found they could by no means deny the Truth of his Miracles, in order to disparage them they said, He has a Confederacy with Beelzebub, and by the said Prince of the Devils casts he out Devils, not by the Finger or Power of God. 23 And he call'd them unto him, and said unto them in Parables, How can Satan cast out Satan? *i. e. shew'd them how absurd it was to think, that he should cast out Satan or Devils by the Help of the Chief Devil. The Absurdity of this Opinion he shew'd them by two Parables or Similitudes:* 24 Namely first you are sensible, that if a Kingdom be divided against it self, that Kingdom cannot stand long: 25 And if an House be divided against it self, that House cannot stand. 26 And in like manner, if Satan rise up against himself, and be divided against himself, acting by Me in Confirmation of a Religion which is directly opposite to His Interest, he cannot make his Kingdom stand long, but it quickly has an End. 27 The second Parable was this; No Man can enter into a strong Man's House, and spoil his Goods, except he will first bind the strong Man, and then he will be able to spoil his House or Goods. 28 Then he added, Verily I say unto you, All Sins shall be forgiven unto the Sons of Men, and Blasphemies wherewith soever they shall blaspheme, 29 but the Blasphemy against the Holy Ghost: for he that shall blaspheme against the Holy Ghost has never Forgiveness, but is liable to eternal Damnation. 30 This severe Sentence against such as blaspheme against the Holy Ghost Jesus declar'd, and by so declaring graciously warn'd Men against this great and unpardonable Sin, because they, *i. e. the Scribes mention'd v. 22.* said out of pure Malice in order to disparage his Miracles, he has an unclean Spirit or Devil in him, by whom he is enabled to do such miraculous things.

31 There came then his reputed Brethren, *i. e. the Sons of Joseph by a former Wife*, and his Mother, and standing without the House (*k*) where he was when they came, by reason of the Croud that was in and about the House, sent unto him, calling him. 32 And the Multitude sat about him, and they said unto him, Behold, thy Mother and thy Brethren are without, and seek for thee, *i. e. desire to speak with thee.* 33 And he answer'd them, saying, Who, think ye, is my Mother or my Brethren chiefly in my Esteem? 34 And he look'd round about on

IX.  
Who are in  
Christ's esteem  
chiefly his Mo-  
ther, and Bre-  
thren.

(k) Compare Matt. 12. 46 — ult. and Luke 8. 19 — 21. and see note (a) on Mat. 13. 46.

## TEXT.

## TRANSLATION.

τὸς περὶ αὐτὸν καθήμενος, λέγει·  
 Ἰδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

35 Ὅς γὰρ αἱ ποιήσῃ τὸ θέλημα τοῦ  
 Θεοῦ, ὁὗτος ἀδελφός μου καὶ ἀδελφή  
 μου καὶ μήτηρ ὅσιν.

Κεφ. Δ'. Καὶ πάλιν ἤρξατο διδά-  
 σκειν περὶ τῆς θαλάσσης· καὶ συνήχθη  
 πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν  
 ἐμβάντα εἰς τὸ πλοῖον, καθίστασθαι ἐν  
 τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν  
 θάλασσαν ὅτι τῷ ᾧ.

2 Καὶ ἐδί-  
 δασκεν αὐτοὺς ἐν παραβολαῖς πολλὰς,  
 καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτῇ·

3 Ἀκούετε· ἰδὲ, ἐξηλθεν ὁ σπείρων τοῦ  
 σπείρου.

4 Καὶ ἐγένετο ὅτι τῷ σπεί-  
 ρειν, ὃ μὲν ἔπεσε περὶ τὴν ὁδὸν, καὶ ἤλθε  
 τὰ πετεινά, καὶ κατέφαγεν αὐτό.

5 Ἄλλο δὲ ἔπεσεν ὅπου τὸ πετῶδες,  
 ὅπου οὐκ εἶχε γῆν πολλήν· καὶ ἐξή-  
 ξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·

6 Ἡλίου δὲ ἀνατείλαντος ἐκαύμα-  
 πιάσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξη-  
 ξανέσθη.

7 Καὶ ἄλλο ἔπεσεν εἰς τὰς  
 ἀκανθὰς· καὶ ἀνέσθον αἱ ἀκανθαί, καὶ  
 συνέπιξαν αὐτό, καὶ καρπὸς οὐκ ἔδωκε.

8 Καὶ ἄλλο ἔπεσεν εἰς τὴν καλήν·  
 καὶ ἐδίδε καρπὸν ἀναβαίνοντα καὶ αὐξά-  
 νον· καὶ ἔφερεν, ἢ τριάκοντα, καὶ ἢ  
 ἐξήκοντα, καὶ ἢ ἑκατόν. 9 Καὶ ἔλεγεν  
 αὐτοῖς· Ὁ ἔχει ὦτα ἀκούει, ἀκούτω.

bout on them which sat about  
 him, and said, Behold my mo-  
 ther and my brethren.

35 For whosoever shall do  
 the will of God, the same is  
 my brother, and my sister, and  
 mother.

## Chap. IV.

And he began again to teach  
 by the sea-side: and there was  
 gather'd unto him a great mul-  
 titude, so that he enter'd into  
 a ship, and sat in the sea; and  
 the whole multitude was by  
 the sea on the land.

2 And he taught them many  
 things by parables, and said un-  
 to them in his doctrine,

3 Hearken, Behold, there  
 went out a sower to sow:

4 And it came to pass as he  
 sow'd, some fell by the way-  
 side, and the \* Birds came and  
 devour'd it up.

5 And some fell on stony  
 ground, where it had not much  
 earth, & immediately it sprang  
 up, because it had no depth of  
 earth.

6 But when the sun was up,  
 it was scorch'd, and because it  
 had no root, it wither'd away.

7 And some fell among  
 thorns, and the thorns grew  
 up, and choak'd it, & it yielded  
 no fruit.

8 And other fell on good  
 ground, and did yield fruit that  
 sprang up and increas'd, and  
 brought forth some thirty, and  
 some sixty, & some an hundred.

9 And he said unto them,  
 He that hath ears to hear, let  
 him hear.

TEXT.

TRANSLATION.

10 Οτε δι' ἐγένετο καταμόνας, ἡρώτησεν αὐτὸν οἱ ὡς αὐτὸν σὺ τοῖς δώδεκα ἢ πᾶσιν. 11 Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν δίδωμαι ὁ κρυπτός μυστήριον τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ τοῖς ἔξω, ἐν ὡς βολαῖς πάντα γίνεται· 12 ἵνα βλέποντες βλέπωσι,

10 And when he was alone, they that were about him with the twelve ask'd of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, και

PARAPHRASE.

them of his Disciples which sat about him, and said, Behold my Mother and my Brethren. 35 For whosoever shall do the Will of God, the same is in my Esteem my Brother, and my Sister, and Mother.

Chap. IV. And the same (1) day went Jesus out of the House, and he began again to teach by the Sea-side: and there was gather'd unto him a great Multitude, so that he enter'd into a Ship, and sat in the Sea; and the whole Multitude was by the Sea on the Land. 2 And he taught them many things by Parables or Similitudes, and said unto them in his Doctrine, or as he was teaching; 3 Hearken, Behold, there went out a Sower to sow. 4 And it came to pass as he sow'd, some fell by the Way-side, and the Birds came and devour'd it up. 5 And some fell on stony Ground, where it had not much earth, and immediately it sprang up, because it had no Depth of Earth. 6 But when the Sun was up, it was scorch'd, and because it had no deep Root, it wither'd away. 7 And some fell among Thorns, and the Thorns grew up and choak'd it, and it yielded no fruit. 8 And other fell on good Ground, and did yield fruit that sprang up and increas'd, and brought forth some thirty fold increase, and some sixty fold, and some an hundred fold. 9 And he said unto them, He that has Ears to hear, let him hear.

10 And when he was alone, *i. e. retir'd from the People*, they that were about him, *i. e. some other Disciples together* with the Twelve ask'd of him to explain the Parable. 11 And he said unto them, Unto you my Disciples it is given to know the (m) Mystery of the Kingdom of God: but unto them that are without, *i. e. not of the number of my Disciples, nor dispos'd so to be*, all these things are done in Parables; 12 that seeing

X.  
The Parable of the Sower.

XI.  
The Explanation of the foregoing Parable.

ANNOTATIONS.

V. 4. † Τὸ βέβαιον is not read in Alex. and most other MSS. nor most of the old Versions. It is taken from other Evangelists.

(4) See Mat. 13. 1.

(m) See my Paraph. on Mat. 13. 11.

Q q 2

(n) See

## TEXT.

## TRANSLATION.

καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούσι,  
 καὶ μὴ συνιῶσι· μήποτε ἐπιτρέψωσι,  
 καὶ ἀφεθῇ αὐτοῖς τὰ ἀμαρτήματα.

13 Καὶ λέγει αὐτοῖς· Οὐκ οἶδατε τί  
 πρᾶξιμι τὸ αὐτὸν; καὶ πῶς πάσαι  
 αὐτῶν ὁδοὶ γινώσκεισθε;

14 Οὗτοι δὲ εἰσιν οἱ ὅτι τίς ὁδὸν, ὅπου  
 σπείρεται ὁ λόγος· καὶ ὅταν ἀκού-  
 σωσιν, εὐθέως ἔρχεται ὁ σατανᾶς, καὶ  
 αἶρει τὸν λόγον, τὸν ἐσπαρμένον ἐν ταῖς  
 καρδίαις αὐτῶν.

16 Καὶ ἕτοί εἰσιν  
 ὁμοίως οἱ ὅτι τὰ πετρώδη σπειρό-  
 μνοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον,  
 εὐθέως μὲν χαρᾶς λαμβάνουσιν αὐτόν·

17 Καὶ οὐκ ἔχουσι ῥίζαν ἐν αὐτοῖς  
 ἀλλὰ προσωκαμενί εἰσιν· εἴτα γενο-  
 μένης θλίψεως ἢ διωγμοῦ ἀφ' ἧς λό-  
 γον, εὐθέως σκανδαλίζονται.

18 Καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκαίρους σπειρό-  
 μνοι, οἱ τὸν λόγον ἀκούοντες.

19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ  
 ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ  
 τὰ λοιπὰ ἐπιθυμίαι ἐσπαρβόμεναι  
 συμπνίγναι τὸν λόγον, καὶ ἄκαρπος  
 γίνεσθαι.

20 Καὶ οὗτοι εἰσιν οἱ ὅτι  
 τίς γῆν τίς χαλίω σπείρειται, οἱ  
 πικρὰ ἀκούοντες τὸν λόγον, καὶ πρᾶξιμι  
 καὶ καρποφοροῦσιν, ἐν τεράκοντα, καὶ  
 ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

and not perceive; and hearing  
 they may hear, and not under-  
 stand: lest at any time they  
 should be converted, and *their*  
 sins should be forgiven them.

13 And he said unto them,  
 Know ye not this parable? and  
 how then will ye know all  
 parables?

14 The fower soweth the  
 word.

15 And these are they by  
 the way-side, where the word  
 is sown; but when they have  
 heard, Satan cometh immediat-  
 ly, and taketh away the word  
 that was sown in their hearts.

16 And these are they like-  
 wise which are sown on \*as  
 stony ground, who when they  
 have heard the word, imme-  
 diately receive it with gladness:

17 And have no root in  
 themselves, and so endure but  
 for a time: \*namely, afterward  
 when affliction or persecution  
 ariseth for the word's sake, im-  
 mediately they are offended.

18 And these are they which  
 are sown on, \*as among thorns:  
 such as hear the word,

19 And the cares of this  
 world, and the deceitfulness of  
 riches, and the lusts of other  
 things entring in, choak the  
 word, and it becometh un-  
 fruitful.

20 And these are they which  
 are sown on \*as good ground,  
 such as hear the word, and re-  
 ceive it, and bring forth fruit,  
 some thirty-fold, some sixty,  
 and some an hundred.



## P A R A P H R A S E.

(n) seeing they may see, and not perceive; and hearing they may hear, and not understand, *i. e. may continue in their wilfull and deserv'd Ignorance thro' the Prejudice and Obstinacy of their Hearts: whereby they fulfill that Prophecy Isai. 6. 9, 10. and express'd Matt. 13. 14, 15. thus, By hearing ye shall hear, and shall not understand, &c. for this People's Heart is waxed gross, and their Ears are dull of hearing, and their Eyes have they clos'd; lest at any time they should be converted, and their Sins should be forgiven them.* 13 And he said unto them, *his Disciples and Apostles, Know ye not the Meaning of this easy Parable? and how then will you know all other Parables, many of which will be more hard to understand than this?* 14 *But to come to the Explanation of it: The Sower that soweth denotes him that preacheth the Word or Gospel.* 15 And these are they denoted by the Way-side, *on which some of the Seed fell, namely where, i. e. to whom the Word, that is denoted by the Seed sown, is preach'd, but when they have heard it, Satan comes immediately, and takes away the Word, that, by being preach'd to them, was sown as it were in their Hearts.* 16 And these are they likewise, who are sown (o) on *as stony Ground, i. e. denoted by the stony Ground on which some Seed fell, namely they, who when they have heard the Word, immediately receive it with Gladness; 17 and have no Root in themselves, and so endure but for a time: namely, afterward when Affliction or Persecution arises for the Word's sake, immediately they are (p) offended.* 18 And these are they who are sown on, *or who receive the Seed, as among thorns, or as thorny Ground, viz. such as hear the Word, 19 and the Cares of this World, and the Deceitfulness of Riches, and the Lusts or sinfull Desires of other things entring into their Hearts, choak as it were there the Word, and so it becomes unfruitful.* 20 And these are they who are sown on, *as good Ground, viz. such as hear the Word, and receive it, and bring forth Fruit, some thirty fold, some sixty, and some an hundred.*

21 And

## A N N O T A T I O N S.

(n) See my Paraphrase on *Matt. 13. 13 — 17.*

(o) It is evident from the Nature of things and the Drift of this Parable, that herein *Men* are denoted not by the *Seed sown*, but by the different Sorts of *Ground on which the Seed is sown*: and therefore *σπερμασθης* v. 16 and 18. and *σπερμις* v. 20. should be render'd not *sown* as referring to the *Seed*; but *sown on* as referring to the *Ground*. Which is evident not only from the parallel places in *Mat. 13. 20, 22 and 23.* where what is express'd here by *σπερμασθης* and *σπερμις* is express'd by *he that receiv'd the Seed*; but also from v. 15. of this Chap. of *St Mark*, where *Men* are expressly compar'd not to the *Seed* that fell by the *Way-side*, but to the *Way-side* it self.

(p) See my Paraph. on *Matt. 13. 21.*

(q) See

## TEXT.

## TRANSLATION.

21 Καὶ ἔλεγεν αὐτοῖς· Μήτις ὁ  
 λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μύ-  
 διον πεθῇ, ἢ ὑπὸ τὴν κλίνην ;  
 οὐχ ἵνα ὅπι τὴν λυχνίαν ὅπι-  
 πεθῇ ; 22 Οὐ γὰρ ἐστὶ π κρυ-  
 πτόν ὃ ἐὰν μὴ φανερωθῇ· ὅθεν ἐγέ-  
 νεθό σπύκρυφον, ἀλλ' ἵνα εἰς φανερόν  
 ἔλθῃ. 23 Εἴ τις ἔχῃ ὦτα ἀκούειν,  
 ἀκούετω. 24 Καὶ ἔλεγεν αὐτοῖς·  
 Βλέπετε τί ἀκούετε. ὃ ὃ μέτρω  
 μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ  
 περισσεύσεται ὑμῖν τοῖς ἀκούουσιν.  
 25 Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ·  
 καὶ ὃς οὐκ ἔχῃ, καὶ ὃ ἔχῃ ἀρθή-  
 σεται ἀπ' αὐτοῦ.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βα-  
 σιλεία τοῦ Θεοῦ, ὥς ἐὰν ἄνθρωπος βά-  
 λῃ τὸν σπόρον ὅπι τῇ γῆς. 27 Καὶ  
 καρτεύῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέραν·  
 καὶ ὁ σπόρος βλαστάνῃ, καὶ μακύνῃται ὥς  
 ἕκ οἶδεν αὐτός. 28 Αὐτομάτη γὰρ ἡ  
 γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα  
 σάκχυν, εἶτα πλήρη σίτον ἐν τῷ σάκχυν.  
 29 Ὅταν δὲ πρῶτον ὁ καρπὸς, εὐ-  
 θεῶς σποσέλλῃ τὸ δρέπανον, ὅτι πρῶ-  
 τος ὁ θερισμός.

21 And he said unto them,  
 Is a candle brought to be put  
 under a bushel, or under a bed?  
 and not to be set on a candle-  
 stick?

22 For there is nothing hid  
 which shall not be manifested:  
 neither was any thing kept se-  
 cret, but that it should come  
 abroad.

23 If any man have ears to  
 hear, let him hear.

24 And he said unto them,  
 Take heed what you hear:  
 with what measure ye mete,  
 it shall be measur'd to you:  
 and unto you that hear shall  
 more be given.

25 For he that hath, to him  
 shall be given: and he that  
 hath not, from him shall be  
 taken even that which he hath.

26 And he said, So is the  
 kingdom of God, as if a man  
 should cast seed into the ground,

27 And should sleep, and  
 rise night and day, and the seed  
 should spring and grow up, he  
 knoweth not how.

28 For the earth bringeth  
 forth fruit of her self, first the  
 blade, then the ear, after that  
 the full corn in the ear.

29 But when the fruit is  
 brought forth, immediately he  
 putteth in the sickle, because  
 the harvest is come.

30 Καὶ

## ANNOTATIONS.

\* (g) See *Matt.* 5. 14, &c. (r) Compare *Matt.* 10. 26.

(f) The foregoing Parable may be understood two ways, either in reference to God's dealing with *Men in general*, and so in reference to the *general Resurrection*; or else in reference to God's dealing with every *Man in particular*, and so to his *particular State* or Condition upon his Death. In the former Sense it

is

21 And he said *moreover* unto them, Is a Candle brought to be put under a Bushel, or under a Bed? and not to be set on a Candlestick, *that it may give light to All in the Room? In (q) like manner ye are thus instructed by me in the meaning of the foregoing and other Parables, and in the Mysteries of the Kingdom of God, as being design'd by me to be Lights to the World, both by your Example and Doctrine.* 22 For there is (r) nothing hid now or taught obscurely by Parables, which shall not be manifested, or taught plainly to the World in due time by the Ministers of the Gospel; neither was any thing, relating to the Salvation of Man, or his Duty in order thereto, hitherto kept secret by the Wisdom of God, but only that it should come or be declar'd abroad to the World in its proper time. 23 If any man of you have Ears to hear, let him hear, *i. e. remember and perform what I now give you in charge.* 24 And he said unto them farther in reference to the same matter, it being of great Importance, Take heed that you remember and perform what you hear now given by me to you in charge concerning your Duty in being Lights to others: for with what measure ye shall mete, *i. e. according as you shall discharge your Duty herein,* it shall be measur'd to you, *i. e. God shall deal with you;* and unto you that hear what I now say, so as to practise it, shall more Knowledge be given. 25 For he that improves what he hath, to him shall be given more; and he that hath not improv'd what he had afore, from him shall be taken away even That, *i. e. that Knowledge and Grace, or Means of Knowledge and Grace,* which he has.

XII.  
The Duty of the  
Apostles, as de-  
sign'd to be Lights  
to the World.

26 Besides the foremention'd Parable of the Sower, Jesus added others also, and he said, So is the Kingdom of God, or State of the Gospel, as if a Man should cast good Seed into the Ground, 27 and then should sleep and rise night and day, without doing any more to it, and the Seed should spring and grow up, he knows not how. 28 For the Earth brings forth Fruit of her self, *i. e. by means only of that natural Faculty which God has imparted unto it, without the Husbandman's concurring any thing immediately to the Production of the said Fruit, or so much as knowing how the said Production is perform'd; namely, first the Earth brings forth the Blade, then the Ear, after that the full Corn in the Ear.* 29 But when the Fruit is thus brought forth by the Earth, to maturity, immediately he, *i. e. the Husbandman who sow'd the Seed,* puts in the Sickle, because the Harvest is come, and reaps and gathers the Corn into his Barn. In like manner (s) Christ, having once taught the true Religion to the World, appears no more himself visibly to assist and promote it, but suffers it to spread and increase by Means secret and undiscern'd, till

XIII.  
The Parable of  
the Corn growing  
undiscernibly.

## A N N O T A T I O N S.

is understood by Dr Clark, and in the latter by Dr Hammond; and therefore I have us'd *their Words* in expressing both Senses, they being full and clear as to the different Sense wherein each understand the Text.

(t) Com-

## TEXT.

## TRANSLATION.

30 Καὶ ἔλεγεν· Τίνι ὁμοιωσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ὡς ποία πρᾶξις πρᾶβάλωμεν αὐτῷ; 31 Ὡς κόκκῳ σινάπεως, ὅς, ὅταν σπαρῇ ὅπι τῆ γῆς, μικρότερος πάντων τῶν σπερμάτων ὅτι τῆ ὀπι τῆ γῆς. 32 Καὶ ὅταν σπαρῇ, ἀναβάνη, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιᾷ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τῆ σκίας αὐτῆς τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Καὶ ταῦτάς τας παραβολὰς πολλὰς ἐλάλει αὐτοῖς τὸν λόγον, κατὰ ὅς ἐδυνάσθη ἀκούειν. 34 Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

35 Καὶ λέγει αὐτοῖς ὁ ἐκείνη τῇ ἡμέρᾳ, ὅτις γινόμενης· Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφείπεις τὸν ὄχλον πρᾶλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦσαν μετ' αὐτοῦ. 37 Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἥδη γαμίζεσθαι. 38 Καὶ ἦν αὐτὸς ὅπι τῇ ὀρύμνῃ ὅπι τὸ ὀροσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, καὶ μέλει σοι ὅτι σπυλλύμεθα; 39 Καὶ διεγερθεὶς ἐπέπλημνε τὸν ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ·

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it.

31 It is like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day when the evening was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, & rebuked the wind, and said unto the sea,

Σιώπα,

## PARAPHRASE.

till at length it obtains and produces its full Effect. But at the End of the World Christ will again visibly appear to take to himself and reward those who have receiv'd the Gospel, and brought forth the Fruits of it. And also in like manner with reference to particular Persons, when Christ has once made known our Duty to us, he expects without more ado, that we set to the Performance of it, make good Resolutions, bring forth good Fruit; and when we have thus piously finish'd our Course, he then takes us to himself and rewards us.

30 And he said, Whereunto further shall we liken the Kingdom of God, *i. e.* State of the Gospel? or with what other Comparison shall we compare it? 31 It is like a Grain of Mustard-seed, which when it is sown in the Earth, is less than all other Seeds that be sown in the Earth. 32 But when it is sown it grows up, and becomes greater than all Herbs in those Eastern Parts of the World, and shoots out great Branches, so that the Fowls of the Air may lodge under the Shadow of it. In like manner tho' the Gospel seems at first mean and despicable, being preach'd only in Judea, a little Spot of the Earth; yet it shall in time spread it self thro' all the Nations of the World, and become most considerable.

XIV.  
The Parable of  
the Grain of Mustard-seed.

33 And with many such Parables spake he the Word unto them, *i. e.* the People, for as much as they were not able or fit to hear it any other ways, but in Parables, or obscurely; the great Doctrines of the Gospel being such as if plainly taught them at first, would have offended them, and not been believ'd by them. 34 But this was in a great measure remedy'd by Parables; and therefore without a Parable spake he not unto them, *i. e.* the People in general: and when they, *i. e.* he and his Disciples, were alone, he expounded all things, he had taught in Parables, to his Disciples.

XV.  
Why Christ taught  
the People by Parables.

35 And the same day when the Evening was come, he says unto them, *i. e.* his Disciples, more particularly the Twelve, Let us pass over unto the other, *i. e.* Eastern Side of the Sea of Galilee. 36 And when they had sent away the Multitude, they took him even as he was in the Ship, wherein he had sat whilst he taught the People; and there were also with him other little Ships that went over. 37 And there arose a great Storm of Wind, and the Waves beat into the Ship where he was, so that it was now full, (1) and ready to sink. 38 And he was in the hinder part of the Ship, asleep on a Pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuk'd the Wind, and said unto the Sea, Peace, be still:

XVI.  
Christ stills  
a Storm.

(1) Compare Luke 8. 23.

## TEXT.

## TRANSLATION.

Σιῶπα, πεφίμωσο. Καὶ ἰκόπασι  
ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.  
40 Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε  
ἔγω; πῶς ἔκ ἔχετε πίστιν; 41 Καὶ  
ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον  
πρὸς ἀλλήλους· Τίς ἄρα οὗτος ὅστιν,  
ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα  
ὑπακούουσιν αὐτῷ;

Κεφ. ε'. Καὶ ἦλθον εἰς τὸ πέραν  
τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γα-  
δαρηνῶν. 2 Καὶ ἐξελθόντι αὐτῷ ἐκ  
τῆς πλοίου, εὐθὺς ἀπήντησεν αὐτῷ  
ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύ-  
ματι ἀκαθάρτῳ. 3 ὃς τὴν κατὰ-  
κλισιν εἶχεν ἐν τοῖς μνημείοις, καὶ ὅτε  
ἀλύσετον ὁδεῖς ἠδυνάτο αὐτὸν δεῖσαι.  
4 Ἀλλ' τὸ αὐτὸν πολλάκις πέδαίς  
καὶ ἀλύσει δεδένετο, καὶ διασπῶν  
ὑπὸ αὐτῶν τὰς ἀλύσεις, καὶ τὰς πέ-  
δας συυτετεῖνθαι· καὶ ὁδεῖς αὐτὸν  
ἔχουε δαμάσαι. 5 Καὶ ἀπαρτὺς  
νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν ὡς  
κράζων, καὶ καὶ κόπων ἑαυτὸν λίθοις.  
6 Ἰδὼν δὲ τὸν Ἰησοῦν ἔκ μακρό-  
την, ἔβραμε, καὶ προσεκύνησεν αὐτῷ.  
7 καὶ κραζὼν φωνῇ μεγάλῃ, εἶπε·  
Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τῷ Θεοῦ  
τῷ ὑψίστου; ὀρχίζω σε τὸν Θεὸν μὴ  
με βασανίσῃς. 8 (Ἐλεγε γὰρ αὐτῷ·

Peace, be still: and the wind  
ceas'd, and there was a great  
calm.

40 And he said unto them,  
Why are ye so fearful? how  
is it that you have no faith?

41 And they fear'd exceed-  
ingly, and said one to another,  
What manner of man is this,  
that even the wind and the sea  
obey him?

## Chap. V.

And they came over unto  
the other side of the sea, into  
the country of the Gadarenes.

2 And when he was come  
out of the ship, immediately  
there met him out of the tombs,  
a man with an unclean spirit,

3 Who had his dwelling a-  
mong the tombs, and no man  
could bind him, no not with  
chains:

4 \* For he had been often  
bound with fetters and chains,  
and the chains had been pluck'd  
asunder by him, and the fetters  
broken in pieces: neither could  
any man tame him.

5 And always night and day,  
he was in the mountains, and  
in the tombs; crying, and cut-  
ting himself with stones.

6 But when he saw Jesus  
afar off, he ran and worshipped  
him,

7 And cry'd with a loud  
voice, and said, What have I  
to do with thee, Jesus, thou  
Son of the most high God? I  
adjure thee by God, that thou  
torment me not.

8 (For he said unto him,

Εξέλθε

T E X T.

T R A N S L A T I O N.

Ἐξελθε τὸ πνεῦμα τὸ ἀκαθάρτον  
ἐκ τοῦ ἀνθρώπου.) 9 Καὶ ἐπηρώτα  
αὐτόν· Τί σοι ὄνομα; Καὶ ἀπεκρίθη,  
λέγων· Λεγεὼν ὄνομά μοι· ὅτι πολ-  
λοὶ ἐσμεν. 10 Καὶ παρεκέλευ αὐ-  
τὸν πολλὰ, ἵνα μὴ αὐτὸς ἀποτείλῃ  
ἔξω τῆς χώρας. 11 Ἦν δὲ ἐκεῖ

Come out of the man, thou  
unclean spirit.)

9 And he ask'd him, What  
is thy name? And he answer'd,  
saying, My name is Legion :  
for we are many.

10 And he besought him  
much, that he would not send  
them away out of the country.

11 Now there was there  
περὶ

P A R A P H R A S E.

and the Wind ceas'd, and there was a great Calm in the Sea. 40 And he said unto them, Why are ye so fearful? how is it that you have no Faith, so as to trust and rely on my Power and Care of you, notwithstanding the several Instances ye have had of both? 41 And now they fear'd or were surpris'd exceedingly at the miraculous Ceasing of the Storm, and said one to another, viz. not only the Disciples, but also the Men that own'd the Ship he was in, and also those that were in the other little Ships or Boats, What manner of Man is this, what wonderful Power has he, that even the Wind and the Sea obey him?

Chap. V. And they came over unto the other Side of the Sea, into the Country of the Gadarenes, or as it may be otherwise call'd, (as lying between or near both) the Country of the (u) Gergesens. 2 And when he was come out of the Ship, immediately there met him out of the Tombs a Man with an unclean Spirit, or possess'd by the Devil, (and one of the Two (u) mention'd by St Matthew :) 3 Who had his Dwelling among the Tombs, and no Man could bind him, no not with Chains. 4 For he had been often bound with Fetters and Chains, and the Chains had been pluck'd asunder by him, and the Fetters broken in pieces: neither could any Man tame him. 5 And always night and day he was in the Mountains and in the Tombs, crying, and cutting himself with Stones. 6 But when he saw Jesus afar off, he ran and worship'd him, 7 and cry'd with a loud Voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not: 8 (For he had said unto him, Come out of the Man, thou unclean Spirit.) 9 And he, i. e. Christ ask'd him, (to shew his Power over the Devils, be they never so many, and the great Deliverance the Man possess'd was about to have) What is thy Name? And he answer'd, saying, My Name is Legion: for as a Legion in an Army consists of many Soldiers; so We, who are in this Man, are many Devils. 10 And he, i. e. the Devils by the Mouth of the possess'd Man besought him much, that he would not send them away out of the Country. 11 Now there

XVII.  
Jesus ditpossesses  
a Legion of Devils.

(u) Compare 8.28, &c. and read my Paraph. thereon.

R r 2

was

## TEXT.

## TRANSLATION.

πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη  
 βοσκομένη. 12 Καὶ παρεχάλεσαν  
 αὐτὸν πάντες οἱ δαίμονες, λέγοντες·  
 Πέμψον ἡμᾶς εἰς τὴς χοίρας, ἵνα εἰς  
 αὐτὰς ἐσέλθωμεν. 13 Καὶ ἐπέτρε-  
 ψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελ-  
 θόντα τὰ πνεύματα τὰ ἀκάθαρτα,  
 εἰσῆλθον εἰς τὴς χοίρας· καὶ ὤρμησεν ἡ  
 ἀγέλη καὶ τῇ κρημνῷ εἰς τὴν θάλασσαν,  
 (ἦσαν δὲ ὡς διὰ χίλιους,) καὶ ἐπνίγοντο ἐν  
 τῇ θαλάσσῃ. 14 Οἱ δὲ βόσκοντες  
 τὴς χοίρας ἔφυγον, καὶ ἀνήγειλαν  
 εἰς πλὴν πόλιν καὶ εἰς τὴς ἀγρούς.  
 Καὶ ἐξηλθον ἰδεῖν τί ἔστι τὸ γερονός.  
 15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν,  
 καὶ θεωρῶσι τὸν δαίμονιζόμενον κατῆ-  
 ρμην καὶ ἰματισμένον, καὶ σωφρο-  
 νοῦντα, τὸν ἐχρηκότα τὸν λεγιῶνα·  
 καὶ ἐφοβήθησαν. 16 Καὶ διηγή-  
 σαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο  
 τῷ δαίμονιζομένῳ, καὶ περὶ τῶν χοίρων.  
 17 Καὶ ἤρξαντο ᾠχαλεῖν αὐ-  
 τὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.  
 18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον,  
 παρεχάλει αὐτὸν ὁ δαίμονιζόμενος ἵνα  
 ᾖ μετ' αὐτοῦ. 19 Ὁ δὲ Ἰησοῦς ἐκ-  
 ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ·  
 Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τὴς  
 σὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι  
 ὁ Κύριος ἐποίησε, καὶ ἡλέησέ σε.

nigh unto the mountains a  
 great herd of swine feeding.

12 And all the devils be-  
 sought him, saying, Send us  
 into the Swine, that we may  
 enter into them.

13 And forthwith Jesus gave  
 them leave. And the unclean  
 spirits went out, and enter'd  
 into the swine; and the herd ran  
 violently down a steep place  
 into the sea, (they were about  
 two thousand,) & were choak'd  
 in the sea.

14 And they that fed the  
 swine fled, and told it in the  
 city, and in the country. And  
 they went out to see what it  
 was that was done.

15 And they come to Jesus,  
 and see him that was possess'd  
 with the devil, and had the le-  
 gion, sitting, and cloath'd, and  
 in his right mind; and they  
 were afraid.

16 And they that saw it,  
 told them how it \*had befalln  
 him that was possess'd with the  
 devil, and also concerning the  
 swine.

17 And they began to pray  
 him to depart out of their  
 coasts.

18 And when he was come  
 into the ship, he that had been  
 possess'd with the devil, pray'd  
 him that he might be with him.

19 Howbeit, Jesus suffer'd  
 him not, but saith unto him,  
 Go home to thy friends, and  
 tell them how great things the  
 Lord hath done for thee, and  
 hath had compassion on thee.



## T E X T.

## T R A N S L A T I O N.

20 Καὶ ἀπῆλθε, καὶ ἤρξατο κη-  
ρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίη-  
σεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύ-  
μαζον.

21 Καὶ ἀναπεράσαντες ὁ Ἰησοῦς ἐν  
τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη  
ὄχλος πολλὸς ἐπ' αὐτόν· καὶ ἦν πρὸς  
τὴν θάλασσαν. 22 Καὶ ἰδὼς, ἔρχεται

20 And he departed, and  
began to publish in Decapo-  
lis, how great things Jesus had  
done for him: and all men did  
marvel.

21 And when Jesus was  
pass'd over again by ship unto  
the other side, much people  
gather'd unto him, and he was  
nigh unto the sea.

22 And behold, there com-

εἰς

## P A R A P H R A S E.

was there nigh unto the Mountains a great Herd of Swine feeding.  
12 And all the Devils besought him, saying, *If thou wilt send us out of  
this Man, permit us to go into the Swine*, that we may enter into them.  
13 And forthwith Jesus gave them leave. And the unclean spirits went  
out of the Man, and enter'd into the Swine; and the Herd ran violently  
down a steep place into the Sea, (they were about two thousand,) and  
were choak'd in the Sea. 14 And they that fed the Swine fled, and  
told it in the City of Gadara, and also of (u) Gergesa, and in the Country  
about it. And they went out to see what it was that was done. 15 And  
they come to Jesus, and see him that was possess'd with the Devil, and had  
the Legion of Devils, sitting, and cloath'd, and in his right Mind; and they  
were afraid of Christ, when they saw what he had Power to do. 16 And  
they that saw it, i. e. that had been present from the Beginning, and saw  
all that had been done, told them that were just come out of the City &c.  
how it had befallen him that was possess'd with the Devil, and also con-  
cerning the Swine. 17 And they began to pray him to depart out of  
their Coasts. 18 And when he was come into the Ship to depart ac-  
cordingly, he that had been possess'd with the Devil pray'd him, that he  
might be or go along with him. 19 Howbeit Jesus suffer'd him not, but  
says unto him, Go home to thy Friends, and tell them how great things  
the Lord has done for thee, and in what great manner he has had Com-  
passion on thee. 20 And he departed accordingly, and began to publish  
in Decapolis, (which was the Province wherein stood Gadara and Gergesa,  
and several other Cities, to the Number of ten in all, from which Number  
the said Province took the Name of Decapols) how great things Jesus  
had done for him: and all men that heard it did marvel.

21 And when Jesus was pass'd over again by Ship unto the other,  
i. e. Western Side of the Sea of Galilee, much People gather'd unto him,  
and the Place where he continu'd as yet was nigh unto the Sea. 22 And  
behold,

XVIII.

Christ cures the  
Woman with the  
Bloody Flux, and  
raises to Life Jai-  
rus's Daughter.

## TEXT.

## TRANSLATION.

εἰς τὸ ἀρχισυναγώγην, ὀνόματι Ιάερος·  
καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πό-  
δας αὐτοῦ. 23 καὶ προσέειπεν αὐτὸν  
πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν  
μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς  
αὐτῇ τὰς χεῖρας, ὅπως σωθῇ· καὶ  
ζήσεται. 24 Καὶ ἀπήλθε μετ' αὐ-  
τοῦ· καὶ ἠκολούθη αὐτῷ ὄχλος πο-  
λὺς, καὶ συνέτριβον αὐτὸν. 25 (Καὶ  
γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτι  
δώδεκα, 26 καὶ πολλὰ παθούσα  
ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανή-  
σασα τὰ πᾶρ' ἑαυτῆς πάντα, καὶ  
μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς  
τὸ χεῖρον ἐλθούσα. 27 ἀκούσασα  
ὅτι τῷ Ἰησοῦ, ἐλθούσα ἐν τῷ ὄχλῳ  
ὅπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.  
28 Ἐλεγε γάρ· Ὅτι καὶ εἰ ἥψωμαι  
αὐτοῦ ἀψωμῶμαι, σωθήσομαι. 29 Καὶ  
εὐθὺς ἐξηρένη ἡ πηγὴ τοῦ αἵματος  
αὐτῆς· καὶ ἔγνω τὸ σῶματι, ὅτι ἡ  
ἀνομία τῆς μάστιγι. 30 Καὶ εὐθὺς  
ὁ Ἰησοῦς ἐπιγινώσκων ἐν ἑαυτῷ τί τι ἐξ  
αὐτοῦ διέειπεν, ἐξελθὼν, ἐπιπα-  
ρεῖς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου  
ἥψατο τοῦ ἱματίου; 31 Καὶ ἔλεγον  
αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις  
τοὺς ὄχλους συνέτριβόντάς σε, καὶ λέ-  
γεις· Τίς μου ἥψατο; 32 Καὶ θεω-  
ρῶντες ἰδεῖν τί τι τοιοῦτον ποιεῖσαι.

eth one of the rulers of the sy-  
nagogue, Jairus by name; and  
when he saw him, he fell at  
his feet,

23 And besought him great-  
ly, saying, My little daughter  
lieth at the point of death; I  
pray thee come and lay thy  
hands on her, that she may be  
heal'd, and she shall live.

24 And Jesus went with  
him; and much people follow'd  
him, and throng'd him.

25 And a certain woman  
which had \* the bloody flux  
twelve years,

26 And had suffer'd many  
things of many physicians, and  
had spent all that she had, and  
was nothing better'd, but rather  
grew worse,

27 When she had heard of  
Jesus, came in the \* throng be-  
hind him, and touch'd his gar-  
ment.

28 For she said, If I may touch  
but his cloaths, I shall be whole.

29 And straightway \* her  
bloody flux was stopt: and she  
felt in her body that she was  
heal'd of that \* ail.

30 And Jesus immediately  
knowing in himself, that virtue  
had gone out of him, turn'd  
him about in the \* throng, and  
said, Who touch'd my cloaths?

31 And his disciples said  
unto him, Thou seest the mul-  
titude thronging thee, and sayst  
thou, Who touch'd me?

32 And he look'd round a-  
bout to see her that had done  
this thing.

## TEXT.

## TRANSLATION.

33 Η δὲ γυνή, φοβηθεῖσα καὶ τρέμουσα, εἰδὼσα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέειπεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 Ο δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εὐρήνην, καὶ ἴδι ὑγίης ἀπὸ τῆς μάστιγός σου.) 35 Ἐπὶ αὐτῷ λαλοῦντος, ἔρχοντα ἀπὸ τοῦ ἀρχισυναγώγου,

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath \*cur'd thee, go in peace, and be \*heal'd of thy \*ail.

35 While he yet spake, there came from the ruler of the synagogue's house certain λέγοντες.

## PARAPHRASE.

behold, there comes *thither* one of the Rulers of the Synagogue *probably in Capernaum*, Jairus by name; and when he saw him, he fell at his feet, 23 and besought him greatly, saying, My little Daughter lies at the point of Death; I pray thee come and lay thy hands on her, that she may be heal'd, and *I believe that thereby* she shall live. 24 And Jesus, *pleas'd with his Faith in him*, went with him; and much people follow'd him, and throng'd him. 25 And a certain Woman who had the Bloody Flux twelve Years, 26 and had suffer'd many things, *i. e. us'd many Remedies prescrib'd* of many Physicians, and had spent all that she had *in seeking to be cur'd*, and yet was nothing better'd, but rather grew worse; 27 when she had heard of Jesus, came in the Throng behind him, and touch'd his Garment. 28 For she said, If I may but touch his Cloaths, I shall be whole. 29 And straightway her Bloody Flux was stopt; and she felt in her Body, that she was heal'd of that Ail. 30 And Jesus immediately knowing in himself, that Virtue had gone out of him *to heal the said Woman*, turn'd him about in the Throng, and said, Who touch'd my Cloaths? 31 And his Disciples said unto him, Thou seest the Multitude thronging thee, and sayst thou, Who touch'd me, *when 'tis unavoidable but several must touch thee?* 32 And he nevertheless, *knowing that the said Woman had touch'd him with a special Purpose or Design*, look'd round about to see her that had done this thing. 33 But the Woman fearing and trembling, *as knowing what a Cure was done in her by touching him, and perceiving that she should be discover'd, tho' she should endeavour to conceal her self*, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy Faith hath cur'd thee; go in Peace, and be heal'd of thy Ail. 35 While he yet spake, there came from the Ruler of the Synagogue's House certain who

## TEXT.

## TRANSLATION.

λέγοντες· Οπὴ θυγάτηρ σου ἀπέ-  
θανε· τί ἔτι σκύλλεις τὸν διδάσκα-  
λον; 36 Ο δὲ Ἰησοῦς, εὐθέως ἀκού-  
σας τὸν λόγον λαλούμενον, λέγει τῷ  
ἀρχισυναγῶγῳ· Μὴ φοβοῦ, μόνον  
πίστευε. 37 Καὶ οὐκ ἀφῆκεν οὐ-  
δένα αὐτῷ συνακολουθεῖν, εἰ μὴ  
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν  
ἀδελφὸν Ἰακώβου. 38 Καὶ ἔρχεται  
εἰς τὸν οἶκον τοῦ ἀρχισυναγῶγου,  
καὶ θεωρεῖ θόρυβον, κλαίοντάς καὶ  
ἀλαλάζοντάς πολλά. 39 Καὶ εἰσελ-  
θὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ  
κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν,  
ἀλλὰ καθεύδει. 40 Καὶ κατεγέ-  
λων αὐτοῦ· Ο δὲ, ἐκβαλὼν ἅπαν-  
τάς, ὡχλαμένῃ τὸν πατέρα τοῦ  
παιδίου καὶ τὴν μητέρα, καὶ τὴν  
μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου  
ἦν τὸ παιδίον ἀνακείμενον. 41 Καὶ  
χερτῆσας τῆς χειρὸς τοῦ παιδίου,  
λέγει αὐτῇ· Ταλιθα κύμι· ὃ ὅτι  
μεθερμηνεύμενον· Τὸ κοράσιον (οὐ  
λέγω) ἔγειραι. 42 Καὶ εὐθέως ἀνέ-  
στη τὸ κοράσιον, καὶ περιπατεῖ· ἡ  
γὰρ ἦν ὡς δώδεκα· καὶ ἐξέστησαν ἐκ-  
στάσει μεγάλη. 43 Καὶ διετείλα-  
το αὐτοῖς πολλὰ, ἵνα μηδεὶς γινῶ-  
σκῇ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φα-  
γῶν.

which said, Thy daughter is  
dead, why troublest thou the  
Master any further?

36 As soon as Jesus heard  
the word that was spoken, he  
saith unto the ruler of the sy-  
nagogue, Be not afraid, only  
believe.

37 And he suffer'd no man  
to follow him, \*except Peter,  
and James, and John the bro-  
ther of James.

38 And he cometh to the  
house of the ruler of the syna-  
gogue, and seeth \*a rout, and  
them that wept and wail'd  
greatly.

39 And when he was come  
in, he saith unto them, Why  
make ye this ado, and weep?  
the damsel is not dead, but  
sleepeth.

40 And they laugh'd him  
to scorn: but when he had put  
them all out, he taketh the fa-  
ther and the mother of the  
damsel, and them that were  
with him, and entrench in where  
the damsel was lying.

41 And he took the damsel  
by the hand, and said unto her,  
Talitha cumi, which is, being  
interpreted, Damsel, (I say un-  
to thee) arise.

42 And straightway the dam-  
sel arose, and walk'd; for she  
was of the age of twelve years:  
and they were astonish'd with  
a great astonishment.

43 And he charg'd them  
straitly, that no man should  
know it: and commanded that  
something should be given her  
to eat.

Κεφ.

TEXT.

TRANSLATION.

Κεφ. Ὶ'. Καὶ ἔξῃλθεν ἐκεῖθεν, ὃ  
ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ  
ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐ-  
τοῦ. 2 Καὶ γενόμενος σαββάτου  
ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν·  
καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο,  
λέγοντες· Πόθεν τέ τοι ταῦτα; ὃ πῶς

Chap. VI.

And he went out from  
thence, and came into his own  
country, and his disciples fol-  
low him.

2 And when the sabbath-day  
was come, he began to teach  
in the synagogue: and many  
hearing him, were astonish'd,  
saying, From whence hath this  
man these things? and what

ἢ σο-

P A R A P H R A S E.

who said, Thy Daughter is dead, why troublest thou the Master any  
further? 36 As soon as Jesus heard the Word that was spoken *by them*,  
he says unto the Ruler of the Synagogue, Be not afraid *at the News*  
*they bring you, as if there was now no Hopes of your Daughter's Recovery*;  
only believe *that I am able yet to recover her, and she shall recover*.  
37 And he suffer'd no Man to follow him, except Peter, and James, and  
John the brother of James. 38 And he comes to the house of the Ru-  
ler of the Synagogue, and sees a Rout, and them that wept and wail'd  
greatly. 39 And when he was come in, he says unto them, Why make  
ye this ado, and weep? the Damsel is not Dead, but Sleepeth. 40 And  
they laugh'd him to (w) Scorn: but when he had put them All out, he  
takes the Father and the Mother of the Damsel, and them that were *come*  
with him, *viz. Peter, James and John*, and enters into *the room* where the  
Damsel was lying. 41 And he took the Damsel by the hand, and said  
unto her, Talitha cumi, which is, being interpreted, Damsel, (I say unto  
thee) Arise. 42 And straightway the Damsel arose and walk'd; for  
she was of the Age of Twelve years: and they *that were present, (espe-*  
*cially her Parents) and saw what was done, and All about the House*  
*when they heard what was done*, were astonish'd with a great Astonish-  
ment. 43 And he charg'd them straitly, *i. e. her Parents more especially*,  
that no Man should know it, *viz. in what a miraculous manner he rais'd*  
*the Damsel to Life; but yet the Fame (x) thereof went Abroad over all that*  
*Country*. And he commanded that something should be given her to eat.

Chap. VI. And he went out from thence; and came into his own  
Country, *i. e. to Nazareth*; and his Disciples follow him. 2 And when  
the Sabbath-day was come, he began to teach in the Synagogue *at Na-*  
*zareth*: and many hearing him were astonish'd, saying, From whence  
has this Man these things, *i. e. Wisdom and Power?* and, *i. e. namely,*

XIX.  
Christ is slighted  
by the Men of  
Nazareth.

(w) See my Paraph. on Matt. 9. 24.

(x) Compare Matt. 9. 26.

## T E X T.

## TRANSLATION.

ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις ποιεῖται διὰ τῶν χειρῶν αὐτοῦ γινώσκουσιν· 3 Οὐχ ὅτις ὅτιν οὗτος ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος· καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε παρὸς ἡμᾶς· Καὶ ἐσκandalίζοντο ἐπὶ αὐτῷ. 4 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐπὶ θεωρήτης ἀπμῶν, εἰ μὴ ἐπὶ τῇ πατρὶδι αὐτοῦ, καὶ ἐπὶ τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5 Καὶ οὐκ ἠδύνατο ὅτις ἐδεμίαν δυνάμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρροτοῖς ὅπτηναι τὰς χεῖρας, ἐθεράπευσεν. 6 Καὶ ἐθαύμασεν διὰ τὴν ἀπίστίαν αὐτῶν. Καὶ περιῆγε τὰς κώμας κύκλῳ, διδάσκων.

7 Καὶ προσκαλεῖται τὰς δώδεκα, καὶ ἤρξατο αὐτοῖς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῷ πνεύματι πάντων ἀκαθάρτων. 8 Καὶ παρήγγειλεν αὐτοῖς ἵνα μὴ δεῦν ἄρῳσιν εἰς ἄδην, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτοι, μὴ εἰς τιτὸ ζώντιον χαλκόν. 9 Ἀλλ' ἐποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. 10 Καὶ ἔειπεν αὐτοῖς· Οποῦ ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξελθῃτε ἐκεῖθεν. 11 Καὶ ὅσοι ἀν μὴ δεξωθῇ ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορεύμενοι ἐκεῖθεν, ἐκπιάξατε

wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kindred, and in his own house.

5 And he could there do no mighty work, \*except that he laid his hands upon a few sick folk, and heal'd them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, \*except a staff only: no scrip, no bread, no money in their purse:

9 But \*should be shod with sandals: and \*should not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake

ΜΟΤΑ ΤΕΧΤ

TRANSLATION.

τὸν χυτὶ τὸ ὑποκάτω τῶν ποδῶν ὑμῶν,  
εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν,  
ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομορ-  
ροῖς ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πό-  
λει οὕτῃ. 12 Καὶ ἐξελθόντες

off the dust under your feet,  
for a testimony against them.  
Verily I say unto you, it shall  
be more tolerable for Sodom  
and Gomorrha in the day of  
judgment, than for that city.  
12 And they went out, and

ἐκήρυσαν,

PARAPHRASE.

what Wisdom is this which is given unto him, that *he is enabled thereby to instruct so well; and also what Power is he endu'd with, that he is enabled to perform even such Mighty works, as are wrought by his hands?* 3 Is not this the Carpenter, (y) *bred up to that Trade by his (suppos'd) Father Joseph, the Son of Mary, the reputed Brother, or Brother in Law of James and Joses, and of Judas and Simon? and are not his reputed Sisters, or Sisters in Law still here with us? And they were offended at him, i. e. slighted him by reason of his Mean Education and Relations, and scorn'd to be Disciples or Followers of such a Mean Person.* 4 But Jesus said unto them, A Prophet generally is not without honour, but in his own Country, and among his own Kindred, and in his own House. 5 And he could there do no such Mighty work as he did in other places, by reason of their Unbelief; which would not permit them to be duly wrought upon by his Miracles; so that the more or greater had been the Miracles he had perform'd among them, they would only have render'd them the more Inexcusable: for which reason he chose to do none, except that he laid his hands on a few sick Folk that had Faith to be heal'd, and heal'd them. 6 And he marvell'd because of their great Unbelief, i. e. at the Unbelief of the Nazarens in general. And he went round about the Villages adjoining to Nazareth, teaching.

7 And he calls unto him the Twelve, and began to send them forth by Two and Two, and gave them power over Unclean Spirits; 8 and commanded them that they should take nothing by way of Provision for their journey, (z) except a Staff only apiece in their hands to walk with: no Scrip to carry things in for their journey, no Bread, no Money in their Purse: 9 But should be shod with Sandals, or the same common sort of Shoes they us'd to wear, and then had on; and should not put on two Coats. 10 And he said unto them, In what place soever ye enter into an House, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the Dust under your Feet for a Testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of Judgment, than for that City. 12 And they went out, and

XX.  
Christ sends  
forth the Twelve  
to preach, &c.

(y) Compare Matt. 13. 55. and see Note (a) on Matt. 12. 46.

(z) See my Paraph. on Mat. 10. 10, &c.

## TEXT.

## TRANSLATION.

ἀάηρωσι, ἵνα μετανοήσωσι. 13 Καὶ  
δαίμονια πολλὰ ἐξέβαλον· καὶ ἡλι-  
φον ἐλαΐω πολλὰς ἀρρώστους, καὶ ἐθε-  
ράπευον.

14 Καὶ ἤκουσε ὁ βασιλεὺς Ἡρώ-  
δης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα  
αὐτοῦ) καὶ ἔλεγον· Ὅτι Ἰωάννης ὁ βα-  
πτίζων ὅτι νεκρῶν ἠγέρθη, καὶ διὰ  
τῆς τοῦ ἐνεργῆσαι αὐτῷ δυνάμεως ὡς αὐτῷ.

15 Ἄλλοι ἔλεγον· Ὅτι Ἠλίας ὅστις  
ἄλλοι δὲ ἔλεγον· Ὅτι προφήτης ὅστις,  
ἢ ὡς εἰς τῶν προφητῶν. 16 Ἀκού-  
σας δὲ ὁ Ἡρώδης εἶπεν· Ὅτι ὁ ἐγὼ  
ἀπεκεφάλισα Ἰωάννην, ὅστις ὅστις, αὐ-  
τὸς ἠγέρθη ὅτι νεκρῶν. 17 Αὐτὸς γὰρ  
ὁ Ἡρώδης σπουδαίως ἐκράτησε τὸν  
Ἰωάννην, καὶ ἔδωκεν αὐτὸν ὡς τῇ φυ-  
λακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φι-  
λίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτῷ  
ἐγάμησεν. 18 Ἐλεγε γὰρ ὁ Ἰωάννης πρὸς  
Ἡρώδη· Ὅτι ὅτι ἐξ ἐστὶ σοι ἔχειν τὴν  
γυναῖκα τοῦ ἀδελφοῦ σου. 19 Ἡ δὲ  
Ἡρωδιάς ἐνέειχε αὐτῷ, καὶ ἤθελε αὐτὸν  
ἀποκτεῖναι· καὶ ὅτι ἠδύνατο. 20 Ὁ γὰρ  
Ἡρώδης φοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐ-  
τὸν ἄνδρα δίκαιον καὶ ἁγίον καὶ συνει-  
ρη αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ  
ἐποίησεν, καὶ ἠδύνατο αὐτὸν ἡγεῖν. 21 Καὶ  
γενομένης ἡμέρας εὐχαίρου, ὅτε Ἡρώδης  
τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησε τοῖς

preach'd that men should re-  
pent.

13 And they cast out many  
devils, and anointed with oyl  
many that were sick, and heal-  
ed them.

14 And King Herod heard  
of him, (for his name was  
spread abroad) and he said,  
That John the Baptist was ri-  
sen from the dead, and there-  
fore mighty works do shew  
forth themselves in him.

15 Others said, That it is  
Elias. And others said, That  
it is a prophet, or as one of  
the prophets.

16 But when Herod heard  
of him, he said, It is John,  
whom I beheaded, he is risen  
from the dead.

17 For Herod himself had  
sent forth and laid hold upon  
John, and bound him in pri-  
son, for Herodias sake, his  
brother Philip's wife; for he  
had married her.

18 For John had said unto  
Herod, it is not lawful for thee  
to have thy brother's wife.

19 Therefore Herodias had  
a grudge against him, and  
would have kill'd him, but  
she could not.

20 For Herod fear'd John,  
knowing that he was a just  
man and an holy, and observ'd  
him; and when he heard him,  
he did many things, and heard  
him gladly.

21 And when a convenient  
day was come, that Herod on  
his birth-day made a supper for



TEXT

TRANSLATION.

μαρτυροῦσιν αὐτῷ καὶ τοῖς χιλιάρχοις καὶ τοῖς  
πρώτοις τῆς Γαλιλαίας. 22 καὶ εἰσελ-  
θούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρω-  
διάδης, καὶ ὀρχησαμένης, καὶ ἀρεσάσης  
τῷ Ἡρώδῃ, καὶ τοῖς συνωμακειμένοις,  
εἶπεν ὁ βασιλεὺς πρὸς κορασίαν. Αἴ-  
τησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.

his lords, high captains, and the  
chief estates of Galilee :

22 And when the daughter  
of the said Herodias came in,  
and danc'd, and pleas'd Herod,  
and them that sat with him, the  
king said unto the damsel, Ask  
of me whatsoever thou wilt,  
and I will give it thee.

23 Καὶ

P A R A P H R A S E.

preach'd that Men should repent. 13 And they cast out many Devils,  
and anointed with Oil many that were sick, *according to the custom of  
the Jews in such cases; and such a supernatural Virtue attended their  
Anointing the Sick, as heal'd them.*

14 And King Herod heard of him, *i. e. Jesus, (for his Name was  
spread abroad now, by the preaching of his Apostles, and their doing Mi-  
racles)* and he said, That John the Baptist was risen from the Dead,  
and therefore mighty works (a) do shew forth themselves in him.  
15 Others said, That it is Elias come again. And others said, That it  
is a Prophet of Old rais'd again to Life, or a New Prophet that had like  
Power as One of the Old Prophets. 16 But when Herod heard of him,  
he said, It is John whom I beheaded; He is risen from the Dead. 17 For  
Herod himself had sent forth and laid hold on John, and bound him in  
Prison for Herodias sake, his Brother Philip's Wife: for he had married  
her. 18 For John on the contrary had said unto Herod, It is not law-  
ful for thee to have thy Brother's Wife. 19 Therefore Herodias had a  
grudge against him, and would have kill'd him, but she could not yet  
prevail on Herod to yield to it. 20 For Herod fear'd to kill John, know-  
ing that he was esteem'd of the People as a Just Man and an Holy; and  
indeed Herod himself could not forbear having himself some Esteem and  
Respect for him on this account, insomuch that he sometimes observ'd the  
Directions given by Him; and when he heard him Discourse or Teach, as  
he would sometimes, he did many things in compliance to the Baptist's  
Instructions, and heard him Gladly, or with a great deal of Satisfaction  
and Pleasure. 21 And, *i. e. but when a Convenient day was come for  
Herodias to exercise her Malice against the Baptist, by having him put  
to Death, viz. when the time came, that Herod on his Birth-day made  
a Supper for his Lords, high Captains, and the chief Estates of Galilee;  
22 and when the Daughter of the said Herodias came in, and danc'd,  
and pleas'd Herod, and them that sat with him, the King said unto the  
Damsel, Ask of me whatsoever thou wilt, and I will give it thee.* 23 And

XXI.

An Account of  
Herod's beheading  
John the Baptist.

(a) See my Paraph. on Mat. 14. 2, &c.

he

23 Καὶ ὤμωσεν αὐτῇ, ὅτι ὅ ἐάν με ἀ-  
πότης, δώσω σοί, ἕως ἡμίσεος τῆ βα-  
σιλείας μου. 24 Ἡ δὲ ἐξελθὼσα, ἐπι-  
τῇ μητρὶ αὐτῆς. Τί ἀπότημα ἐστὶν;

ἔειπε. Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτισ-  
τῆ.

25 Καὶ ἐξελθὼσα ὡς ἔως μὲς πυλῶ-  
τος τῆ βασιλείας, ἠτήσατο, λέγουσα.

Θέλω ἵνα μοι δῶς ἐξ αὐτῆς ὅτι πι-  
νακι ἢ κεραλίῳ Ἰωάννου τοῦ Βαπτιστοῦ.

26 Καὶ φείλυτος γειόμενος ὁ βασι-  
λεὺς, ἀφ' οὗτος ὅρκους καὶ τῶς σωμανα-  
κειμένων ἐκ ἡτέλειαι αὐτῶν ἀνέστη.

27 Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς  
ἀπεκράταρα, ἐπέταξεν ἐνεχθῆναι τὴν  
κεφαλὴν αὐτοῦ.

28 Ὁ δὲ ἀπελθὼν  
ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ,

καὶ ἔνεγκε τὴν κεφαλὴν ἐν πινυλῇ,  
καὶ ἔδωκεν αὐτὴν τῇ κοινῇ αὐτῆς.

29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ,  
ἦλθον καὶ ἔλαβον τὸ πῶμα αὐτοῦ, καὶ  
ἐτάξαν αὐτὸ ἐν τομῇ.

30 Καὶ συνάγοντες οἱ ἀπόστολοι πρὸς  
τὸν Ἰησοῦν, καὶ ἀπαγγέλλαντες αὐτῷ πάντα, καὶ  
ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν.

31 Καὶ ἀπεκρίθη αὐτοῖς. Δεῦτε ἡ-  
μεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τό-  
πον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν

γὰρ οἱ ἐρχόμενοι καὶ οἱ ἀκούοντες  
πολλοί, καὶ οὐκ ἔσχον χρόνον ἵνα

ἀναπαύσονται. 32 Καὶ ἐξελθὼν

ἐκ τῆς συναγωγῆς, ἐξήλθεν εἰς τὴν  
ἐρήμον.

23 And he sware unto her,  
Whatsoever thou shalt ask of  
me, I will give it thee, unto  
the half of my kingdom.

24 And she went forth, and  
said unto her mother, What  
shall I ask? And she said, The  
head of John the Baptist.

25 And she came in straight-  
way with halfe unto the king,  
and ask'd, saying, I desire that  
thou give me by and by in a  
charger, the head of John the  
Baptist.

26 And the king was ex-  
ceeding sorry; yet for his oaths  
sake, and for their sakes which  
sat with him, he would not  
refuse her.

27 And immediately the  
king sent an executioner, and  
commanded his head to be  
brought.

28 And he went and be-  
headed him in the prison, and  
brought his head in a charger,  
and gave it to the damsel; and  
the damsel gave it to her mother.

29 And when his disciples  
heard of it, they came and took  
up his corps, and laid it in a  
tomb.

30 And the apostles gather'd  
themselves together unto Jesus,  
and told him all things, both  
what they had done, and what  
they had taught.

31 And he said unto them,  
Come ye your selves privately  
into a desert place, and rest a  
while: for there were many  
coming and going, and they  
had no leisure to much as to eat.

TEXT.

TRANSLATION.

32 Καὶ ἀπῆλθον εἰς ἔρημον τόπον πρὸς  
πλοῖον καὶ ἰδίαν. 33 Καὶ εἶδον αὐτοὺς  
ὑπάγοντας οἱ ὄχλοι· καὶ ἐπέγνωσεν αὐτοὺς

32 And they departed into  
a desert place by ship privately.  
33 And they \*saw them de-  
parting, and many knew \*the

PARAPHRASE.

he Swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the Half of my Kingdom. 24 And she went forth, and said unto her Mother, What shall I ask? And she said, The Head of John the Baptist, *to be cut off and given thee.* 25 And she came in straightway with haste unto the King, and ask'd, saying, I desire that thou give me by and by in a Charger, or great Dish, the Head of John the Baptist. 26 And the King was exceeding sorry *that she should make such a Request*; yet for his Oaths (*b*) sake, and for their sakes who sat with him, he would not refuse her. 27 And immediately the King sent an Executioner, *viz. a Soldier of his Guard*, and commanded his Head to be *cut off and* brought. 28 And he went and beheaded him in the Prison, and brought his Head in a Charger, and gave it to the Damsel; and the Damsel gave it to her Mother. 29 And when his, *i. e. the Baptist's* Disciples heard of it, they came and took up his Corps, and laid it in a Tomb.

30. And *about the same time* the Apostles *return'd from their First Mission*, and gather'd themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

XXII.  
The Apostles re-  
turn to Christ af-  
ter their first Mis-  
sion.

SECTION IV.

*Containing such Particulars as are related by St Mark, From a little before the Passover that was in the thirty fourth Year of Christ's Life, (or A. D. 32.) To Christ's Departure out of Galilee in order to his keeping his Last Passover at Jerusalem, which Passover was in the thirty fifth Year of his Life (or A. D. 33.) Which Particulars take up Chap. VI.*

31 — IX. ult.

31 And he said unto them, *i. e. his Apostles*, Come ye by your selves, privately, into a Desert or private place: for there were many coming and going continually, and they had no leisure so much as to eat. 32 And they departed into a desert place *belonging to Bethsaida* (*Luke 9. 10.*) by ship, *as privately as they could.* 33. And nevertheless they, *a few* of the People saw them departing, and seeing which way they steer'd

I.  
Christ Miracu-  
lously feeds five  
Thousand.

(b) See my Paraph. on Mar. 14. 9.

## TEXT.

## TRANSLATION.

πολλοί· ἔπεισεν δὲ πᾶσιν ἧ πόλεων  
 συνέβραμον ἐκεῖ, ἔπεισθη δὲ αὐτὸς,  
 καὶ συνήλθον πρὸς αὐτόν. 34 Καὶ  
 ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολλὸν ὄχλον,  
 καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν  
 ὡς πρόβατα μὴ ἔχοντα ποιμένα·  
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.  
 35 Καὶ ἦδη ὥρα πολλῆς γνομῆς,  
 προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ,  
 λέγουσιν· Ὅτι ἐρημὸς ὅστις ὁ τόπος, καὶ  
 ἦδη ὥρα πολλή. 36 Απολυσον αὐ-  
 τοὺς, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ  
 ἀγρούς καὶ κάμους, ἀγοράσωσιν ἑαυ-  
 τοῖς ἄρτους· πῶς φάωσιν ἔκ ἔχουσιν.  
 37 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς·  
 Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέ-  
 γουσιν αὐτῷ· Απελθόντες ἀγοράσωμεν  
 δαχμοῖον διαλείω ἄρτους, καὶ δώμεν  
 αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει αὐ-  
 τοῖς· Πρόσθε ἄρτους ἔχετε; ὑπάγετε καὶ  
 ἴδετε. Καὶ γνόντες, λέγουσιν· Ἐπέντε, καὶ  
 δύο ἰχθύας. 39 Καὶ ἐποίησεν αὐτοῖς  
 ἀνακλιναὶ πάντας συμπόσια συμπόσια  
 ὅσῃ περὶ χλωρῷ χόρτῳ. 40 Καὶ ἀνέ-  
 πισον ὡρασιαὶ ὡρασιαί, ἀνὰ ἑκατὸν  
 καὶ ἀνὰ πενήτηκοντα. 41 Καὶ λαβὼν  
 τὸς πέντε ἄρτους καὶ τὸς δύο ἰχθύας,  
 ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε,  
 καὶ κατέκλασε τὸς ἄρτους· ἔθηκε δὲ τοῖς  
 μαθηταῖς αὐτοῦ, ἵνα παρὰ ἑωσιν αὐτοῖς·

place, and ran afoot thither out  
 of all cities, and outwent them,  
 and came together unto \* the  
 place.

34 And Jesus, when he came  
 out, saw much people, and was  
 mov'd with compassion toward  
 them, because they were as  
 sheep not having a shepherd:  
 and he began to teach them  
 many things.

35 And when the day was  
 now far spent, his disciples  
 came unto him, and said, This  
 is a desert place, and now the  
 time is far pass'd:

36 Send them away that  
 they may go into the country  
 round about, and into the vil-  
 lages, & buy themselves bread:  
 for they have nothing to eat.

37 He answer'd and said un-  
 to them, Give ye them to eat.  
 And they say unto him, Shall  
 we go and buy two hundred  
 peny-worth of bread, and give  
 them to eat?

38 He saith unto them, How  
 many loaves have ye? go and  
 see. And when they knew, they  
 say, Five, and two fishes.

39 And he commanded them  
 to make all sit down by com-  
 panies upon the green grass.

40 And they sat down in  
 \* companies by hundreds, and  
 by fifties.

41 And when he had taken  
 the five loaves and the two  
 fishes, he look'd up to hea-  
 ven, and blest'd, and brake the  
 loaves, and gave *them* to his  
 disciples to set before them:

## TEXT.

## TRANSLATION.

καὶ τὰς δύο ἰχθύας ἐμέλεισε πᾶσι.

and the two fishes divided he among them all.

42 Καὶ ἔφαγον πάντες, καὶ ἐχορτά-

42 And they did all eat, and were fill'd.

σθασαν. 43 Καὶ ἦραν κλασμάτων

43 And they took up twelve

δωδεκά

## PARAPHRASE.

*the Course of the Ship, Many thereby knew it, viz. the private (c) place to which Christ and his Apostles were departing; and thereupon they ran afoot thither, and told others as they went along, for what they thus ran; whereupon others came out of all the neighbouring Cities, and they that thus run and went afoot outwent them, i. e. Jesus and his Apostles that were in the Ship, and came together unto it, viz. the place aforesaid.*

34 And Jesus, when he came out of the Ship, saw much People gather'd together at the said place, and was mov'd with compassion toward them, because they were as Sheep not having a Shepherd; i. e. seem'd willing to be instructed in their Duties, but wanted such Teachers as could or would instruct them aright: and therefore he began to teach them many things concerning true Religion or the Gospel. And the Passover was now (as we learn from John 6. 4.) nigh at hand. 35 And when the Day was now far spent, his Disciples came unto him, and said, This is a Desert place, and now the usual time for Dinner is far pass'd; 36 it is requisite therefore to send them away, that they may go into the Country round about, and into the Villages, and buy themselves bread; for they have nothing to eat. 37 He answer'd and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred peny-worth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two Fishes. 39 And he commanded them to make all sit down by Companies upon the green Grass. 40 And they sat down in Companies by hundreds, and by fifties. 41 And when he had taken the five Loaves and the two Fishes, he look'd up to Heaven, and bless'd, and brake the Loaves, and gave them to his Disciples to set before them: and the two Fishes divided he among them all. 42 And they did all eat, and were fill'd. 43 And they took up twelve Baskets full of the

Fragments

## ANNOTATIONS.

(c) It is, I think, sufficiently evident from the Sense in the very next Clause, that αὐτῶν here is to be referr'd not to Christ, but to ἐρημὸν τόπον mention'd in the foregoing verse. And it is observable, that this Interpretation is confirm'd not only by αὐτοὶ in the following Clause, but also by there being no mention made in the foregoing Clause of Christ; but it is therein not αὐτῶν as referring to Christ, but αὐτῶν as referring to Christ and his Disciples together.

## TEXT.

## TRANSLATION.

δωδὶκα κοφίνοις πλήρεις, καὶ ἅπ-  
των ἰχθύων. 44 Καὶ ἦσαν οἱ φα-  
γόντες τῆς ἄρτης, † πεντακίχλιοι  
ἄνδρες.

baskets full of the fragments,  
and of the fishes.

44 And they that did eat  
of the loaves were \*five thou-  
sand men.

45 Καὶ εὐθὺς ἠπάλασε τῆς μα-  
θητῶν αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον,  
καὶ προέλθαι εἰς τὸ πέραν πρὸς Βηθ-  
σαϊδάν, ἕως αὐτοῦ σπολύση. ‡ ὄχρον.

45 And straightway he con-  
strain'd his disciples to get in-  
to the ship, and to go to the  
other side before unto Beth-  
saida, while he sent away the  
people.

46 Καὶ σποταξάμενος αὐτοῖς, ἀπῆλ-  
θεν εἰς τὸ ὄρος ὁροσύξααθ.

46 And when he had sent  
them away, he departed into  
a mountain to pray.

47 Καὶ ὁψίας γενομένης ἰὼ τὸ πλοῖον ἐν μέ-  
σῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος  
ἔπι τῆς γῆς.

47 And when even was come,  
the ship was in the midst of the  
sea, and he alone on the land.

48 Καὶ εἶδεν αὐτὸς  
βασανιζομένους αὐτὸν τῷ ἐλαύνειν. (ἰὼ  
γὰρ ὁ ἄνεμος ἐνδυνήθη αὐτοῖς) καὶ  
ὥς πετάρτιον φυλακίῳ τῆς νυκτὸς  
ἔρχομαι πρὸς αὐτὸς, ὥς πατήρ ἔπι  
τῇ θαλάσσης. καὶ ἤθελε πρὸς αὐτὸς.

48 And he saw them toil-  
ing in rowing: (for the wind  
was contrary unto them) and  
about the fourth watch of the  
night he cometh unto them,  
walking upon the sea, and  
would have pass'd by them.

49 Οἱ δὲ, ἰδόντες αὐτὸν ὥς πατήρ  
ἔπι τῆς θαλάσσης, ἐδόξαν φάντασμα  
εἶναι, καὶ ἀνέκραξαν.

49 But when they saw him  
walking upon the sea, they  
suppos'd it had been a spirit,  
and cry'd out.

50 (Πάντες γὰρ  
αὐτὸν εἶδον, καὶ ἐταράχθησαν) Καὶ εὐ-  
θὺς ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐ-  
τοῖς. Θαρσύνετε, ἐγώ εἰμι, μὴ φοβεῖσθε.

50 (For they all saw him,  
and were troubled) And imme-  
diately he talk'd with them,  
and saith unto them, Be of good  
cheer, it is I, be not afraid.

51 Καὶ ἀέβη πρὸς αὐτὸς εἰς τὸ  
πλοῖον. καὶ ἐκόπασεν ὁ ἄνεμος. καὶ  
λίαν ἐκ θαλάσσης αὐτοῖς ἐξί-  
σαντο, καὶ ἐθαύμαζον. 52 Οὐ γὰρ  
συνῆκαν ὅτι τοῖς ἄρταις. ἰὼ γὰρ ἡ  
καρδία αὐτῶν πεπωρωμένη.

51 And he went up unto  
them into the ship, and the  
wind ceas'd: and they were  
\*greatly amaz'd in themselves  
beyond measure, and wonder'd.

52 For they consider'd not  
the miracle of the loaves; for  
their heart was \*slow of un-  
derstanding.

## TEXT.

## TRANSLATION.

53 Καὶ ἀπεράσαντες ἡλθον ὅτι  
τὴν γλῶττιν Γεννησαρέτ· καὶ προσορ-  
μίθησαν. 54 Καὶ ἐξελθόντων αὐ-

53 And when they had  
pass'd over, they came into the  
land of Gennefaret, and drew  
to the shoar.

54 And when they were  
τῶν

## PARAPHRASE.

Fragments of the Loaves, and of the Fishes. 44 And they that did eat  
of the Loaves and of the Fishes were five thousand Men.

45 And straightway he, perceiving that the Multitudes hereupon de-  
sign'd to make him a King (John 6. 15) and that this would be pleasing  
to his Disciples, constrain'd his Disciples to get into the Ship, and to go  
to the other, viz. North-east Side before him, namely unto Bethsaida,  
while he sent away the People. 46 And when he had sent them away,  
he departed into a Mountain to pray. 47 And when Even was come,  
the Ship was in the midst of the Sea, and he alone on the Land. 48 And  
he saw them toiling in rowing: for the Wind was contrary unto them,  
and blow'd them toward the Western Side of the Sea, toward the Land  
of Gennefaret where Capernaum stood. And about the (d) fourth or last  
Watch of the Night, before it was Day-light, he comes unto them walk-  
ing on the Sea, and made as if he would have pass'd by them. 49 But  
when they saw him walking on the Sea, it being not light enough for them  
to discern who he was, they suppos'd it had been a Spirit or Apparition,  
and cry'd out. 50 For they all saw him, tho' not so as to discern who he  
was, and thereupon were troubled. And immediately he talk'd with them,  
and saith unto them, Be of good cheer, it is I, be not afraid. 51 And  
he went up unto them into the Ship, and the Wind ceas'd presently: and  
they were greatly amaz'd in themselves, even beyond measure, and won-  
der'd both at his thus Walking on the Sea, and the Wind thus Ceasing at  
his Coming into the Ship. 52 For they consider'd not as they ought, that  
the Miracle of feeding so many with the five Loaves and two Fishes was as  
great, or a greater Miracle than Walking on the Sea, or allaying the Wind:  
for their Heart was slow of Understanding, or Apprehending aright the  
Divine Power of Christ, from the several great Miracles he had afore per-  
form'd.

II.  
Christ walks on  
the Sea, and stills  
another Storm.

53 And when they had pass'd over the Sea, being driven by the con-  
trary Wind from Bethsaida, whither our Saviour at first appointed them  
to go toward the Western Side of the Sea, they came into the Land of  
Gennefaret, and drew to the Shoar. 54 And when they were come out  
of

III.  
Christ returns  
into the Land of  
Gennefaret.

## ANNOTATIONS.

V. 44. † ὅτι is not read in Alex. Cant. or most other MSS. nor in most of  
the old Versions. It is added here in all probability from St Matthew.

(d) See the Note (i) on Matt. 14. 25.

## TEXT.

## TRANSLATION.

ταῖς ἐκ τῆς πλοίου, εὐθὺς ἐπιγόντες αὐτὸν, 55 θεωράμενοι τὸν ὅλον πλῆθος περιπατεῖν ἐκεῖνον, ἤρξαντο ὑπὸ τοῖς κράββάτοις τῶν κακῶς ἔχοντων περιφέρειν, ὅπως ἡκούον ὅτι ἐκεῖ ἐστὶ. 56 Καὶ ὅπως ἂν εἰσεπορεύετο εἰς κώμας, ἢ πόλιν, ἢ ἀγροῦς, ἐν ταῖς ἀγροῦς ἐπιθου τῶν ἀδελφῶν, καὶ προσελθου αὐτὸν ἵνα καὶ τῆς κρασπέδου ἢ ἱματίου αὐτοῦ ἀψωνται· καὶ ὅσοι ἂν ἤπιοντο αὐτῷ, ἐσώζοντο.

Κεφ. Ζ'. Καὶ συνάγοντι πρὸς αὐτὸν οἱ φαρισαῖοι, καὶ πινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσαλὴμ. 2 Καὶ ἰδόντες πινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ (τῷ τ' ἐστὶν ἀνίπτοις) ἐσθίουσιν, ἄρτους, ἐμέμψαντο. 3 (Οἱ γὰρ φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, εἰ μὴ πυγμῇ νίφονται τοὺς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. 4 Καὶ ἀπὸ ἀγροῦς, εἰ μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ὅτιν ἀπρέλατοι κρατεῖν, βαπτισμὸς ποτηρίων καὶ ξυστῶν καὶ χαλκίων καὶ κλιῶν.) 5 Ἐπειτα ἐπειρωτῶσι αὐτὸν οἱ φαρισαῖοι καὶ οἱ γραμματεῖς· Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τοὺς ἄρτους;

come out of the ship, straightway they knew him,

55 And ran thro' that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he enter'd, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment; and as many as touch'd him were made whole.

## Chap. VII.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defil'd (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands \*up to the wrist, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have receiv'd to hold, as the washing of cups and pots, brasen vessels, and of tables.

5 Then the Pharisees, and scribes ask'd him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?



**T E X T.**

**T R A N S L A T I O N.**

6 Ο δὲ Σποκριθεὶς, εἶπεν αὐτοῖς· Ο π  
καλῶς προεφήτευσεν Ησαΐας περὶ ὑ-  
μῶν ὅτι ὑποκριτῶν· ὡς γέγραπται· Οὗτος  
ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ  
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.  
7 Μά τινα δὲ σέβονται με, διδασκόντες  
διδασκαλίας, ὅτι νόμιμα ἀνθρώπων.  
8 Αφέντες ὃ ἔ ἐντολὴν τοῦ Θεοῦ, κρα-  
τῦτε ἃ ὡς ἄνθρωποι, βα-  
πτισμὰς ξυστῶν καὶ ποτηρίων· καὶ ἄλλα  
παρόμοια τοιαῦτα πολλὰ ποιῶτε.

6 He answer'd and said un-  
to them, Well hath Esaias pro-  
phesy'd of you hypocrites, as  
it is written, This People ho-  
noureth me with their lips, but  
their heart is far from me.

7 Howbeit, in vain do they  
worship me, teaching for do-  
ctrines the commandments of  
men.

8 For laying aside the com-  
mandment of God, ye hold the  
tradition of men, as the wash-  
ing of pots and cups: and many  
other such like things ye do.

9 Καὶ

**P A R A P H R A S E.**

of the Ship, straightway they, *i. e. the People in those parts* knew him ;  
55 and ran thro' that whole Region round about, and began to carry  
about in Beds those that were sick, where they heard he was. 56 And  
whithersoever he enter'd, into Villages, or Cities, or Country, they laid  
the Sick in the Streets, and besought him that they might touch, if it  
were but the Border of his Garment: and as many as touch'd him, were  
made whole.

Chap. VII. Then came together unto him the Pharisees, and certain  
of the Scribes, which came from Jerusalem. 2 And when they saw  
some of his Disciples eat Bread with defil'd (that is to say, with unwashen)  
hands, they found fault. 3 For the Pharisees, and all the Jews, except  
they wash their Hands up to the Wrist, eat not, holding (e) the Tradi-  
tion of the Elders. 4 And *particularly* when they come from the Mar-  
ket, or any Court of Judicature, or other publick Assembly, where they  
have convers'd with mix'd Company, except they wash, they eat not.  
And many other things there be, which they have receiv'd to hold, as  
the washing of Cups and Pots, Brasen Vessels, and of Tables. 5 Then  
the Pharisees and Scribes ask'd him, Why walk not thy Disciples accord-  
ing to the Tradition of the Elders, but eat Bread with unwashen Hands?  
6 He answer'd and said unto them, Well hath Esaias prophesy'd of  
you Hypocrites, as it is written, This People honoureth me with their  
Lips, but their Heart is far from me. 7 Howbeit, in vain do they wor-  
ship me, teaching for Doctrines the Commandments of Men. 8 For  
laying aside the Commandment of God, ye hold the Tradition of Men,  
as the washing of Pots and cups: and many other such like things ye do.

IV.  
Christ justifies  
his Disciples in  
eating with un-  
washen Hands.

(e) See my Paraph. on *Matt.* 15. 2, &c.

9 And

## TEXT.

## TRANSLATION.

9 Καὶ ἔλεγει αὐτοῖς· Καλῶς ἀσθε-  
ταῖτε πλὴν ἐν πολλῷ τῷ Θεοῦ, ἵνα πλὴν  
ᾧ ἡδύοσιν ὑμῶν τηρήσῃτε. 10 Μω-  
σῆς γὰρ εἶπε· Τίμα τὸν πατέρα  
σου καὶ πλὴν μητέρα σου· καὶ, ὁ  
ὑπακούων πατέρα ἢ μητέρα, θα-  
νᾶται πρὸ πάντων. 11 Ὑμεῖς δὲ λέ-  
γετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πα-  
τρὶ ἢ τῇ μητρὶ· Κορβάν (ὃ ὅστις,  
δίδωμι) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς.  
12 Καὶ ὁκέπτε ἀφίετε αὐτὸν ὥστε  
ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ  
αὐτοῦ. 13 Ἀκυροῦντες τὸν λόγον  
τῷ Θεοῦ τῇ ᾧ ἡδύοσιν ὑμῶν, ἢ  
ᾧ ἡδύοσιν καὶ παρόμοια τοιαῦτα  
πολλὰ ποιεῖτε.

14 Καὶ ᾧ ἡδύοσιν αὐτὸν πάλιν  
ταὶς πρὸς ὅλον, ἔλεγει αὐτοῖς· Ἀκού-  
τε μου πάντες, καὶ σιμώετε. 15 Οὐ-  
δὲν ὅστις ἐξῶθεν τῷ ἀνθρώπου εἰσπο-  
ρβύομενος εἰς αὐτὸν, ὃ διύεται αὐ-  
τὸν κοινῶσαι. Ἀλλὰ τὰ ἐκ πορβύομενα  
ἐκ αὐτοῦ, ἐκείνα ὅστις τὰ κοινῶ-  
σαι τὸν ἀνθρώπον. 16 Εἶπε ἔχον-  
τες ὅτι ἀκούειν, ἀκούετε. 17 Καὶ  
ὅτε εἰσῆλθαι εἰς οἶκον ἀπὸ τοῦ  
ὅλου, ἐπρωτῶται αὐτὸν οἱ μα-  
θηταὶ αὐτοῦ ὅτι τῆς ᾧ ἡδύοσιν.  
18 Καὶ λέγει αὐτοῖς· Οὕτως καὶ  
ὑμεῖς ἀσμεῖται ἔσθι; οὐκ οἴετε,

9 And he said unto them,  
Full well ye \*make the com-  
mandment of God \*of no effect;  
that ye may keep your own  
tradition.

10 For Moses said, Honour  
thy father and thy mother:  
and, Whoso curseth father or  
mother, let him dye the death.

11 But ye say, If a man shall  
say to his father or mother, *It*  
*is Corban*, that is to say, a gift,  
by whatsoever thou mightst  
be profited by me: *he shall be*  
*free.*

12 And ye suffer him no  
more to do \*any thing for his  
father or his mother:

13 Making the word of God  
of none effect through your  
tradition, which ye have de-  
liver'd: and many such like  
things do ye.

14 And when he had call'd  
all the people unto him, he said  
unto them, Hearken unto me  
every one of you, and under-  
stand.

15 There is nothing from  
without a man that entering in-  
to him can defile him: but the  
things which come out of him,  
those are they that defile the  
man.

16 If any man have ears to  
hear, let him hear.

17 And when he was enter'd  
into the house from the people,  
his disciples ask'd him concern-  
ing the parable.

18 And he saith unto them,  
Are ye so without understand-  
ing also? Do ye not perceive,

TEXT.

TRANSLATION.

ὅτι πᾶν τὸ ἔξωθεν εἰσπορεύμενον εἰς τὸ  
ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι ;  
19 Ὅτι ἐκ εἰσπορεύει αὐτὸν εἰς τὴν καρ-  
δίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸ ἐφε-  
δρῶνα ἐκπορεύει, καθαρίζον πάντα τὰ  
βρώμαλα. 20 Ἐλεγε δὲ ὅτι ἐκ τῶ ἀν-  
θρώπου ἐκπορεύεται ὁ μόνος, ἐκεῖνος κοινῶς τὸν  
ἄνθρωπον. 21 Ἐσωθεν γὰρ ἐκ τῆς καρδίας  
τῶ ἀνθρώπου οἱ ῥυαλισμοὶ οἱ κακοὶ

that whatsoever thing from  
without entreth into the man,  
it cannot defile him,

19 Because it entreth not in-  
to his heart, but into the belly,  
and goeth out into the draught,  
purging all meats?

20 And he said, That which  
cometh out of the man, that  
defileth the man.

21 For from within, out of  
the heart of man, proceed evil

ἔκπο-

P A R A P H R A S E.

9 And he said unto them *ironically*, Full well, *i. e. very ill* do ye to  
(f) make the Commandment of God of no effect, that ye may keep your  
own Tradition. 10 For instance: Moses said, Honour thy Father and  
thy Mother: and, Who so curseth Father or Mother, let him dye  
the Death. 11 But ye say, If a Man shall say to his Father or Mother,  
It is Corban, that is to say, a gift, by whatsoever thou mightst be pro-  
fited by me: he shall be free. 12 And ye suffer him no more to do any  
thing for his Father or his Mother: 13 making the Word of God of  
none effect through your Tradition, which ye have deliver'd: and ma-  
ny such like things do ye.

14 And when he had call'd all the People (g) unto him, he said unto  
them, Harken unto me every one of you, and understand. 15 There  
is nothing from without a Man that entering into him can defile him:  
but the things which come out of him, those are they that defile the  
Man. 16 If any Man have Ears to hear, let him hear. 17 And when  
he was enter'd into the House from the People, his Disciples ask'd him  
concerning the Parable. 18 And he saith unto them, Are ye so with-  
out Understanding also? Do ye not perceive, that whatsoever thing from  
without entreth into the Man, it cannot defile him, 19 because it  
enters not into his Heart, but into the Belly, and go's thence into the  
Draught; *Nature by these Operations purging or carrying of all Unclean-  
ness or Defilement that may happen to any Meats we eat.* 20 And he  
said, That which comes out (b) of the Man, that defileth the Man.  
21 For from within, out of the Heart of the Man, proceed evil Thoughts,

V.  
Christ gives the  
People a true No-  
tion of Cleanness.

(f) See my Paraph. on Matt. 15. 3, 4, 5, 6.

(g) See my Paraph. on Matt. 15. 10, 11, &c.

(b) See my Paraph. on Matt. 15. 19, &c.

## TEXT.

## TRANSLATION.

ἐκπορεύονται, μοιχεύει, πορνεία, φόνοι,  
 22 κλοπαί, πλεονεξία, πονηρία,  
 δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς,  
 βλασφημία, ὑψηφάνια, ἀρεσσύνη.  
 23 Πάντα ταῦτα ἐκ τῆς πόλεως ἐκπορεύονται, καὶ κοινοῖ τὸν ἄνθρωπον.

24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς  
 τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελ-  
 θὼν εἰς τὴν οἰκίαν, ἔδνεα ἥθελε γινώσκειν.  
 καὶ ἔκ τῆς οἰκίας λαθεῖν. 25 Ἀκούσασα  
 ἡ θυγάτηρ τοῦ ἀνδρός, ἧς εἶχε τὸ θυγάτριον  
 αὐτῆς πνεῦμα ἀκαθάρτον, ἐλθοῦσα  
 προσέπεσε πρὸς τοὺς πόδας αὐτοῦ,  
 26 ( Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφω-  
 νιαστὴ καὶ γένε ) καὶ ἠρώτα αὐτὸν, ἵνα τὸ  
 δαίμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐ-  
 τῆς. 27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ·  
 Ἀφες ὡρῶτον χρῆσθαι τὰ τέκνα· καὶ  
 ἡ γυνὴ καὶ ἡ θυγάτηρ ἐλθοῦν τὸν ἄνθρωπον  
 καὶ τὰ τέκνα, καὶ βάλειν τοῖς κυνάρτοις. 28 Ἡ δὲ  
 ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναὶ Κύριε· καὶ  
 ἡ γυνὴ καὶ ἡ θυγάτηρ ἐλθοῦν τὸν ἄνθρωπον  
 καὶ τὰ τέκνα, καὶ βάλειν τοῖς κυνάρτοις. 29 Καὶ  
 εἶπεν αὐτῇ· Διὰ τούτων τὸν λόγον ὑπάγε·  
 ἡ γυνὴ καὶ ἡ θυγάτηρ ἐλθοῦν τὸν ἄνθρωπον  
 καὶ τὰ τέκνα, καὶ βάλειν τοῖς κυνάρτοις. 30 Καὶ  
 ἀπελθούσα εἰς τὴν οἰ-  
 κίαν αὐτῆς, εὑρε τὸ δαίμόνιον ἐξελθόν,  
 καὶ τὴν θυγάτηρα βεβλημένην ἐπὶ τὴν κλίνην.  
 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων  
 Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν.

thoughts, adulteries, fornications, murders,

22 Theft, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answer'd and said unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again departing from the coasts of Tyre and Sidon, he came unto the sea of Ga-

TEXT.

TRANSLATION.

ἡ Γαλιλαίας, ἀνὰ μίσην τῶν οὐρίων Δε-  
καπόλεως. 32 Καὶ φέρουσιν αὐτῷ  
κωφὸν μογιάλον· καὶ παρακαλῶσιν  
αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὸ χεῖρα.  
33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τῆς  
ὄχλου καὶ ἰδίαι, ἔβαλε τὰς δακτύ-  
λους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ· καὶ πύσας  
ἡψατο τῆς γλώσσης αὐτοῦ. 34 Καὶ ἀνα-  
βλέψας εἰς τὸ ὕψανον, ἐτέναξε, καὶ λέγει  
αὐτῷ· Εφφαθά· ὃ ἔστι, ἀνοιχθήτω.

lilee, through the midst of the  
coasts of Decapolis.

32 And they bring unto him  
one that was deaf, and had an  
impediment in his speech: and  
they beseech him to put his  
hand upon him.

33 And he took him aside  
from the multitude, and put  
his fingers in his ears, and he  
spit, and touch'd his tongue.

34 And looking up to hea-  
ven, he sigh'd, and said unto  
him, Ephphatha, that is, be  
open'd.

35 Καὶ

P A R A P H R A S E.

Adulteries, Fornications, Murders, 22 Thefts, Covetousness, Wicked-  
ness, Deceit, Lasciviousness, an evil Eye, *i. e.* Envy, Blasphemy, Pride,  
and all Foolishness or other Sinfulness whatsoever. 23 All these evil  
things come from within, and defile the Man in the sight of God.

24 And from thence he arose, and went into the Borders of Tyre  
and Sidon, and entered into an House, and would have no Man know  
it, but he could not be hid. 25 For a certain Woman, whose young  
Daughter had an Unclean Spirit, heard of him, and came and fell at his  
Feet: 26 (The Woman was a Greek or Gentile, a Syrophenician by  
Nation) and she besought him that he would cast forth the Devil out  
of her Daughter. 27 But Jesus said unto her, Let the Children first  
be fill'd: for it is not meet to take the Childrens Bread, and to cast it  
unto the Dogs. 28 And she answer'd and said unto him, Yes, Lord:  
yet the Dogs under the Table eat of the Childrens Crumbs. 29 And he  
said unto her, For this saying, go thy way, the Devil is gone out of  
thy Daughter. 30 And when she was come to her House, she found  
the Devil gone out, and her Daughter laid upon the Bed.

31 And again departing from the Coasts of Tyre and Sidon, he came  
unto the Sea of Galilee, *not directly, or to the nearest part of the Western  
Shoar of the said Sea, but thro' the midst of the Coasts of Decapolis.*  
32 And they bring unto him one that was deaf, and had an Impediment  
in his Speech: and they beseech him to put his hand upon him. 33 And  
he took him aside from the Multitude, and put his Fingers into his Ears,  
and he spit, and touch'd his Tongue. 34 And looking up to Heaven,  
he sigh'd, and said unto him, Ephphatha, that is, be open'd. 35 And

VI.  
Christ cures the  
Daughter of the  
Syrophenician Wo-  
man.

VII.  
Christ cures a  
Deaf Man that  
had an Impedi-  
ment in his  
Speech.

U u

straight-

## TEXT.

## TRANSLATION.

35 Καὶ εὐθέως διηνοίχθησαν αὐτῷ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλησεν ὀρθῶς.

36 Καὶ διετείλατο αὐτοῖς, ἵνα μηδενὶ εἰπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διετέλλετο, μᾶλλον θαυμαστότερον ἐκήρυκον· 37 Καὶ ὑπερβαλὼν ἔξωπλήθυνεν, λέγοντις· Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιᾷ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

Κεφ. η'. Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλου ὄχλος ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθηταῖς αὐτῷ, λέγει αὐτοῖς· 2 Σπλαγχνίζομαι ὅτι ἔ' ὄχλοι· ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· 3 Καὶ ἐὰν ἀπολύσω αὐτούς νήσεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ὡς τῇ ὁδῷ· πῶς γὰρ αὐτοῖς μακρόθεν ἦκουσι· 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτῷ· Πόθεν τέτυκται διωήσιναι πᾶσι ὧδε χορτασθαι ἄρτων ἐπ' ἑρημίας; 5 Καὶ ἐπιράτα αὐτῆς· Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον· Ἐπτά· 6 Καὶ παρήγγειλε τοῖς ὄχλοις ἀναπεσεῖν ὅτι ἔ' γῆς· καὶ λαβόντες ἐπὶ τὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδοκε τοῖς μαθηταῖς αὐτῷ ἵνα παραθήωσι· καὶ παρέθηκεν τοῖς ὄχλοις.

35 And straightway his ears were open'd, and the string of his tongue was loos'd, and he spake plain.

36 And he charg'd them that they should tell no man: but the more he charg'd them, so much the more a great deal they publish'd it;

37 And were beyond measure astonish'd, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## Chap. VIII.

In those days the multitude being very great, and having nothing to eat, Jesus call'd his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answer'd him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he ask'd them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

TEXT.

TRANSLATION.

7 Καὶ ἔχον ἰχθύδια ὀλίγα· καὶ εὐ-  
λόγησας, εἶπε ᾠθεῖν αὐτά.

8 Εφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ  
ἦσαν ὡς οὐδὲν κλασμάτων, ἐπὶ αὐ-  
τῶν. 9 Ἦσαν δὲ οἱ φαγόν-  
τες, ὡς περὶ ἑκατὸν καὶ ἀπέλυσεν  
αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ  
πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ,  
ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

7 And they had a few small  
fishes: and he blessed, and  
commanded to set them also  
before *them*.

8 So they did eat, and were  
fill'd: and they took up of the  
broken meat that was left, se-  
ven baskets.

9 And they that had eaten  
were about four thousand; and  
he sent them away.

10 And straightway he en-  
tered into a ship with his disci-  
ples, and came into the parts  
of Dalmanutha.

11 Καὶ

P A R A P H R A S E.

straightway his Ears were open'd, and the String of his Tongue was  
loos'd, and he spake plain. 36 And he charg'd them that they should  
tell no man: but the more he charg'd them, so much the more a great  
deal they publish'd it; 37 And were beyond measure astonish'd, say-  
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been with me three days, and have nothing to eat: 3 And if I send  
them away fasting to their own Houses, they will faint by the Way:  
for divers of them came from far. 4 And his Disciples answer'd him,  
From whence can a Man satisfy these Men with Bread here in the Wil-  
derness? 5 And he ask'd them, How many Loaves have ye? And  
they said, Seven. 6 And he commanded the People to sit down on  
the Ground: and he took the seven Loaves, and gave thanks, and brake,  
and gave to his Disciples to set before them: and they did set them be-  
fore the People. 7 And they had a few small Fishes: and he blessed,  
and commanded to set them also before them. 8 So they did eat, and  
were fill'd: and they took up of the broken Meat that was left seven  
Baskets. 9 And they that had eaten were about four Thousand, and  
he sent them away.

10 And straightway he entred into a Ship with his Disciples, and  
came into the Parts of Dalmanutha or (1) *Magdala*. 11 And the Phari-

(1) Compare *Matt.* 15. ult. and read my Paraph. thereon.

VIII.  
Christ miracu-  
lously feeds four  
Thousand.

IX.  
Christ's Answer  
to them that here  
require a Sign  
from Heaven.

## TEXT.

## TRANSLATION.

11 Καὶ ἔξηλθον οἱ φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητῶντες πρὸ αὐτοῦ σημεῖον ὑπὸ τῷ ὕδατι, πειράζοντες αὐτόν. 12 Καὶ ἀνασθενάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ὁπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταῦτη σημεῖον. 13 Καὶ ἀρείς αὐτῆς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μετ' ἑαυτῶν εἰ τῷ πλοίῳ. 15 Καὶ διετέλλετο αὐτοῖς, λέγων· Ορᾶτε, βλέπετε ὑπὸ τῆς ζύμης τῶν φαρισαίων καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Οἱ ἄρτους ὅκ' ἔχομεν. 17 Καὶ γινώσκει Ἰησοῦς, λέγει αὐτοῖς· Τί ἀλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐκ ὁρᾶτε, ὅθεν σιτεύετε; ἐπὶ πεπτωμένῳ ἔχετε ἢ καρδίαν ὑμῶν; 18 Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19 Ὅτε τῆς πέντε ἄρτους ἔκλασα εἰς τῆς πεντακισχίλους, πόσοις κοφίνοις πλήρεις κλασμάτων ἤρατε; Αἰγύρουσιν αὐτῷ· Δώδεκα. 20 Ὅτε δὲ τῆς ἐπὶ αὐτῷ τετρακισχίλους, πόσων σικυρίων πλήρωματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἐπὶ ἑπτά.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sigh'd deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charg'd them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reason'd among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet \* slow of understanding?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? and they said, Seven.

21 Καὶ



## TEXT.

## TRANSLATION.

21 Καὶ ἔλεγεν αὐτοῖς· Πῶς ἔ-  
νέετε;

21 And he said unto them,  
How is it that ye do not un-  
derstand?

22 Καὶ ἔρχεται εἰς Βηθσαιδάν·  
καὶ φέρουσιν αὐτῷ τυφλόν, ὃς ᾤδα-  
χελῶσιν αὐτόν, ἵνα αὐτῷ ἅψῃται.

22 And he cometh to Beth-  
saida, and they bring a blind  
man unto him, and besought  
him to touch him.

23 Καὶ

## PARAPHRASE.

fees came forth, and began to question (*k*) with him, seeking of him a Sign from Heaven, tempting him. 12 And he sigh'd deeply in his Spirit, *i. e.* from his Heart, and says, Why do's this Generation seek after a Sign, *when they have had so many and infallible Signs of my being the Christ already vouchsaf'd unto them?* Verily I say unto you, There shall no Sign from Heaven be given to this Generation; *no other sort of Sign than what has been already given, except the Sign of the Prophet Jonas.* 13 And he left them, and entering into the Ship again, departed to some place on the same Eastern Coast with Dalmanutha, but lying to the North of Dalmanutha; on which account Christ may be here said to have departed or sail'd from Dalmanutha to the other side.

14 Now the Disciples had forgotten to take Bread, neither had they in the Ship with them more than one Loaf. 15 And he charg'd them, saying, Take heed, and beware of the Leaven of the Pharisees, and of the Leaven (*l*) of Herod. 16 And they reason'd among themselves, saying, It is because we have no Bread. 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no Bread? perceive ye not yet? neither understand? have ye your Heart yet slow of understanding? 18 Having Eyes, see ye not? and having Ears, hear ye not? and do ye not remember? 19 When I brake the five Loaves among five thousand, how many Baskets full of Fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many Baskets full of Fragments took ye up? and they said, Seven. 21 And he said unto them, How is it that ye do not understand, *that by the Caution I gave you, I intended to warn you not of the Leaven of Bread, but of the evil Doctrine of the Pharisees, follow'd and maintain'd in many Points by Herod also?*

22 And he, *keeping still on the Eastern Side of the Sea of Galilee,* comes to Bethsaida, and they bring a blind Man unto him, and besought him

X.  
Christ warns his  
Disciples against  
the Leaven of the  
Pharisees.

XI.  
Christ cures a  
Blind Man by  
Spittle, &c.

## ANNOTATIONS.

(*k*) Read my Paraph. on *Matt.* 16. 1. and see the Note (*g*) on my Paraph. of *Revelat.* 13. 13.

(*l*) St *Matthew* mentions also the *Sadducees*, and not *Herod*. Ch. 16. 6.

(*m*) See:

## TEXT.

## TRANSLATION.

23 Καὶ ὁπιλαβόμενος τὸ χεῖρὸς αὐτοῦ τυ-  
φλῶ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ  
πίψας εἰς τὰ ὄμματα αὐτοῦ, ὥπθεις  
ταῖς χεῖρας αὐτοῦ, ἐπιρώσας αὐτὸν εἶπ  
βλέπεις. 24 Καὶ ἀναβλέψας, ἔλεγε·  
Βλέπω τὰς ἀνθρώπους ὡς δένδρα περι-  
πατοῦντας. 25 Εἶπα πάλιν ἐπέθηκε ταῖς  
χεῖρας ὅτι τὰς ὀφθαλμοὺς αὐτοῦ, καὶ  
ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ὁπο-  
κατεσθῆναι, καὶ ἐβλέπε τὴν λαοῦ ἅπαν-  
τας. 26 Καὶ ἀπέστειλεν αὐτὸν εἰς τὴν οἰ-  
κὸν αὐτοῦ, λέγων· Μηδὲ εἰς τὴν κώμην  
εἰσελθῆς, μηδὲ εἰπῆς τινὶ ἐν τῇ κώμῃ.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ  
μαθηταὶ αὐτοῦ εἰς τοὺς κώμας Καισα-  
ρείας καὶ Φιλιππῶν· καὶ ἐν τῇ ὁδῷ ἐπι-  
ρώσας τοὺς μαθητὰς αὐτοῦ, λέγων αὐ-  
τοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι  
εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν· Ἰωάν-  
νην τὸν Βαπτιστὴν καὶ ἄλλοι, Ἡλίαν· ἄλλοι  
δὲ, ἕνα τῶν προφητῶν. 29 Καὶ αὐτὸς  
λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε  
(αὐτοῖς); Αποκριθεὶς δὲ ὁ Πέτρος, λέγει αὐ-  
τῷ· Σὺ εἶ ὁ Χριστός. 30 Καὶ ἐπετί-  
μησεν αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι  
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ  
ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ  
ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτα-  
θῆναι· καὶ μετὰ τριῶν ἡμέρας ἀναστῆναι.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he ask'd him if he saw ought.

24 And he look'd up, and said, I see men as trees walk-  
ing.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restor'd, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he ask'd his disciples, say-  
ing unto them, Whom do men say that I am?

28 And they answer'd, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be re-  
jected of the elders, and of the chief priests and scribes, and be kill'd, and after three days rise again.

T E X T.

T R A N S L A T I O N.

32 Καὶ παρρησία τ' λόγον ἐλάλει· Καὶ  
 ὡρσαλόμηνος αὐτὸν ὁ Πέτρος, ἥρ-  
 ξατο ὅπιμαῖν αὐτῷ. 33 Ο δὲ ὅπι-  
 γραφεὺς, καὶ ἰδὼν τὰς μαθηταὺς αὐτοῦ,  
 ἐπετίμησε πρὸς Πέτρον, λέγων· Υπαγε  
 ὀπίσω μου σατανᾶ· ὅτι ὃ φρονεῖς τὰ θε-  
 οῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 Καὶ ὡρσαλεσαμένῳ τὸν  
 ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ,  
 εἶπεν αὐτοῖς· Οἷς θέλει ὀπίσω μου

32 And he spake that say-  
 ing openly. And Peter took  
 him, and began to rebuke him.

33 But when he had turn'd  
 about, and look'd on his disci-  
 ples, he rebuk'd Peter, saying,  
 Get thee behind me, Satan: for  
 thou favourest not the things  
 that be of God, but the things  
 that be of men.

34 And when he had call'd  
 the people unto him, with his  
 disciples also, he said unto  
 them, Whosoever will come

εἰλθεῖν,

P A R A P H R A S E.

him to touch him. 23 And he took the blind Man by the hand, and  
 led him out of the Town; and when he had spit on his Eyes, and put  
 his hands upon him, he ask'd him if he saw ought. 24 And he look'd  
 up, and said, I see Men as Trees walking. 25 After that he put his  
 Hands again upon his Eyes, and made him look up: and he was restor'd,  
 and saw every Man clearly. 26 And he sent him away to his House,  
 saying, Neither go into the Town, nor tell it to any in the Town.

27 And Jesus went (m) out, and his Disciples, into the Towns of  
 Cesarea Philippi: and by the way he ask'd his Disciples, saying unto  
 them, Whom do Men say that I am? 28 And they answer'd, John  
 the Baptist: but some say, Elias; and others, One of the Prophets.  
 29 And he saith unto them, But whom say ye that I am? And Peter  
 answereth and saith unto him, Thou art the Christ. 30 And he charg'd  
 them that they should tell no Man of him. 31 And he began to teach  
 them, that the Son of Man must suffer many things, and be rejected of  
 the Elders, and of the chief Priests and Scribes, and be kill'd, and after  
 three days rise again. 32 And he spake that saying openly, *i. e. told  
 them in Plain and Express terms, that he must suffer and be kill'd.*  
 And Peter took him, (n) and began to rebuke him. 33 But when he had  
 turn'd about, and look'd on his Disciples, he rebuk'd Peter, saying,  
 Get thee behind me, Satan: for thou favourest not the things that be  
 of God, but the things that be of Men.

34 And when he had (o) call'd the People unto him, with his Di-  
 sciples also, he said unto them, Whosoever will come after me, let him

XII.  
 The Opinions  
 concerning  
 Christ.

XIII.  
 The Duty of  
 taking up the Cross.

(m) See my Paraph. on Mat. 16. 13, &c.

(n) See my Paraph. on Mat. 16. 22, &c.

(o) See my Paraph. on Mat. 16. 24, &c.

deny

## TEXT.

## TRANSLATION.

ἐλθῆν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω  
τὸ σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

35 Ὃς ὅτι ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶ-  
σαι, ἀπολέσκει αὐτήν· ὃς δ' ἂν ἀπολέσῃ  
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τῶν εὐαγ-  
γελίων, ἔσται σῶσκει αὐτήν.

36 Τί ὅτι  
ὠφελήσκει ἀνθρώποι, ἐὰν κερδήσῃ τὴν κό-  
σμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

37 Ἡ τί δόσκει ἀνθρώπος ἀντάλλαγμα  
τῆς ψυχῆς αὐτοῦ; 38 Ὃς ὅτι ἂν ἐπαμ-  
χυνθῇ με καὶ τοῦ ἐμῆς λόγου ὡς τῇ

γενεᾷ τῇ τῇ μοιχαλίδι καὶ ἀμαρ-  
τωλῷ, καὶ ὁ υἱὸς ὅτι ἀνθρώπου ἐπαμχυν-  
θήσκει αὐτὸν, ὅταν ἔλθῃ ὡς τῇ δόξῃ

ὅτι πατὴρ αὐτοῦ μετὰ τῶν ἁγέλων τῶν  
ἁγίων. Κεφ. θ'. Καὶ ἔλεγεν αὐτοῖς·

Ἀμὲν λέγω ὑμῖν, ὅτι εἰσὶ πινες τῶν  
ὧδε ἐσθιόντων, οἵ πινες καὶ μὴ γεύσονται

θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν ὅτι  
Θεοῦ ἐληλυθῆναι ἐν δυνάμει.

2 Καὶ μετὰ ἡμέρας ἕξ πῦλα μὲν  
ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν

Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρη-  
ν ὑψηλὴν χωρὶς ἰδίων μόνους· καὶ μετεμορ-  
φώθη ἐμπροσθεν αὐτῶν.

3 Καὶ τὰ  
ἱμάτια αὐτοῦ ἐγένετο ὥσπερ ἁλβανία, λευκὰ  
ὡς χιών, οἷα γλαφυρὸς ὅπου τὸ γῆς καὶ

δύναται λευκαῖναι. 4 Καὶ ὥφθη αὐτοῖς  
Ἠλίας σὺν Μωσέϊ· καὶ ἠρξάμενοι συλαλεῖν

τῷ Ἰησοῦ. 5 Καὶ ἀποκριθεὶς ὁ Πέτρος,

after me, let him deny himself,  
and take up his cross, and fol-  
low me.

35 For whosoever will save  
his life, shall lose it; but who-  
soever shall lose his life for my  
sake and the gospels, the same  
shall save it.

36 For what shall it profit a  
man, if he shall gain the whole  
world, and lose his own soul?

37 Or what shall a man give  
in exchange for his soul?

38 Whosoever therefore  
shall be ashamed of me, and of  
my words, in this adulterous  
and sinful generation, of him  
also shall the Son of man be  
ashamed when he cometh in the  
glory of his Father, with the  
holy angels.

## Chap. IX.

And he said unto them, Ve-  
rily I say unto you, that there  
be some of them that stand  
here, which shall not taste of  
death, till they have seen the  
kingdom of God come with  
power.

2 And after six days Jesus  
taketh with him Peter, and  
James, and John, and leadeth  
them up into a high mountain  
apart by themselves: and he  
was transfigur'd before them.

3 And his raiment became  
shining, exceeding white as  
snow; so as no fuller on earth  
can white them.

4 And there appear'd unto  
them Elias, with Moses: and  
they were talking with Jesus.

5 And Peter answer'd and

λέγει

## TEXT.

## TRANSLATION.

λέγει τῷ Ἰησοῦ· Ραββί, καλὸν ὅστιν  
 ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκη-  
 νὰς τρεῖς, σὺ μίαν, καὶ Μωσὲς μίαν,  
 καὶ Ἠλίας μίαν. 6 Οὐ γὰρ ᾔδει  
 τί λαλήσει· ἦσαν γὰρ ἐκφοβοί. 7 Καὶ  
 ἐγένετο νεφέλη ὑπερσκέπασα αὐτοὺς·  
 καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέ-  
 γουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-  
 πητός, αὐτοῦ ἀκούετε. 8 Καὶ  
 ἐξάπινα περιεβλεψάμενοι, ὄρετόν

said to Jesus, Master, it is good  
 for us to be here: and let us  
 make three tabernacles; one  
 for thee, and one for Moses,  
 and one for Elias.

6 For he \*knew not what  
 to say, for they were sore  
 afraid.

7 And there was a cloud  
 that overshadow'd them; and  
 a voice came out of the cloud,  
 saying, This is my beloved  
 Son: hear him.

8 And suddenly when they  
 had look'd round about, they

ὄρετόν

## PARAPHRASE.

deny himself, and take up his cross, and follow me. 35 For whoso-  
 ever will save his Life, shall lose it; but whosoever shall lose his Life  
 for my Sake and the Gospels, the same shall save it. 36 For what shall  
 it profit a Man, if he shall gain the whole World, and lose his own  
 Soul? 37 Or what shall a Man give in Exchange for his Soul? 38 Who-  
 soever therefore shall be ashamed of me, and of my Words, in this adul-  
 terous and sinful Generation, of him also shall the Son of Man be ashamed  
 when he cometh in the Glory of his Father, with the holy Angels.  
 Chap. IX. And he said unto them, Verily I say unto you, that there  
 be some of them that stand here, who shall not taste of Death, till they  
 have seen *the Son of Man, in the Kingdom given him of God*, come with  
 Power to execute Vengeance on the obstinately Unbelieving Jews.

2 And after six Days Jesus takes (p) with him Peter, and James, and  
 John, and leads them up into an high Mountain apart by themselves:  
 and he was transfigur'd before them. 3 And his Raiment became shining,  
 exceeding white as Snow; so as no Fuller on Earth can white them.  
 4 And there appear'd unto them Elias, with Moses: and they were talk-  
 ing with Jesus. 5 And Peter answer'd and said to Jesus, Master, it is  
 good for us to be here: and let us make three Tabernacles; one for thee,  
 and one for Moses, and one for Elias. 6 For he knew not what to  
 say, for they were sore afraid. 7 And there was a Cloud that over-  
 shadow'd them: and a Voice came out of the Cloud, saying, This is  
 my beloved Son: hear him. 8 And suddenly when they had look'd

XIV.  
 Christ is transfi-  
 gur'd.

(p) See my Paraph. on Mat. 17. 18, &c.

X x

round

## TEXT.

## TRANSLATION.

οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦ μόνον μετ' ἐαυτοῦ. 9 Καταβαίνοντων δὲ αὐτῶν ἀπὸ τῆς ὄρεως, διεστείλατο αὐτοῖς, ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ᾔδει τὸ ἐκ νεκρῶν ἀναστῆναι. 11 Καὶ ἐπιφύτων αὐτὸν, λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίας δεῖ εἰσεῖν πρῶτος· 12 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτος, ἀποκαθίσει πάντα· καὶ πῶς γέγραπται ὅτι τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ ἐξουθενωθῇ. 13 Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἐβόησαν, κατὰ τὸ γέγραπται ἐπ' αὐτόν.

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εὗρεν ὄχλον πολὺν περιαιρούμενον, καὶ γραμματεῖς συζητούντας αὐτοῖς. 15 Καὶ ἐκείνους πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξέθαμβήθη, καὶ προστρέχοντες ἡσυχάζοντο αὐτόν. 16 Καὶ ἐπιφύτων τοὺς γραμματεῖς· Τί συζητεῖτε πρὸς αὐτόν; 17 Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπε· Διδάσκαλε, ἡμεῖς καὶ ὁ υἱὸς μου πρὸς σε, ἔχοντα πνεῦμα ἄλογον. 18 Καὶ ὅτε αὐτὸν καταλάβῃ, ῥήσῃ αὐτόν·

saw no man any more,\* except Jesus only with themselves.

9 And as they came down from the mountain, he charg'd them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying\* to themselves, questioning one with another what the rising from the dead should mean.

11 And they ask'd him, saying, Why say the scribes that Elias must first come?

12 And he answer'd and told them, Elias verily cometh first, and restoreth all things: and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come,\* as it is written of him, and they have done unto him whatsoever they listed.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were\* overjoy'd, and running to him, saluted him.

16 And he ask'd the scribes, What question ye with them?

17 And one of the multitude answer'd and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he\* throws him down;

καὶ

PARAPHRASE.

round about, they saw no Man any more, except Jesus only with themselves. 9 And as they came down from the Mountain, he charg'd them that they should tell no Man what things they had seen, till the Son of Man were risen from the dead. 10 And accordingly they kept that Saying to themselves, questioning one with another, what the Rising from the dead should mean. 11 And they ask'd him, saying; Why should this Appearance of Elias be made such a Secret, since say the Scribes that Elias must first come before the Messias shall come, or at least manifest himself as such? 12 And he answer'd and told them, Elias verily comes first, and that Literally, Personally and Bodily before the Coming of the Great and Dreadfull Day of the Lord, i.e. before the Second and more Eminent Coming and Manifestation of Christ, when God restores All things in this World to their Primitive and Happy State; wherein they were before the Fall; and (q) after he had told them with-all, that Elias is indeed come, and they have done unto him what they list'd, he again observ'd to them, How it is written of the Son of Man, that he likewise must suffer many things, and be set at nought of them, i.e. the Jews. 13 But as to Elias, I say unto you, that by Elias in a Figurative Sense is to be understood (Mal. 4. 6.) another Person coming only in the Spirit and Power of Elias before the First Coming of Christ; and this Other Person accordingly is indeed come already, as it is written of him; and they, i.e. the Jews and Herod have done unto him whatsoever they list'd. Then the Disciples understood, that by Elias in this v. 13. he meant John the Baptist.

14 And when he came (r) to his Disciples, he saw a great Multitude about them, and the Scribes questioning with them, viz. probably as to the Reason, Why they could not cast the Devil out of the Man's Son which was brought, whence the Scribes began to infer that Christ himself could not do this Cure, and so to lessen the People's Opinion of Christ. 15 And therefore straightway all the People, which they beheld him, i.e. Christ coming, were overjoy'd, as being still of Opinion that Christ was able to cure the Man's Son, and so longing to have his Power experimented and prov'd hereby, and the Scribes malicious Suggestions disprov'd; and running to him, they saluted or welcom'd him. 16 And he ask'd the Scribes, What question ye with them? 17 And one of the Multitude answer'd and said, Master, I have brought unto thee my Son, which hath a dumb Spirit. 18 And wheresoever he taketh him, he throws

XV.  
Christ casts out  
a Devil, which  
his Disciples could  
not.

(q) Compare Mat. 17. 11, 12.

(r) Compare Mat. 17. 14, 15, and see my Paraph. thereon.

And he said unto them, I have brought him unto you, that ye may see him, and that ye may know that he is not dumb, but that he speaketh plainly, and that he shall be saved.

## TEXT.

## TRANSLATION.

καὶ ἀφείζει, καὶ τρίζει τὰς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ ἔκ· ἰσχυρῶς. 19 Ὁ δὲ ἀποκριθεὶς αὐτοῖς, λέγει· Ὁ γενεὰ ἀπίστος, ἕως ποῦτε πρὸς ὑμᾶς ἔσομαι; ἕως ποῦτε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. 20 Καὶ ὠθέντες αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραιεν αὐτόν· καὶ πεσὼν ὑπὸ τῆς γῆς, ἐκυλίετο ἀφείζων. 21 Καὶ ἐπιρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ὅστιν, ὡς τῷτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παυδίον. 22 Καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἶπεν διώσασαι, βοήθησον ἡμῖν σωλαχισθεῖς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ εἰ διώσασαι πιστεῦσαι, πάντα ῥηματα τὰ τὰ πιστεύοντι. 24 Καὶ εὐθέως κραῖζας ὁ πατήρ ὁ παῖδιν, μετὰ δακρύων ἔλεγε· Πιστεύω, ἄ βοήθη μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισπυρρέχον ὅχλον, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμά το' ἄλαλον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω· Ἐξέλθε ἐξ αὐτοῦ, καὶ μηκέτι ἐσέλθῃς εἰς αὐτόν. 26 Καὶ κράζας, καὶ πολλὰ σωαράζας αὐτόν, ἐξῆλθε· καὶ ἐγένετο ὡς νεκρὸς,

and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answer'd him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit\*cast him into convulsions, and he fell on the ground, and wallow'd foaming.

21 And he ask'd his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cry'd out, and said with tears, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuk'd the \*unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

26 And the spirit cry'd, and cast him into great convulsions, and came out of him; and he was as one dead, in-



## T E X T.

## T R A N S L A T I O N.

ὅτε πολλὰς λέγειν ὅτι ἀπέθανεν. 27 Ὁ δὲ Ἰησοῦς κρατήσας αὐ-  
τὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ  
ἀνέστη. 28 Καὶ εἰσελθόντα αὐτόν 28 And when he was come  
eis.

## P A R A P H R A S E.

him down ; and he foameth, and gnasheth with his Teeth, and pineth away : and I spake to thy disciples, that they should cast him out, and they could not. 19 He answer'd him, and says, *in reference (s) to the Scribes aforesaid*, O faithless Generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him : and when he saw him, straightway the spirit cast him into Convulsions, and he fell on the Ground, and wallow'd foaming. 21 And he ask'd his Father, How long is it ago since this came unto him? And he said, Of a Child. 22 And oft-times it hath cast him into the Fire, and into the Waters to destroy him : but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, *If thou canst believe firmly and without all doubt to the contrary, that I am able to do this, thou wilt thereby become qualify'd to have such a Mercy vouchsaf'd unto thee: for All things fit to be done by me are possible for me to do to him that believes truly in my Power so to do.* 24 And straightway the Father of the Child cry'd out, and said with Tears, *I sincerely desire to believe so: and if there be any Degree of Unbelief in me, help thou, i. e. take away or else be mercifull to such my Unbelief.* 25 When Jesus saw that the People came running together, He rebuk'd the unclean Spirit, saying unto him, Thou dumb and deaf Spirit, *i. e. Thou Devil that causest this Child to be dumb and deaf, to convince All here present, and particularly the Scribes, that the Reason why my Disciples could not cast thee out, was not for any Want of Power in me to enable them to have done it, had they been duly qualify'd; I my self now charge thee, Come out of him, and not only so, but enter no more into him.* 26 And the Spirit cry'd, and cast him into great Convulsions, and came out of him; and he was as one dead, inso much that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up, and he arose perfectly recover'd and cur'd. 28 And when he was come into

## A N N O T A T I O N S.

† Chap. IX. v. 24. *Kēen* is not read in Alex. and Cant. the two Oldest MSS. nor in Syr. Perf. Arab. Ethiop. and Goth. Versions. It is scarcely to be doubted but it has been added, by way of Reverence.

(s) See the Note (z) on Mat. 17. 17.

(t) Com-

εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐ-  
τὸν καὶ ἰδίαν· Ὅτι ἡμεῖς ἔκ τῆς οὐδυνήθη-  
μεν ἐκβαλεῖν αὐτόν· 29 Καὶ εἶπεν  
αὐτοῖς· Τὸ τοῦ γένους οὗ οὐδὲν δύναται  
ἐξελθεῖν, εἰ μὴ ἐν ὁρῶσει καὶ νηστείᾳ.

30 Καὶ ἐκεῖθεν ἐξελθόντες πα-  
ρερεύοντο διὰ τῆς Γαλιλαίας· καὶ  
οὐκ ἤθελεν, ἵνα τις γινῶ. 31 Εδί-  
δασκε ὃ τὸς μαθηταῖς αὐτοῦ, καὶ  
ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώ-  
που ὡς παραδίδεται εἰς χεῖρας ἀνθρώ-  
πων, καὶ ἀποκτενεῖσιν αὐτόν· καὶ ἀπο-  
κλιθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.  
32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφο-  
βῶντο αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθεν εἰς Καπερναεὺν· καὶ  
ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐ-  
τούς· Τί οὖν τῇ ὁδῷ πρὸς ἑαυτοὺς  
διελογίζεσθε; 34 Οἱ δὲ ἐσιώπων·  
πρὸς ἀλλήλους γὰρ διελέχθησαν οἱ  
τῇ ὁδῷ, τίς μείζων. 35 Καὶ κα-  
θίσας ἐφώνησε τοὺς δώδεκα, καὶ λέ-  
γει αὐτοῖς· Εἴ τις θέλει πρῶτος  
εἶναι, ἔσται πάντων ἔσχατος, καὶ πάν-  
των ἀσκήτωρ. 36 Καὶ λαβὼν  
παῖδιον, ἕστησεν αὐτὸ ἐν μέσῳ αὐ-  
τῶν· καὶ κατακαλίσάμενος αὐ-  
τόν, εἶπεν αὐτοῖς· 37 Ὃς ἐὰν ἐν  
τῷ ὄνόματι μου δεχέται ἓξ ἑκα-  
τὸν ὀνόματι μου, ἐμε δεχεται· καὶ ὁ

into the house, his disciples  
ask'd him privately, Why  
could not we cast him out?

29 And he said unto them,  
This kind can come forth by  
nothing, but by prayer and  
fasting.

30 And they departed thence,  
and \*travell'd about thro' Ga-  
lilee; and he would not that  
any man should know it.

31 For he taught his disci-  
ples, and said unto them, The  
Son of man is deliver'd into  
the hands of men, and they  
shall kill him, and after that he  
is kill'd, he shall rise the third  
day.

32 But they understood not  
that saying, and were afraid to  
ask him.

33 And he came to Caper-  
naum, and being in the house,  
he ask'd them, What was it that  
ye disputed among your selves,  
by the way?

34 But they held their peace;  
for by the way they had dis-  
puted among themselves, who  
should be the greatest.

35 And he sat down and  
call'd the twelve, and saith un-  
to them, If any man desire to  
be first, the same shall be last  
of all, and servant of all.

36 And he took a child, and  
set him in the midst of them;  
and when he had taken him in  
his arms, he said unto them,

37 Whosoever shall receive  
one of such children in my  
name, receiveth me; and who-

P A R A P H R A S E.

into the House, his Disciples ask'd him privately, Why could not we cast him out? 29 And he said unto them, *By (t) reason of your Unbelief also in great measure; howbeit this kind can be made to come forth by nothing, but by, i.e. without extraordinary Prayer and Fasting join'd to your Faith.*

30 And they departed thence, *viz from the parts about Cesarea Philippi*, and travell'd about thro' Galilee; and he would not that any man should know it, *and therefore went private ways.* 31 For he had a mind to have Opportunity to give his Disciples some Private Instructions; and especially to prepare them yet more for his Sufferings and Death, which was now not far off: and accordingly he taught his Disciples, and said unto them, The Son of man is deliver'd into the hands of Men, and they shall kill him, and after that he is kill'd, he shall rise the third day. 32 But they understood not that saying, *i.e. what he said to them about his being deliver'd up, and kill'd, and rising again,* and were afraid to ask him to tell them the matter more Plainly: For tho' they could not understand aright, what he meant by being Deliver'd up, and Rising again; yet they could not but know what he meant in general, by being Kill'd, and they were exceeding sorry to hear that; and therefore were afraid to know more of the matter, lest the more they knew, the more occasion they should have for their Sorrow.

33 And he came to Capernaum (u) where he pay'd Tribute-money, and at the same (w) time being in the House, (probably his Own House wherein he dwelt when at Capernaum) he ask'd them, What was it that ye disputed among your selves by the way? 34 But they held their peace, *being asham'd to tell:* for by the way they had disputed among themselves, who should be the Greatest. 35 And he sat down and call'd the Twelve, and says unto them, If any man desire to be First in my Kingdom, the same shall be, *i.e. must act and behave himself, as if he was Last of All, i.e. most humbly, and as if he was Servant of All, i.e. must be most ready to do All the good and Christian Offices he can to others.* 36 And he took a (x) child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such Children in my name, receives me; and who-

XVI.  
Christ passes privately thro' Galilee, and tells the Disciples again of his Death.

XVII.  
Christ teaches his Disciples the Duty of Humility.

A N N O T A T I O N S.

- (t) Compare Mat. 17. 20. (u) Compare Mat. 17. 24.  
(w) Compare Mat. 18. 1. and read my Paraphrase thereon.  
(x) Read my Paraph. on Mat. 18. 3, &c.

(y) Read

## TEXT.

## TRANSLATION.

ἐὰν ἐμὸ δέξηται, οὐκ ἐμὸ δέχεται,  
ἀλλὰ τὸ ἀποτείλαιτό με.

38 Απεκρίθη δὲ αὐτῷ ὁ Ἰωάννης,  
λέγων· Διδάσκαλε, εἰδομὸν πῶς ἐν τῷ  
ὀνόματί σου ἐκβάλλονται δαιμόνια, ὅς  
ἐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐ-  
τὸν, ὅτι ἐκ ἀκολουθεῖ ἡμῖν. 39 Ο δὲ  
Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· ὅτι  
γὰρ ἐστὶ ὅς ποιήσει δυνάμειν ὅτι τῷ ὀνό-  
ματί μου, καὶ δυνήσεται κατὰ κακολογί-  
αν μου. 40 Ὅς γὰρ ἐκ ἐστὶ κατὰ ἡμῶν,  
ὕπερ ἡμῶν ἐστὶν. 41 Ὅς γὰρ ἂν ποτίσῃ  
ὕμῃς πολὺν ὕδατος ἐν τῷ ὀνόματί μου,  
ὅτι Χριστὸς ἐστὶ, ἀμὴν λέγω ὑμῖν, ὃ μὴ  
ἀπολέσῃ τὸ μισθὸν αὐτοῦ. 42 Καὶ ὅς ἂν  
σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόν-  
των εἰς ἐμέ, καλὸν ὅστις αὐτῷ μάλλον,  
εἰ ὡς ἐκείνῳ λίθος μυλικὸς ὡς ἐστὶ τρά-  
χηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.  
43 Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου,  
ἀπόκοψον αὐτήν· καλὸν σοι ὅτι κυλλὸν  
εἶς ἢ ζῶντα εἰσελθεῖν, ἢ τὰς δύο χεῖ-  
ρας ἔχοντα, ἀπελθεῖν εἰς τὴν γέενναν, εἰς  
τὸ πῦρ ἄσβεστον. 44 Ὅπως ὁ σκώληξ  
αὐτῶν ὃ τελευτᾷ, καὶ τῷ πῦρ ὃ σβέν-  
νυται. 45 Καὶ ἐὰν ὁ πῦς σου σκανδα-  
λίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ  
σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ  
τὰς δύο πόδας ἔχοντα βληθῆναι εἰς  
τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

soever shall receive me, receiv-  
eth not me, but him that sent  
me.

38 And John answer'd him,  
saying, Master, we saw one  
casting out devils in thy name,  
and he follows not us; and we  
forbad him because he follows  
not us.

39 But Jesus said, Forbid  
him not: for there is no man  
which shall do a miracle in my  
name, that can easily speak  
evil of me.

40 For he that is not against  
us, is on our part.

41 For whosoever shall give  
you a cup of water to drink  
in my name, because ye be-  
long to Christ, verily I say  
unto you, he shall not lose his  
reward.

42 And whosoever shall of-  
fend one of *these* little ones  
that believe in me, it is better  
for him, that a millstone were  
hang'd about his neck, and he  
were cast into the sea.

43 And if thy hand \*make  
thee to offend, cut it off: it is  
better for thee to enter into life  
maim'd, than having two  
hands, to go into hell, into  
the fire that never shall be  
quench'd.

44 Where their worm dies  
not, and the fire is not quench'd.

45 And if thy foot \*make  
thee to offend, cut it off: it is  
better for thee to enter halt in-  
to life, than having two feet, to  
be cast into hell into the fire  
that never shall be quench'd:

TEXT

TRANSLATION.

46 Οπὺ δὲ σκόληξ ἀδυνᾷ τελευτᾷ,  
καὶ τὸ πῦρ οὐ σβέννυται. 47 Καὶ εἰάν  
ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκ-  
βαλε αὐτόν· χαλὸν σοι ὅτι μοιόφθαλ-  
μοι εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ,  
ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν  
γέενναν τοῦ πυρός. 48 Οπὺ δὲ σκόληξ  
ἀδυνᾷ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

46 Where their worm dies  
not, and the fire is not quench'd.

47 And if thine eye \* make  
thee to offend, pluck it out : it  
is better for thee to enter into  
the kingdom of God with one  
eye, than having two eyes to  
be cast into hell-fire :

48 Where their worm di-  
eth not, and the fire is not  
quench'd.

49 Παῖς

P A R A P H R A S E.

whosoever shall receive me, receives not me *only*, but *also* Him, *i.e.* God  
that sent me.

38 And John *the Apostle* answer'd him, saying, Master, we saw one  
casting out Devils in thy name, and he follows not *you ever with us*;  
and we forbid him, because he follows not us. 39 But Jesus said, For-  
bid him not: for there is no man, who shall do a Miracle in my Name,  
that can easily, *i.e. without exposing himself as one acting Absurdly*  
*therein*, speak evil of me; 40 and also, forasmuch as He that is not  
against us *in this Case*, is to be esteem'd on our part, and therefore to  
be Encourag'd. 41 For whosoever shall give you a Cup of Water to  
drink in my Name, because ye belong to Christ, verily I say unto you,  
he shall not lose his reward. 42 And whosoever shall offend one of  
these little ones that believe in me, it is better for him, that a millstone  
were hang'd about his neck, and he were cast into the Sea. 43 And  
if thy Hand (y) make thee to offend, cut it off: it is better for thee  
to enter into Life maim'd, than having two Hands, to go into Hell,  
into the fire that never shall be quench'd: 44 Where their Worm dies  
not, *i.e. where the Souls of the impenitently Wicked shall be for ever tor-*  
*mented with fruitless Remorse or Grief, for their past Sins, and irrepa-*  
*rable Follies*; and the Fire is not quench'd, *but shall for ever torment their*  
*Bodies*. 45 And if thy Foot (y) make thee to offend, cut it off: it is  
better for thee to enter halt into Life, than having two Feet, to be cast  
into Hell, into the Fire that never shall be quench'd: 46 Where their  
Worm dies not, and the Fire is not quench'd. 47 And if thine Eye  
make thee to offend, pluck it out: it is better for thee to enter into the  
Kingdom of God with one Eye, than having two Eyes to be cast into  
Hell-fire: 48 Where their Worm dies not, and the Fire is not quench'd.

XVIII.  
Such as promote  
the Gospel are  
not to be hinder'd,  
or discourag'd.

(y) Read my Paraph. on *Mat. 18. 8, 9.*

Y y

49 For

## TEXT.

## TRANSLATION.

49 Πᾶς γὰρ πρὶ ἀλιοθήσεται· καὶ  
πάντα θυσία ἀλὶ ἀλιοθήσεται. 50 Κα-  
λὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀνα-  
λῶν γένηται, ὃ πίνει αὐτὸ ἑρτύσει;  
ἔρχεσθαι ὃ ἐαυτοῖς ἅλας, καὶ εἰρηνεύετε  
ὃ ἀλλήλοις.

Κεφ. ι'. Καὶ κῆρται ἀναστὰς ἔρχεται  
εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ  
πέραν τῆ Ἰορδάνης· καὶ συμπορεύονται  
πάλιν ὄχλοι πρὸς αὐτόν· καὶ, ὡς εἰώ-  
γετο, πάλιν ἐδίδασκεν αὐτούς.

2 Καὶ προσελθόντες οἱ φαρισαῖοι,  
ἐπηρώτησαν αὐτόν, εἰ ἔξεστι ἀνδεῖ  
γαμῶνα ἀπολῦσαι· περὰ ζωνίης αὐτόν.

49 For every \*such one  
shall be \*consum'd with fire,  
and every sacrifice shall be salt-  
ed with salt.

50 Salt is good: but if the  
salt have lost his saltness,  
wherewith will you season it?  
Have salt in your selves, and  
have peace one with another.

## Chap. X.

And he arose from thence,  
and cometh into the coasts of  
Judea \*thro' the Country be-  
yond Jordan: and the people  
refort unto him again, and as he  
was wont, he taught them again.

2 And the Pharisees came  
to him, and ask'd him, Is it  
lawfull for a man to put away  
his wife? tempting him.

3 0 δε

## PARAPHRASE.

49 For in short, One of these two is to be Unavoidably the State or Con-  
dition of You and All Mankind; Either ye are to Destroy or Subdue your  
Sinfull Affections, or to be wholly Destroy'd your selves Eternally in Hell.  
Nor is this any other than is typify'd under the Law by the two different  
sorts of Sacrifices or Offerings, viz. the Burnt-offerings, and the (Meat,  
or as it may better be call'd the) Bread-offerings. Namely as the (z) Burnt-  
offerings were wholly consum'd with Fire; so every such one as acts not  
according to the Rules of the Gospel, particularly those laid down v. 42—48.  
shall be (z) consum'd or burnt likewise in Hell with Fire: and as every  
(z) Bread-offering was to be salted with Salt, and only part of it destroy'd  
or burnt with Fire; so every one that will render himself as a (z) Sacri-  
fice acceptable unto God, shall be salted with Salt, i. e. instructed in the  
Rules of the Gospel, and agreeably thereto, shall as it were, destroy or burn,  
i. e. subdue what is Sinfull in him. 50 Salt, i. e. the Doctrine of the Go-  
spel, is good, i. e. Holy in it self, and sufficient to make you Holy, and to  
preserve you from the Corruptions of the World, if ye will follow it; and also  
to enable you to Teach others how to preserve themselves unto eternal life:  
but if the Salt (a) have lost his Saltness, wherewith will you season it?  
Therefore have Salt in yourselves, i. e. take care each of you that he keeps  
himself steadfast in the true Religion, I teach you; and have Peace One  
with Another, i. e. most agreeably to ~~the~~ most holy Religion, be carefull  
in

PARAPHRASE.

*in a most special manner, that no Ambitious Desires or Contentions among your selves hinder your Propagating the Gospel among Others.*

SECTION V.

*Containing such Particulars, as are related by St Mark, From Christ's Departure out of Galilee in order to his Coming up to Jerusalem at that Passover whereat he Suffer'd, (and which was in the thirty fifth year of his Life, but in the thirty third year of the Common Æra, or A. D. 33.) To his coming to Bethphage and Bethany, and Riding thence in Triumph unto Jerusalem: Which Particulars take up Chap. X.*

Chap. X. And, when Jesus had finish'd the Time of his long stay in Galilee upon his first coming thither after the Imprisonment of the Baptist, he arose and went from thence, i. e. Galilee, in order to go up to Jerusalem for to keep the (b) Feast of Tabernacles. After which he departed from Jerusalem, and return'd not thither again till the next Feast of the Dedication. After which he went from Jerusalem to a City call'd Ephraim, and thence he seems to have pass'd thro' Samaria and Galilee. All which is here pass'd over by S. Mark, who takes notice of this last Departing of Christ from Galilee, namely, when he arose from thence and comes into the Coasts of Judea properly so call'd, thro' the Country beyond Jordan: and the People resort unto him again in these parts, as they did afore in Galilee; and as he was wont, he taught them again here, as elsewhere.

I.  
Another great Gap here in this Gospel.

2 And the Pharisees (c) came to him and ask'd him, Is it lawfull for a Man to put away his Wife? tempting him. 3 And he answer'd,

II.  
Of Divorce.

ANNOTATIONS.

(z) So the word ἀλιθίστην frequently signifies according to the Hellenistical use of it; and so it ought to be render'd here, as is plain from the Context, or my Paraphrase on the Text. Agreeably whereto it is further Observable, that the Wicked are frequently compar'd in Scripture to Victims, or Beasts slain by way of Sacrifice, of which were made Burnt-offerings; and that God's Wrath against such is frequently compar'd also to a Consuming Fire, like that which consum'd the Burnt-offerings. On the other side the Godly are compar'd in Scripture to a Sacrifice or Bread-offering, as Rom. 12. 1. and 1 Pet. 2. 5. For the Greek word θυσία, tho' it Literally signifies a Slain Sacrifice, yet it is us'd in the LXX, and from thence in N. Test. to denote the Mineba or Bread-offering, and so an un-slain Sacrifice. And that it is so to be understood here, is evident from the Text in O. Test. which St Mark here refers to, viz. Lev. 2. 13. where the Context plainly shews that θυσία in the said Text denotes the Bread-offering.

(a) See my Paraphrase on Mat. 5. 13.

(b) See my Paraphrase on Mat. 19, 1, 2.

(c) Read my Paraphrase on Mat. 19. 3—9.

Y y 2

(d) Read

## TEXT.

## TRANSLATION.

3 Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς. Τί ὑμῖν οἰκετεύατο Μωσῆς; 4 Οἱ δὲ εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐταῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐγράφη ὑμῖν τὸ ἐντολὴν ταύτην. 6 Ἀπὸ ἀρχῆς κτίσεως, ἄρτι καὶ ἡλὺ ἐποίησιν αὐτὰς ὁ Θεός. 7 Ἐνεκεν τούτου κατέλειψα ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ. 8 Καὶ ἓσονται οἱ δύο εἰς σάρκα μίαν· ὥστε ἕκἐτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. 9 Οὗν ὁ Θεὸς συνάξουσιν, ἄνθρωπος μὴ χωρίζεται. 10 Καὶ ὡς τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ ὦν τῷ αὐτοῦ ἐπηρώτησαν αὐτόν. 11 Καὶ λέγει αὐτοῖς· ὅς ἐάν τις ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχεύει ἐπ' αὐτήν. 12 Καὶ ἐάν τις γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμήσῃ ἄλλον, μοιχεύεται.

13 Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἅψεται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 Ἰδὼν δὲ ὁ Ἰησοῦς ἡγαγάκησεν, καὶ εἶπεν αὐτοῖς· Ἀφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τὸ γὰρ τοῦτον ἔστιν ἡ βασιλεία τοῦ Θεοῦ.

3 And he answer'd, and said unto them, What did Moses command you?

4 And they said, Moses suffer'd to write a bill of divorcement, and to put her away.

5 And Jesus answer'd, and said unto them, for the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they two shall be one flesh: so then they are no more two, but one flesh.

9 What therefore God hath joyn'd together, let no man put asunder.

10 And in the house his Disciples ask'd him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth Adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them; & his disciples rebuk'd those that brought them.

14 But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.



TEXT.

TRANSLATION.

15 Ἀμὲν λέγω ὑμῖν, ὃς ἐὰν μὴ δε-  
ξῇται τὴν βασιλείαν τοῦ Θεοῦ ὡς  
παιδίον, ὃ μὴ εἰσέλθῃ εἰς αὐτήν.  
16 Καὶ ἀγαγγαλισάμενος αὐτά,  
πῆγας πᾶς χειρὸς ἐπ' αὐτοὺς, ὑλό-  
γει αὐτοὺς.

17 Καὶ ἐκπορευομένης αὐτοῦ εἰς ὁδόν,  
παροδραμὼν εἰς αὐτὸν καὶ ὑποκλίσας αὐτόν,  
ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθε, τί  
ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;

15 Verily I say unto you,  
Whosoever shall not receive  
the kingdom of God as a little  
child, he shall not enter there-  
in.

16 And he took them up in  
his arms, put his hands upon  
them, and blessed them.

17 And when he was gone  
forth into the way, there came  
one running, and kneel'd to  
him; and ask'd him, Good Ma-  
ster, what shall I do that I  
may inherit eternal life?

18 O Νῆ

P A R A P H R A S E.

swer'd, and said unto them, What did Moses command you? 4 And they said, Moses suffer'd to write a bill of divorcement, and to put her away. 5 And Jesus answer'd, and said unto them, For the hardness of your Heart, he wrote you this Precept. 6 But from the beginning of the Creation, God made them Male and Female. 7 For this cause shall a Man leave his Father and Mother, and cleave to his Wife, 8 And they two shall be one Flesh: 8 So then they are no more two, but one Flesh. 9 What therefore God hath joyn'd together, let no Man put asunder. 10 And in the House his Disciples ask'd him again of the same matter. 11 And he saith unto them, Whosoever shall put away his Wife, and marry another, committeth Adultery against her. 12 And if a Woman shall put away her Husband, and be married to another, she committeth Adultery.

13 And they brought young Children to him, that he should touch, *i. e. lay his hands on them by way of Blessing them*; and his Disciples (*d*) rebuk'd those that brought them. 14 But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein. 16 And he took them up in his Arms, laid his Hands upon them, and blessed them.

17 And when he was gone forth into the Way or Road, there came (*e*) One, *viz. a Young Man of a great Estate*, running, and kneel'd to him, and ask'd him, Good Master, what shall I do that I may inherit

III.  
Christ encour-  
ages young Chil-  
dren to be brought  
unto him.

IV.  
Christ's Dis-  
course with the  
young Rich man.

(d) Read my Paraphrase on Mat. 19. 13 — 15:

(e) See my Paraphrase on Mat. 19. 16, &c.

## TEXT.

## TRANSLATION.

18 Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθός; ὅδε ὁ ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. 19 Τὰς ἐντολάς οἶδας· Μὴ μοιχεύῃς· Μὴ φονεύῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσῃς· Μὴ ὑποσπέρῃς· Τίμα τὸ πατέρα σου καὶ τὴν μητέρα. 20 Ο δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλάξαμην ἐκ νεότητός μου. 21 Ο δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ· Εἰ σοι ὑπερεῖ· ὕπαγε, ὅσα ἔχεις πάλησον, καὶ δός τοῖς πτωχοῖς· καὶ ἔξεις θησαυρὸν οὐρανῶν· καὶ δεῦρο, ἀκολούθη μοι ἄρας τὸ σταυρόν. 22 Ο δὲ, συγνάσας ὅππῃ τῷ λόγῳ, ἀπῆλθε λυπόμενος· ὡς ἔχων κτήματα πολλά.

23 Καὶ θεωρῶν περιπατῶν ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται; 24 Οἱ δὲ μαθηταὶ ἐθαμβήντο ὅτι τοῖς λόγοις αὐτοῦ. Ο δὲ Ἰησοῦς πάλιν ἀποκριθεὶς, λέγει αὐτοῖς· Τέκνα, πῶς δυσκολόν ἐστι τὴν πειροχὴν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν; 25 Εὐκολώτερόν ἐστι κάμηλον διὰ τὸν πυρμαλῖα διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Οἱ δὲ θεωρῶντες ἐξεπλήσσοντο, λέγοντες πρὸς

18 And Jesus said unto him, Why callest thou me good? *there is none good, but one, that is God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answer'd and said unto him, Master, all these have I observ'd from my youth.

21 Then Jesus beholding him lov'd him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away griev'd: for he had great possessions.

23 And Jesus look'd round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonish'd at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

25 It is easier for a camel to go thro' the eye of a needle, than for *\*such* a rich man to enter into the kingdom of God.

26 And they were astonish'd out of measure, saying among

ἑαυτοῦς·

TEXT.

TRANSLATION.

ἑαυτοῦς· Καὶ τίς δύναται σωθῆναι;  
27 Εμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς, λέ-  
γει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ'  
ὃ ἐκ τοῦ κυρίου θεοῦ· πάντα ἔστι δύναται.  
ἔστι ἐκ τοῦ κυρίου θεοῦ.

themselves, Who then can be sav'd?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Καὶ

PARAPHRASE.

Eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God. 19 Thou knowest the Commandments, Do not commit Adultery, Do not Kill, Do not Steal, Do not bear false Witness, Defraud not *thy Neighbour out of a Covetous Desire of Any thing he has*, Honour thy Father and Mother. 20 And he answer'd and said unto him, Master, All these have I observ'd from my Youth: *What lack (f) I yet.* 21 Then Jesus beholding him *intently*, lov'd him *on account of his having been thus Carefull to keep the Commandments*, and said unto him, One thing thou lackest, *if thou wilt be One of the most Perfect here and Happy hereafter*: go thy way, sell whatsoever thou hast, and give to the poor; -and thou shalt have treasure in Heaven; and come, take up the Cross, and follow me. 22 And he was sad at that saying, and went away griev'd: for he had great Possessions.

23 And (g) Jesus look'd round about, and saith unto his Disciples, How hardly shall they that have Riches enter into the Kingdom of God! 24 And the Disciples were astonish'd at his Words, *understanding them as if Christ had thereby intimated, that it was Impossible for any Rich man to be Sav'd.* But Jesus, *to correct such their misunderstanding of his Words*, answers again, and says unto them, *Be not Children in Understanding, but understand what I just now said unto you Aright, viz. that by them I design'd to observe only*, how hard it is for them that Trust in Riches, *i. e. set Too great a Value on them* to enter into the Kingdom of God! 25 It is easier for a Camel to go through the eye of a Needle, than for such a Rich man to enter into the Kingdom of God. 26 And they were astonish'd out of measure, saying among themselves, Who then can be Sav'd? 27 And Jesus looking upon them, saith, With Men it is impossible, but not with God: for with God all things are possible.

V.  
The Difficulty  
of Rich men En-  
tering into Hea-  
ven.

28 Then

ANNOTATIONS.

(f) Compare Mat. 19. 20. and read my Paraph. thereon.

(g) Compare Mat. 19. 23, &c. and read my Paraphrase thereon.

(b) See

## TEXT.

## TRANSLATION.

28 Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδὺ, ἡμεῖς ἀφήκαμέν πάντα, καὶ ἠκολούθησάμεθα σοι. 29 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐδὲς ὅστις ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 εἰάν μὴ λάβῃ ἑκατὼν πλάσιον αὐτοῦ καὶ πολλοὺς υἱοὺς καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετ' διωγμῶν, καὶ ἐν τῷ αἰῶνι καὶ ἐρχομένῳ ζῶντι αἰώνιον. 31 Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι καὶ οἱ ἔσχατοι, πρῶτοι.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ὡς ἔπαυον αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβύνοντο, καὶ ἀκολουθεῖντες ἐφοβύντο. Καὶ ὡς ἐλαβὼν πάλιν τὸς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν. 33 Ὅτι ἰδὺ, ἀναβάνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεσθαι τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματέωσι, καὶ κατακρινέσθαι αὐτὸν θανάτῳ, καὶ παραδώσθαι αὐτὸν τοῖς ἔθνεσι. 34 Καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσονται αὐτὸν, καὶ ἐμπύουσιν αὐτῷ, καὶ ἀπακτενέουσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

28 Then Peter began to say unto him, Lo, we have left all, and have follow'd thee.

29 And Jesus answer'd and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

31 But many *that are* first, shall be last: and the last, first.

32 And they were in the way going up to Jerusalem: and Jesus went before them; and they were amaz'd, and as they follow'd, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be deliver'd unto the chief Priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

## TEXT.

## TRANSLATION.

35 Καὶ ὁροσπορεύοντα αὐτῷ Ἰάκω-  
βος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες·  
Διδάσκαλε, θέλωμεν ἵνα ὃ ἐὰν αἰτή-  
σωμεν ποιήσης ἡμῖν. 37 Οὗ δὲ εἶπεν αὐ-

35 And James and John the  
sons of Zebedee come unto  
him, saying, Master, we would  
that thou shouldst do for us  
whatsoever we shall desire.

36 And he said unto them,

τοῖς·

## PARAPHRASE.

28 Then Peter began (*h*) to say unto him, Lo, we have left all, and have follow'd thee. 29 And Jesus answer'd and said, Verily I say unto you, There is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Sake and the Gospels, 30 but he shall receive an Hundred-fold, *i. e.* what shall be an Hundred times, or very much Better, even Now in this time: namely, for his own House he shall be kindly receiv'd into the Houses of all Good men; and instead of his own Brethren or Sisters &c. he shall find all Good persons ready to assist him, as so many Brethren, and Sisters, and Mothers; and instead of his own Lands he shall be readily assisted with what the Lands or Estates of Good men can procure or afford, as if they were his Own: These Comforts shall he receive together with the Persecutions he shall undergo; and not only these Comforts shall he so receive, but the Far greater Comforts of Inward Satisfaction of Mind, and of sincere Joy by the Influence of the Holy Spirit; and in the World to come, he shall receive Eternal Life. 31 But many that are first, shall be last: and the last, first.

32 And they were in the way going up to Jerusalem, and Jesus went before them; and they were amaz'd, *i. e.* began to be very Apprehensive of the Dangers they should be shortly expos'd to, and to be very much Concern'd at it, and as they follow'd, they were afraid, *i. e.* they could not now follow him without continual and great Fear of what was about to befall them. And, *i. e.* Namely, he had now took again the Twelve, and began to tell them more Plainly in respect of several Particulars, than he had ever Afore, what things should happen unto him, 33 Saying, Behold, we go up to Jerusalem, and the Son of Man shall be deliver'd unto the chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John the Sons of Zebedee come unto him (*i*) with their Mother, saying by their Mother, Master, we would that thou shouldst do for us whatsoever we shall desire. 36 And he said unto them, What

(b) See my Paraphrase, Ibid: 27, &c.

(i) Compare Mat. 20. 20, &c. and read my Paraph. thereon.

Z z

would

VI.

The more than ordinary Reward of those that forsake what they have in this World, for the sake of Christ.

VII.

Jesus foretells his Disciples more plainly of his Death.

VIII.

Christ's Answer to the Request of James and John, and his Instructions thereupon to his Disciples concerning Humility.

## TEXT.

## TRANSLATION.

τοῖς· Τί θέλετε ποιῆσαι με ὑμῖν;

37 Οἱ δὲ εἶπον αὐτῷ· Δός ἡμῖν ἵνα εἴς σε δεξιῶν σου καὶ εἰς ἔξω πλάτων σου καθίσωμεν, ὡς ἐν τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε· δι-

ναοὶ πιεῖν τὸ ποτήριον ὃ ἐγὼ πί-  
νω, καὶ τὸ βάπτισμα ὃ ἐγὼ βα-  
πτίζομαι, βαπτισθῆναι; 39 Οἱ δὲ  
εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰη-  
σοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτή-  
ριον ὃ ἐγὼ πίνω, πείθε· καὶ τὸ  
βάπτισμα ὃ ἐγὼ βαπτίζομαι, βα-  
πτισθήσεσθε. 40 Τὸ δὲ καθίσαι

σε δεξιῶν μου καὶ ἐξ ἑξω πλάτων  
μου, οὐκ ἔστι ἐμὸν δοῦναι, ἀλλ'  
ὅτις ἠτοίμασται. 41 Καὶ ἀκούσαν-  
τες οἱ δέκα, ἤρξαντο ἀγροακτεῖν

πρὸς ἱακώβου καὶ ἰωάννου. 42 Ὁ  
δὲ Ἰησοῦς, προσκαλεσάμενος αὐ-  
τοὺς, λέγει αὐτοῖς· Οἶδατε, ὅτι οἱ

δοκῶντες ἀρχεῖν πάντες θέλουσιν, καὶ  
κυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐ-  
τῶν κατακυριεύουσιν αὐτοῖς. 43 Οὐκ

οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς τις ἐάν  
θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται  
ὑποτακτικός ὑμῶν. 44 Καὶ ὅς τις ἐάν  
θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται

πᾶσι ὑποτακτικός. 45 Καὶ ὁ υἱὸς

τοῦ ἀνθρώπου οὐκ ἦλθε κατακυριεύειν,

What would ye that I should  
do for you?

37 They said unto him,  
Grant unto us that we may sit,  
one on thy right hand, and  
the other on thy left hand, in  
thy glory.

38 But Jesus said unto them,  
Ye know not what ye ask: can  
ye drink of the cup that I drink  
of? and be baptiz'd with the ba-  
ptism that I am baptiz'd with?

39 And they said unto him,  
We can. And Jesus said unto  
them, Ye shall indeed drink of  
the cup that I drink of: and  
with the baptism that I am  
baptiz'd withall, shall ye be  
baptiz'd:

40 But to sit on my right  
hand, and on my left hand, is  
not mine to give, but it shall  
be given to them for whom it  
is prepar'd.

41 And when the ten heard  
it, they began to be much dis-  
pleas'd with James and John.

42 But Jesus call'd them to  
him, and saith unto them, Ye  
know that they which are ac-  
counted to rule over the Gen-  
tiles, exercise lordship over  
them; and their great ones  
exercise authority upon them.

43 But so shall it not be  
among you: but whosoever  
will be great among you, shall  
be your minister:

44 And whosoever of you  
will be the chiefest, shall be ser-  
vant of all.

45 For even the Son of man  
came not to be ministered unto,

ἀλλὰ

TEXT.

TRANSLATION.

ἀλλὰ ἀγαπήσῃς, καὶ δοῦναι τὸ ψυ-  
χὴν αὐτῷ λύτρον ἀντὶ πολλῶν.

but to minister, and to give  
his life a ransom for many.

46 Καὶ ἔρχονται εἰς Ἱεριχὼ καὶ  
ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ  
τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ,  
υἱὸς Τιμαίου Βαρτίμαῖος ὁ τυφλὸς  
ἐκάθητο ὡς πρὸς τὴν ἑξῆς πρὸς αὐτῶν.

46 And they came to Jeri-  
cho: and as he went out of Je-  
richo with his disciples, and a  
great number of people, blind  
Bartimeus, the son of Timeus,  
sat by the high-way-side, beg-  
ging.

47 Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος  
ἔστιν, ἤρξατο κράζειν, καὶ λέγειν· Ο υἱὸς

47 And when he heard that  
it was Jesus of Nazareth, he be-  
gan to cry out, and say, Jesus

Δαδία

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would ye that I should do for you? 37 They said unto him, Grant  
unto us that we may sit, one on thy Right hand, and the other on thy  
Left hand, in thy Glory. 38 But Jesus said unto them, Ye know not  
what ye ask: Can ye drink of the Cup that I drink of? and be baptiz'd  
with the Baptism that I am baptiz'd with? 39 And they said unto  
him, We can. And Jesus said unto them, Ye shall indeed drink of the  
Cup that I drink of? and with the Baptism that I am baptiz'd withall,  
shall ye be baptiz'd: 40 But to sit on my Right hand, and on my  
Left hand, is not mine to give, but it shall be given to them for whom  
it is prepar'd. 41 And when the Ten heard it, they began to be much  
displeas'd with James and John. 42 But Jesus call'd them to him, and  
saith unto them, Ye know that they which are accounted to rule over  
the Gentiles, exercise Lordship over them; and their great ones exer-  
cise Authority upon them. 43 But so shall it not be among you: but  
whosoever will be great among you, shall be your minister: 44 And  
whosoever of you will be the Chiefest, shall be Servant of all. 45 For  
even the Son of man came not to be ministred unto, but to minister, and  
to give his Life a Ransom for many.

46 And they came to Jericho: and as he went out of Jericho (k) one  
day to some neighbouring place, with his Disciples and a great number  
of People, Blind Bartimeus, which is being interpreted, the Son of Ti-  
meus, being One of the Two blind men mention'd Mat. 20. 30. and pro-  
bably the most known, sat by the High-way-side begging. 47 And  
when he heard that it was Jesus of Nazareth, he began to cry out, and

IX.  
Christ cures  
blind Bartimeus.

(k) See the Note (A) on Mat. 20. 29, and read my Paraph. there.

## TEXT.

## TRANSLATION.

Δαβὶδ Ἰησοῦ, ἐλέησόν με. 48 Καὶ ἐπιτίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· καὶ Δαβὶδ, ἐλέησόν με. 49 Καὶ σταῖς ὁ Ἰησοῦς, εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ· Θάρσει, ἔγειρα· φωνεῖ σε. 50 Ὁ δὲ σποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ σποκλιθεὶς, λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιήσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ραββουνοῖ, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐκ τῆς ὁδοῦ.

Κεφ. ια. Καὶ ὅτε ἐλθόντες εἰς Ἱερουσαλὴμ, εἰς Βηθαφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, σποτελλεῖ δύο τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κωμὴν πρὸς κατέναντι ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν, εὐρήσετε πᾶλον δεδεμένον, καὶ ὃν σέδεϊς ἀνθρώπων κεκαθήκει· λύσαντες αὐτὸν ἀγάγετε. 3 Καὶ εἰάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε οὗτο; ἀπαῖτι· ὅτι ὁ Κύριος αὐτοῦ χρειὰν ἔχει· καὶ εὐθὺς αὐτὸν σποτελλεῖ ὡς ἐκεῖ. 4 Αἰτηλὸν δὲ

thou son of David, have mercy on me.

48 And many charg'd him that he should hold his peace: but he cry'd the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be call'd: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answer'd and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath cur'd thee. And immediately he receiv'd his sight, and follow'd Jesus in the way.

## Chap. XI.

And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as ye be enter'd into it, ye shall find a colt ty'd, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way,

καὶ



## T E X T.

## T R A N S L A T I O N.

καὶ ὤρεν τὸν πῶλον δεδεμμένον παρὰ  
 τὴν θύραν ἔξω ὅπου τῇ ἀμφοτέρῃ  
 καὶ λύουσιν αὐτόν. 5 Καὶ πινες  
 τῶν ἐκεῖ ἐσηκόων ἐλέγον αὐτοῖς.  
 τί ποιεῖτε λύοντες τὸν πῶλον; 5  
 6 Οἱ δὲ εἶπον αὐτοῖς κατὰ τὸ ἐνελεῖν

and found the colt ty'd by the  
 door without, in a place where  
 two ways met: and they loofe  
 him.

5 And certain of them that  
 stood there, said unto them,  
 What do ye loofing the colt?

6 And they said unto them

λατο

## P A R A P H R A S E.

say, Jesus thou Son of David, have mercy on me. 48 And many charg'd  
 him that he should hold his peace: but he cry'd the more a great deal,  
 Thou Son of David, have mercy on me. 49 And Jesus stood still, and  
 commanded him to be call'd: and they call the blind Man, saying unto  
 him, Be of good comfort, rise; he calleth thee. 50 And he casting  
 away his Garment, rose, and came to Jesus. 51 And Jesus answer'd  
 and said unto him, What wilt thou that I should do unto thee? The  
 blind Man said unto him, Lord, that I might receive my Sight. 52 And  
 Jesus said unto him, Go thy way; thy Faith hath cur'd thee. And im-  
 mediately he receiv'd his Sight, and follow'd Jesus in the way.

## S E C T I O N VI.

*Containing an Account of Christ's Coming to the Mount of Olives,  
 and Riding in a Lowly, and yet Triumphant manner unto  
 Jerusalem; with such other Particulars as are related by St  
 Mark, and were done on the First day of the Passion-week,  
 commonly call'd Palm-Sunday: Which Particulars take up  
 Chap. XI. 1 — 11.*

Chap. XI. And when they came nigh to Jerusalem, *namely* to Beth-  
 phage and Bethany, *two adjoining Villages at the foot of the Mount of* <sup>I.</sup> *Christ rides to*  
 Olives, he sends forth two of his Disciples, 2 And says unto them, <sup>Jerusalem on an</sup>  
 Go your way into the Village over against you; and as soon as ye be <sup>Ass, in a Trium-</sup>  
 enter'd into it, ye shall find a Colt ty'd, whereon never Man sat, (*toge-*  
*ther (1) with her Dam a She-Ass,*) loofe him, and bring him. 3 And  
 if any Man say unto you, Why do ye this? say ye that the Lord hath  
 need of him; and straightway he will send him hither. 4 And they  
 went their way, and found the Colt ty'd by the Door without, in a place  
 where two Ways met: and they loofe him. 5 And certain of them  
 that stood there, said unto them, What do ye loofing the Colt? 6 And

(1) Compare *Mat.* 21. 2.

they

## T E X T.

## TRANSLATION.

λατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

7 Καὶ ἤγαγον τὸν ὄνον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκάθισεν ἐπ' αὐτῷ.

8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔσρωζον εἰς τὸ ὄδον· ἄλλοι δὲ φοιτῶντες ἐκοπὸν ἐκ τῶν δένδρων, καὶ ἐφώνονον εἰς τὸ ὄδον.

9 Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. 10 Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, ἡ πατρὸς ἡμῶν Δαβὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις.

11 Καὶ εἰσῆλθεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιεβλεψάμενος πάντα, ὁφίας ἦδη οὐσῆς τῆς ὥρας, ἔξῃλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασεν. 13 Καὶ ἰδὼν συκὴν μακρόθεν ἔχουσαν φύλλα, ἦλθεν εἰς αὐτήν· καὶ εὗρεν αὐτὴν ἔχουσαν φύλλα· ἐπεὶ ἦν καρπὸς σύκων. 14 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ· Μηκέτι ἐκ σῆς εἰς τὸν αἰῶνα ἔσται καρπὸς φέρων· καὶ ἡκούον οἱ μαθηταὶ αὐτοῦ.

15 Καὶ ἔρχονται εἰς Ἱερουσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τὰς πωλῆντας καὶ ἀγοράζοντας

even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and straw'd *them* in the way.

9 And they that went before, and they that follow'd, cry'd, saying, Hosanna, blessed is he that cometh in the name of the Lord.

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus enter'd into Jerusalem, and into the temple; and when he had look'd round about upon all things, and now the evening was come, he went out unto Bethany with the twelve.

12 And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answer'd and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in

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they said unto them even as Jesus had commanded: and they let them go. 7 And they brought the Colt to Jesus, and cast their Garments on him; and he sat upon him. 8 And many spread their Garments in the Way: and others cut down Branches off the Trees, and straw'd them in the Way. 9 And they that went before, and they that follow'd, cry'd, saying, Hosanna, bleſſed is he that cometh in the Name of the Lord. 10 Bleſſed be, *i. e. all Prosperity attend the Kingdom of the Meſſiah, the Son or Descendent of our Father or Anceſtor David, as being the Kingdom that comes in the Name of the Lord, i. e. is to be erected according to the Promiſes and by the Power of God:* Hosanna in the Higheſt.

11 And Jeſus enter'd into Jeruſalem, and into the Temple; and when he had look'd round about upon All things *there, and ſeen how the Outer Court of the ſaid Temple was profan'd by being made like a Market-place, being fill'd with the Stalls of Money-changers, and of them that ſold Cattle and Doves; and when he had driven (m) theſe Traders out of the ſaid Court of the Temple, and had cur'd ſome that were Lamg and Blind, and had had ſome Diſcourſe with the Chief Priests and Scribes,* and now the Evening was come; he went out of Jeruſalem unto Bethany with the Twelve, *for to lodge there.*

II.  
He go's into the Temple, and at Evening returns to Bethany.

## S E C T I O N VII.

*Containing an Account of ſuch Particulars as were done on the Second day, or the Monday of the Paſſion-week, and are related by St Mark, Chap. XI. 12—9.*

12 And on the Morrow when they were come *again* from Bethany, and going to Jeruſalem, he was hungry. 13 And (n) ſeeing a Fig-tree aſar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of Figs was not yet. 14 And Jeſus answer'd and ſaid unto it, No Man eat Fruit of thee hereafter for ever. And his Diſciples heard it.

I.  
Chriſt returns to Jeruſalem, and in his Way curſes a Fig-tree.

15 And they come to Jeruſalem: and Jeſus went into the Temple *again, and finding the Traders (o) got thither again, he began to caſt out again, as he had done (o) the day before,* them that ſold and bought in

II.  
He drives the Traders out of the Temple.

## A N N O T A T I O N S.

(m) Compare Mat. 21. 12, &c. and read my Paraph. thereon.

(n) See my Paraph. on Mat. 21. 9.

(o) Compare Mat. 21. 12, &c.

the

## TEXT.

## TRANSLATION.

ὁ καὶ ἱερῶν· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς ὑψιπερὰς κατέσρεψε. 16 Καὶ οὐκ ἦφιεν ἵνα τις διενέγκῃ σκευὸς ἂν τῷ ἱεροῦ. 17 Καὶ ἐδίδασκε λέγων αὐτοῖς· Οὐ γάρ γε αἰῶν· Ὅτι ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβῶντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἑπὶ τῇ διδαχῇ αὐτοῦ. 19 Καὶ ὅτε ὁ ἥλιος ἐγένετο, ἔξεπορεύετο ἔξω τῆς πόλεως.

20 Καὶ πρὶν ᾧ ᾤξασθαι τοὺς ἀποβόμους, εἶδον τιὸν συκῆν ἔξηρα μὲν ἐκ τῆς ῥίζης. 21 Καὶ ἀναμνηθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ραββί, ἴδε, ἡ συκὴ ἣν κατήρασθαι, ἐξήραν. 22 Καὶ ἀποκριθεὶς Ἰησοῦς, λέγει αὐτοῖς· Ἐχετε πίστιν Θεοῦ. 23 Ἀμὲν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει· Ὑψώτω· Ἀρθῇ, καὶ βλήθῃ εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ, ὅτι ἃ λέγει γίνεσθαι· ἔσται αὐτῷ· ὃ ἐὰν εἴπῃ. 24 Διὰ τούτου λέγω ὑμῖν, πάντα ὅσα ἂν προσευχήσῃτε ἀκούσθαι, πιστεύετε

the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be call'd of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they fear'd him, because all the people was astonish'd at his doctrine.

19 And when evening was come, he went out of the city.

20 And in the morning, as they pass'd by, they saw the fig-tree dry'd up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou curst is wither'd away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou remov'd, and be thou cast into the Sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe

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the Temple, and overthrew the Tables of the Money-changers, and the seats of them that sold doves; 16 and would not suffer that any Man should carry any Vessel, *i. e. any Burdens or Goods or Merchandizes*, thro' the Courts of the Temple. 17 And he taught, saying unto them, Is it not written, My House shall be call'd of all Nations the House of Prayer? but ye have made it a Den of Thieves. 18 And the Scribes and Chief Priests heard it, and *being vex'd to see Christ take such Authority upon him, and thus openly to find fault with what they allow'd of*, sought how they might destroy him: for they fear'd him, *how far he might in time influence the People against them*, because they perceiv'd that all the People were astonish'd at, *i. e. did admire greatly* his Doctrine. 19 And when Evening was come, he went out of the City again to Bethany.

## S E C T I O N VIII.

*Containing such Particulars as were done on the Third day or Tuesday of the Passion-week, and before the Evening thereof, and which are related Chap. XI. 20—XII. ult.*

20 And in the Morning of the next Day, as they pass'd by again from Bethany to Jerusalem, they saw the Fig-tree dry'd up from the Roots. 21 And Peter calling to remembrance, saith unto him, Master, behold, the Fig-tree which thou curst is wither'd away. 22 And Jesus answering says unto them, *Learn hence to have Faith in God, so as most firmly to Believe, and to Rely on his Power to do whatever shall be necessary for his Glory, and propagating the Gospel.* 23 For verily I say unto you, that whosoever, *by the Impulse or Suggestion of the H. Spirit, shall undertake the most impossible thing in Nature, the said H. Spirit suggesting to him that it shall be for the Glory of God, and that he shall be enabled to perform it; for instance, whosoever by the said Suggestion of the H. Spirit shall say unto this Mountain of Olives, whereon we now are, Be thou remov'd, and be thou cast into the Sea; and at the same time, upon perceiving such a Suggestion of the H. Spirit, shall not thro' want of a due Faith in God's Power doubt in his own Heart, but shall believe that those things which he says, or, thus by the Suggestion of the H. Spirit, commands to come to pass, shall come to pass, he shall accordingly have most certainly brought to pass, by the Omnipotence of God, whatsoever he says, or, thus by the Suggestion and Direction of the Holy Spirit, commands to come to pass.* 24 Therefore I say unto you further, What things soever ye desire when ye pray, *i. e. in your Common or Daily Prayers, if they be such things as ye ought to pray for, and are agreeable to the Will of God, Believe, or Doubt not but thro' God's Power*

I.  
The most impossible things in nature may be perform'd by Faith.

## TEXT.

## TRANSLATION.

ὅτι λαμβάνετε καὶ ἔσται ὑμῖν.  
 25 Καὶ ὅταν στήκητε προσβυχόμενοι,  
 ἀφίετε εἴ τι ἔχετε κατὰ πινυ· ἵνα  
 καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐ-  
 ρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα  
 ὑμῶν. 26 Εἰ δὲ ὑμεῖς ἢκ ἀφίετε,  
 οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐ-  
 ρανοῖς ἀφήσει τὰ παραπτώματα  
 ὑμῶν.

27 Καὶ ἔρχονται πάλιν εἰς Ἱερου-  
 σόλυμα· καὶ ἐν τῷ ἱερῷ πεπατῶντος  
 αὐτῶν, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιε-  
 ρεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύ-  
 τεροι. 28 Καὶ λέγουσιν αὐτῷ· Ἐν  
 ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς  
 σοι κτὼ ἐξουσίαν ταύτῃ ἐδωκεν ἵνα  
 ταῦτα ποιῇς; 29 Ὁ δὲ Ἰησοῦς ἀπο-  
 κειρθεὶς, εἶπεν αὐτοῖς· Ἐπερωτήσω  
 ὑμᾶς κατὰ ἓνα λόγον· καὶ ἀποκριθήτε  
 μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
 ποίω. 30 Τὸ βάπτισμα Ἰωάννου ἐξ  
 οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκρι-  
 θετέ μοι. 31 Καὶ ἐλογίζοντο πρὸς  
 ἑαυτοὺς, λέγοντες· Ἐὰν εἴπωμεν· ἐξ  
 οὐρανοῦ, ἐρεῖ· Διατί οὖν οὐκ ἔπι-  
 στύσατε αὐτῷ; 32 Ἀλλ' εἰ εἴπωμεν·  
 ἐξ ἀνθρώπων· φοβούμετο τὸν λαόν·  
 ὅτι πάντες ᾗ εἶχον τὸ Ἰωάννην, ὅτι ὄντως  
 προφήτης ἦν. 33 Καὶ ἀποκριθέν-  
 τε, λέγουσι τῷ Ἰησοῦ· Οὐκ οἶδμεν.

that ye receive *them*, and ye  
 shall have *them*.

25 And when ye stand  
 praying, forgive, if ye have  
 \*any thing against any: that  
 your Father also which is in  
 heaven may forgive you your  
 trespasses.

26 But if ye do not forgive,  
 neither will your Father which  
 is in heaven, forgive your tres-  
 passes.

27 And they come again  
 to Jerusalem: and as he was  
 walking in the temple, there  
 come to him the chief priests,  
 and the scribes, and the el-  
 ders,

28 And say unto him, By  
 what authority dost thou these  
 things? and who gave thee this  
 authority to do these things?

29 And Jesus answer'd and  
 said unto them, I will also ask  
 of you one question, and an-  
 swer me, and I will tell you  
 by what authority I do these  
 things.

30 The baptism of John,  
 was it from heaven, or of men?  
 answer me.

31 And they reason'd with  
 themselves, saying, If we shall  
 say, From heaven, he will say,  
 Why then did ye not believe  
 him?

32 But if we shall say, Of  
 men, they fear'd the people:  
 for all men counted John, that  
 he was a prophet indeed.

33 And they answer'd and  
 said unto Jesus, We cannot tell.

Καὶ

TEXT.

TRANSLATION.

Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, λέγει αὐτοῖς·  
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ  
ταῦτα ποίω.

And Jesus answering saith un-  
to them, Neither do I tell you  
by what authority I do these  
things.

Chap. XII.

Κεφ. ΙΒ'. Καὶ ἤρξατο αὐτοῖς ἐν  
παροιμίαις λέγειν· Ἀμπελῶνα ἐρύ-  
τλυσεν ἄνθρωπος, καὶ περιέθηκε φρα-  
γμὸν, καὶ ὥρυξεν ὑπολάνιον, καὶ  
ἐκοδόμησε πύργον, καὶ ἐξέδοτο αὐ-

And he began to spake unto  
them by parables. A certain  
man planted a vineyard, and  
set an hedge about it, and  
digg'd a place for the wine-fat,  
and built a tower, and let it

τοῖς

P A R A P H R A S E.

*and Goodness* that ye shall receive them, and ye shall have them. 25 And  
as the things ye pray for ought to be thus agreeable to the Will of God, so  
ought likewise you your selves to be Rightly, and in a special manner Cha-  
ritably Dispos'd: namely when ye stand, i. e. are praying, you must not  
fail to be in Charity with all Men, and so to forgive, if ye have any  
thing against any; that your Father also which is in Heaven, may there-  
by be induc'd to forgive you your Trespases, and so to grant you what  
you pray for. 26 But if ye do not forgive others, neither will your Fa-  
ther, which is in Heaven, forgive your Trespases; and consequently  
ye can have no good Grounds to expect that he should grant you what ye  
pray for.

27 And they come again to Jerusalem: and as he was (p) walking in  
the Temple, there come to him the Chief Priests, and the Scribes, and  
the Elders, 28 and say unto him, By what Authority dost thou these  
things? and who gave thee this Authority to do these things? 29 And  
Jesus answer'd, and said unto them, I will also ask of you one Question,  
and answer me, and I will tell you by what Authority I do these things.  
30 The Baptism of John, was it from Heaven, or of Men? answer me.  
31 And they reason'd with themselves, saying, If we shall say, From  
Heaven, he will say, Why then did ye not believe him? 32 But if  
we shall say, Of Men, they fear'd the People: for all Men counted John,  
that he was a Prophet indeed. 33 And they answer'd and said unto  
Jesus, We cannot tell. And Jesus answering, saith unto them, Neither  
do I tell you by what Authority I do these things.

II.  
Christ silences the  
Jews, questioning  
his Authority.

Chap. XII. And he began to speak unto them by Parables. A certain  
Man planted a Vineyard, and set an Hedge about it, and digg'd a Place  
for the Wine-fat, and built a Tower, and let it out to Husbandmen,

III.  
The Parable of  
the Vineyard let  
out to Husband-  
men &c.

(p) Read my Paraph. on Mat. 21. 23—27.

## TEXT.

## TRANSLATION.

τοὺς γεωργούς· καὶ ἀπεδύμισε. 2 Καὶ ἀπέστειλε πρὸς τῆς γεωργούς τῷ κρημῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ σπὸ τῆς καρπὸς τῆς ἀμπελῶνος. 3 Οἱ δὲ, λαβόντες αὐτὸν ἔδωκαν, καὶ ἀπέστειλαν κενόν. 4 Καὶ πάλιν ἀπέστειλε πρὸς αὐτῆς ἄλλον δούλον· καὶ αὐτοὶ λίθοβολήσαντες ἐκεφαλαιώσαν, καὶ ἀπέστειλαν ἡπιμωμένον. 5 Καὶ πάλιν ἄλλον ἀπέστειλε· καὶ αὐτοὶ ἀπέκλειναν· καὶ πολλοὺς ἄλλους, τῶς μὲν δέροντες, τοὺς δὲ σκοπεύοντες. 6 Ἐπὶ οὗτω ἔτι υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτῶς ἔχοντα, λέγων· Οἱ οὐκ ἀγαπήσουσιν τὸν υἱόν μου. 7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Οἱ οὗτος ἔστιν ὁ κληρονόμος. Δεῦτε, σκοπεύωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 Καὶ λαβόντες αὐτὸν, ἀπέκλειναν, καὶ ἐξέβαλον ἔξω τῆς ἀμπελῶνος. 9 Τί οὖν ποιήσῃ ὁ κύριος τῆς ἀμπελῶνος; Εὐερίσῃ καὶ σπολήσῃ τῶς γεωργούς, καὶ δώσῃ τῇ ἀμπελῶνι ἄλλοις. 10 Οὐδὲ ἢ γραφίω τῷ τέλει ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοὶ, ὅστις ἐγνήθη εἰς κεφαλὴν γωνίας. 11 Παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν.

out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat *him*, and sent *him* away empty.

4 And again, he sent unto them another servant; and at *him* they cast stones, & wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another, and *him* they kill'd: and many others, Beating some, and killing some.

6 Having yet therefore one son, his welbeloved, he sent *him* also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir, come let us kill *him*, and the inheritance shall be ours.

8 And they took *him*, and kill'd *him*, and cast *him* out of the vineyard.

9 What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner:

11 This <sup>\*</sup>is the Lord's doing, and it is marvellous in our eyes.



T E X T.

T R A N S L A T I O N.

12 Καὶ ἐζήτησαν αὐτὸν κρατῆσαι· καὶ ἐφοβήθησαν ὅτι ὅχι· ἔγνωσαν γὰρ ὅτι περὶ αὐτοῦ ἡ πᾶσα βολὴ εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

13 Καὶ ἀποτέλλουσιν ὡρὸς αὐτὸν πᾶσι τῶν φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀρῶσιν λόγῳ.

14 Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Δι-

12 And they sought to lay hold on him, but fear'd the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know

δασκαλε,

P A R A P H R A S E.

and went into a far Country. 2 And at the Season, he sent to the Husbandmen a Servant, that he might receive from the Husbandmen of the Fruit of the Vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again, he sent unto them another Servant; and at him they cast Stones, and wounded him in the Head, and sent him away shamefully handled. 5 And again he sent another, and him they kill'd: and many others, Beating some, and killing some. 6 Having yet therefore one Son, his welbeloved, he sent him also last unto them, saying, They will reverence my Son. 7 But those Husbandmen said among themselves, This is the Heir, come let us kill him, and the Inheritance shall be ours. 8 And they took him, and kill'd him, and cast him out of the Vineyard. 9 What shall therefore the Lord of the Vineyard do? *The Chief Priests and the Elders not yet perceiving the Intent of this Parable, (q) answer'd;* He will come and destroy the Husbandmen, and will give the Vineyard unto others. 10 And have ye not read this Scripture? The Stone which the Builders rejected, is become the Head of the Corner: 11 This is the Lord's doing, and it is marvellous in our Eyes. *After which Jesus added, Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof, &c. (as Matth. 21. 43, 44.)* 12 And they sought to lay hold on him, but fear'd the People; for *by this time* they knew that he had spoken the Parable against them: and they left him, and went their Way.

13 And they, *i. e. the Chief Priests and Elders*, send unto him certain of the Pharisees, and of the (r) Herodians, to catch him in his Words.

14 And when they were come, they say unto him, Master, we know

IV.  
Of paying Tribute  
unto Cesar.

(q) Compare Mat. 21. 41, &c. and read my Paraph. thereon.

(r) See my Paraph. on Mat. 22. 16, &c.

that

## T E X T.

## TRANSLATION.

δάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ  
 ἔχεις μίλην σοι θεὸν ὁδοῦς· καὶ οὐ βλέ-  
 πεις εἰς πρόσωπον ἀνθρώπων, ἀλλ'  
 ἐπὶ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδά-  
 σκεις· Εἴτε κἄν σοι Καίσαρι δοῦναι,  
 ἢ οὐ; δώμεν, ἢ μὴ δώμεν; 15 Ο δὲ  
 εὐδὼς αὐτοῖς τὴν ἀποκρίσιν, εἶπεν  
 αὐτοῖς· Τί με πειράζετε; φέρετέ  
 μοι δινάριον, ἵνα ἴδω. 16 Οἱ δὲ  
 ἤνεγκαν· Καὶ λέγει αὐτοῖς· Τίνος  
 ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ  
 δὲ εἶπον αὐτοῖς· Καίσαρος. 17 Καὶ  
 ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·  
 Ἀπόδοτε τὰ Καίσαρος, Καίσαρι· καὶ  
 τὰ τοῦ Θεοῦ, τῷ Θεῷ. Καὶ ἐθαύμα-  
 σαν ἐπ' αὐτόν.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς  
 αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι·  
 καὶ ἐπιρώτησεν αὐτόν, λέγοντες· 19 Δι-  
 δάσκαλε· Μωσὴς ἐγραψεν ἡμῖν, ὅτι ἐάν  
 τις ἀδελφὸς ἀποθάνῃ, καὶ καταλείπῃ  
 γυναῖκα, καὶ τέκνα μὴ ἔσῃ, ἵνα λάβῃ  
 ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ  
 ἐξαγαγῇ σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
 20 Ἐπὶ ἑπτὰ ἄνδρες ἦσαν· καὶ ὁ πρῶ-  
 τος ἔλαβεν γυναῖκα, καὶ ἀποτήνησκον ἐκ  
 αὐτῆς σπέρμα. 21 Καὶ ὁ δεύτερος  
 ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ ὁ τρίτος αὐ-  
 τὴν ἀφῆκε σπέρμα· καὶ ὁ τέταρτος ὡσαύ-  
 τως. 22 Καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ,

after, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth. Is it law- full to give tribute to Cesar, or not? Shall we give, or shall we not give?

15 But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny that I may see it.

16 And they brought it : and he saith unto them, Whose is this image and supercription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's : and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection, and they ask'd him, saying,

19 Master, Moses wrote unto us, If a man's brother dye, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren : and the first took a wife, and dying left no seed.

21 And the second took her, and dy'd, neither left he any seed : and the third like- wise.

22 And the seven had her,

καὶ

TEXT.

TRANSLATION.

καὶ οὐκ ἀφῆκον σπέρμα· ἐσχάτη  
πάντων ἀπέθανε καὶ ἡ γυνή. 23 Ἐν  
τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τί-  
ν(Θ) αὐτῇ ἔσται γυνή; οἱ γὰρ ἐπὶ αὐ-  
τῇ ἐσχάτῃ γυναικί. 24 Καὶ ἀπο-  
κρίθεις ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Οὐ  
ἀλλ' ἐστὶν πλῆθος, μὴ εἰδότες  
τὰς γραφάς, μηδὲ τὴν δυνάμιν  
τῆς Θεοῦ; 25 Ὅταν γὰρ ὅτι νε-  
κρῶν ἀναστῶσιν, οὐτε γαμοῦσιν, οὐτε  
γαμίσκονται· ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ  
ἐν τοῖς οὐρανοῖς. 26 Περὶ δὲ τῶν

and left no seed: last of all the  
woman dy'd also.

23 In the resurrection there-  
fore, when they shall rise; whose  
wife shall she be of them? for  
the seven had her to wife.

24 And Jesus answering,  
said unto them, Do ye not  
therefore err, because ye know  
not the scriptures, neither the  
power of God?

25 For when they shall rise  
from the dead, they neither  
marry, nor are given in mar-  
riage: but are as the angels  
which are in heaven.

26 And as \* concerning the

νεκρῶν

P A R A P H R A S E.

that thou art true, and carest for no Man: for thou regardest not the  
Person of Men, but teachest the Way of God in Truth Is it lawfull  
to give Tribute to Cesar, or not? Shall we give, or shall we not give?  
15 But he knowing their Hypocrisy, said unto them, Why tempt  
ye me? bring me a Penny that I may see it. 16 And they brought it:  
and he saith unto them, Whose is this Image and Superscription? And  
they said unto him, Cesar's. 17 And Jesus answering, said unto them,  
Render to Cesar the things that are Cesar's: and to God the things that  
are God's. And they marvel'd at him.

18 Then come unto him the Sadducees, which say there is no (s) Re-  
surrection, and they ask'd him, saying, 19 Master, Moses wrote unto  
us, If a Man's Brother dye, and leave his Wife behind him, and leave  
no Children, that his Brother should take his Wife, and raise up Seed  
unto his Brother. 20 Now there were seven Brethren: and the first  
took a Wife, and dying left no Seed. 21 And the second took her, and  
dy'd, neither left he any Seed: and the third likewise. 22 And the  
seven had her, and left no Seed: last of all the Woman dy'd also. 23 In  
the Resurrection therefore, when they shall rise, whose Wife shall she  
be of them? for the seven had her to Wife. 24 And Jesus answering,  
said unto them, Do ye not therefore err, because ye know not the Scri-  
ptures, neither the Power of God? 25 For when they shall rise from  
from the dead, they neither marry, nor are given in Marriage: but are  
as the Angels which are in Heaven. 26 And as concerning the Dead,

V.  
Christ shews the  
Falseness of the  
Sadducees Opinion  
in denying the Re-  
surrection.

(s) See my Paraph. on the parallel place Mat. 22. 23—34.

that

## TEXT.

## TRANSLATION.

νεκρῶν, ὅτι ἐγείρεται, ἢ κ' ἀνέζησιν ἐν  
τῇ βίβλῳ Μωσέως, ὅτι ἡ βάτυς ὡς  
εἶπεν αὐτῷ ὁ Θεός, λέγων· Εγώ ὁ Θεός  
Ἀβραάμ, καὶ ὁ Θεός Ἰσαάκ, καὶ ὁ Θεός  
Ἰακώβ; 27 Οὐκ ἔστιν ὁ Θεός νεκρῶν,  
ἀλλὰ Θεός ζώντων· ὑμεῖς ὅτι πολὺ  
πλημῶθε.

28 Καὶ προσελθὼν εἰς τὸ γραμμα-  
τεῖον, ἀκούσας αὐτῶν συζητύντων, εἰδὼς  
ὅτι χαλῶς αὐτοῖς ἀπεκρίθη, ἐπιρώτη-  
σεν αὐτόν· Ποία ἔστι πρώτη πασῶν ἐν-  
τολή; 29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐ-  
τῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν·  
Ἀκούε Ἰσραὴλ, Κύριος ὁ Θεός ἡμῶν,  
Κύριος εἷς ἔστι· 30 Καὶ ἀγαπήσεις  
Κύριον τὸ Θεόν σου ἐξ ὅλης τῆς καρδίας σου,  
καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς  
δυναμείας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου·  
αὕτη πρώτη ἐντολή. 31 Καὶ δευ-  
τέρα ὁμοία, αὕτη· Ἀγαπήσεις τὴν πλη-  
σίον σου ὡς σεαυτόν· μείζων τούτων ἄλ-  
λη ἐντολή ἢ καὶ ἔστι. 32 Καὶ εἶπεν αὐ-  
τῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε,  
ἐπὶ ἀληθείας εἶπας, ὅτι εἷς ἔστι Θεός,  
καὶ ἢ καὶ ἔστιν ἄλλος πλεονάζων. 33 Καὶ  
τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας,  
καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυ-  
χῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν  
τὴν πλησίον ὡς εαυτόν, πλεονάζει ἐπὶ πάν-  
των τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν.

dead, that they rise: have ye  
not read in the book of Moles,  
how in the bush God spake  
unto him, saying, I *am* the God  
of Abraham, and the God of  
Isaac, and the God of Jacob?

27 He is not the God of  
the dead, but the God of the  
living: ye therefore do great-  
ly err.

28 And one of the scribes  
came, and having heard them  
reasoning together, and per-  
ceiving that he had answer'd  
them well, ask'd him, Which  
is the first commandment of all?

29 And Jesus answer'd him,  
The first of all the command-  
ments is, Hear, O Israel, The  
Lord our God is one Lord;

30 And thou shalt love the  
Lord thy God with all thy  
heart, and with all thy soul,  
and with all thy mind, and  
with all thy strength: this is  
the first commandment.

31 And the second is like,  
*namely* this, Thou shalt love  
thy neighbour as thy self. There  
is none other commandment  
greater than these.

32 And the scribe said unto  
him, Well, Master, thou hast  
said the truth: for there is one  
God, and there is none other  
but he.

33 And to love him with  
all the heart, and with all the  
understanding, and with all the  
soul, and with all the strength,  
and to love *his* neighbour as  
himself, is more than all whole-  
burnt-offerings and sacrifices.

TEXT.

TRANSLATION.

34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νενε-  
χῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν  
εἶ σὺν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ ἔδειξ  
ἐκέπτε ἐτόλμα αὐτὸν ἐπερωτῆσαι.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε,  
διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ  
γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δα-  
βίδ; 36 Αὐτὸς δὲ Δαβὶδ εἶπεν· Ὁ  
τῷ πνεύματι τῷ ἁγίῳ· Εἶπεν ὁ Κύριος

34 And when Jesus saw that  
he answer'd discreetly, he said  
unto him, Thou art not far  
from the kingdom of God. And  
no man after that durst ask him  
any question.

35 And Jesus answer'd and  
said, while he taught in the  
temple, How say the Scribes  
that Christ is the son of Da-  
vid?

36 For David himself said  
by the Holy Ghost, The LORD  
τῷ

P A R A P H R A S E.

that they rise, have ye not read in the Book of Moses, how in the Bush  
God spake unto him, saying, I am the God of Abraham, and the God  
Isaac, and the God of Jacob? 27 He is not the God of the Dead, but  
the God of the Living. Ye Sadducees therefore do greatly err in main-  
taining, that there is no Resurrection.

28 And one of the (†) Scribes came, and having heard them reason-  
ing together, and perceiving that he had answer'd them well, ask'd him,  
Which is the first Commandment of all? 29 And Jesus answer'd him,  
The first of all the Commandments is, Hear, O Israel, The Lord our  
God is one Lord; 30 And thou shalt love the Lord thy God with all  
thy Heart, and with all thy Soul, and with all thy Mind, and with all  
thy Strength: this is the first Commandment. 31 And the second is  
like, namely this, Thou shalt love thy Neighbour as thy self. There is  
none other Commandment greater than these. 32 And the Scribe said  
unto him, Well, Master, thou hast said the truth: for there is one God,  
and there is none other but he. 33 And to love him with all the Heart,  
and with all the Understanding, and with all the Soul, and with all the  
Strength, and to love his Neighbour as himself, is more than all whole-  
burnt-offerings and sacrifices. 34 And when Jesus saw that he answer'd  
discreetly, he said unto him, Thou art not far from being fit or dispos'd  
to become one of my Disciples, or to receive the Gospel, and so becoming  
a Member of the Kingdom of God, i. e. of his Church Militant here, and  
Triumphant hereafter. And no Man of the unbelieving Jews after that  
durst ask him any Question.

35 And Jesus (u) answer'd and said, while he taught in the Temple  
How say the Scribes that Christ is the Son of David? 36 For David  
himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on

VI.  
The First or Chief  
Commandment,  
which.

VII.  
Christ puzzles  
the Scribes, as to  
his being David's  
Son and Lord.

(†) Compare Mat. 22. 35.

(u) Read my Paraph. on Mat. 22. 41—ult.

## T E X T.

## TRANSLATION.

τῷ Κυρίῳ μου· Κάθυσ ἐκ δεξιῶν μου,  
 ἕως ἂν θῶ τὰς ἐχθρὰς σου ὑποπό-  
 διον τῶν ποδῶν σου. 37 Αὐτὸς οὖν  
 Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν  
 ἔστι αὐτῷ υἱός; Καὶ ὁ πολὺς ὄχλος  
 ἤκουεν αὐτῷ ἡδύως.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι-  
 δαχῇ αὐτῷ· Βλέπετε ἀπὸ τοῦ γραμ-  
 ματέων τῶν θελόντων ἐν σοδαῖς πει-  
 πατεῖν, καὶ ἀσπασμὸς ἐν ταῖς ἀγοραῖς,  
 39 καὶ τραπέζης ἐν ταῖς συνα-  
 γωγαῖς, καὶ τραπέζης ἐν τοῖς δείπνοις·  
 40 Οἱ κληρονομιοὶ τὰς οἰκίας τοῦ κυρίου,  
 καὶ προσφάσι μακρὰ προσευχόμενοι·  
 ἔσται λήψοντα μεγαλύτερον κρίμα.

41 Καὶ καθίσας ὁ Ἰησοῦς κατέ-  
 ναντι τῷ θησαυρῷ, ἐθεώρει πῶς  
 ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ θησαυ-  
 ροτάκιον· καὶ πολλοὶ πλέσοι ἔβαλ-  
 λον πολλά. 42 Καὶ ἐλθοῦσα μία  
 χήρα πτωχὴ ἔβαλε λεπτὰ δύο,  
 ὅ ἐστι κοδράντης. 43 Καὶ προσκα-  
 λεσάμενος τὸς μαθητὰς αὐτῷ λέγει  
 αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ἡ χήρα  
 αὕτη ἢ πτωχὴ πλεονεκτήσκει πάντων  
 τῶν βαλόντων εἰς τὸ θησαυράκιον.  
 44 Πάντες γὰρ ἐκ τοῦ περισσεύοντος  
 αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ἐνεί-  
 κτας αὐτῆς πάντα ἅσα ἔχει ἔβαλε,  
 ὅλοι τὸν βίον αὐτῆς.

said to my Lord, Sit thou on  
 my right hand, till I make thine  
 enemies thy footstool.

37 David therefore himself  
 calleth him Lord; and whence  
 is he *then* his son? And the  
 common people heard him  
 gladly.

38 And he said unto them  
 in his doctrine, Beware of the  
 scribes, which love to go in  
 long\*garments, and *love* saluta-  
 tions in the market-places,

39 And the chief seats in  
 the synagogues, and the upper-  
 most\*seats at feasts:

40 Which devour widows  
 houses, and for a pretence make  
 long prayers: these shall re-  
 ceive greater damnation.

41 And Jesus sat over against  
 the treasury, and beheld how  
 the people cast money into the  
 treasury: and many that were  
 rich cast in much.

42 And there came a cer-  
 tain poor widow, and she threw  
 in two mites, which make a  
 farthing.

43 And he call'd unto him  
 his disciples, and saith unto  
 them, Verily I say unto you,  
 that this poor widow hath cast  
 more in than all they which  
 have cast into the treasury.

44 For all *they* did cast in  
 \*out of their abundance: but  
 she \*out of what she wanted  
 for her self did cast in all that  
 she had, *even* all \*she had to  
 live upon.

## P A R A P H R A S E.

my right Hand, till I make thine Enemies thy Footstool. 37 David therefore himself calleth him Lord; and whence or how is he then his Son? And none of the Scribes were able to answer him, and were there-upon vex'd; but the Common People heard him gladly, i. e. were pleas'd to hear him thus puzzle their Scribes or Teachers.

38 And he said unto them, i. e. his Disciples and the People, in his Doctrine, i. e. as he was teaching them, Beware of the Hypocrisy and Pride of the Scribes, who love to go in long Garments, as is usual for wife and learned Men and such as are Teachers of Others, and love Salutations, i. e. Respect to be shewn them by others in the Market-places, and other such publick Places, 39 and the chief Seats in the Synagogues, i. e. any publick Assemblies, whether Civil or Religious, and the uppermost Seats at Feasts, as Men of the greatest Worth and Dignity; 40 who devour (w) Widows Houses, and for a Pretence, or shew only of Piety, make long Prayers: wherefore for such their Hypocrisy, they shall receive greater Damnation.

VIII.

Christ cautions  
against the Hypo-  
crisy and Pride of  
the Scribes.

41 And Jesus sat in the Temple over against the Treasury, or Chest into which they put their Free-will Offerings for Pious and Charitable Uses; and beheld how the People cast Money into the Treasury: and many that were Rich cast in much. 42 And there came a certain Poor Widow, and she threw in two Mites, which make a Farthing. 43 And he call'd unto him his Disciples, and said unto them, Verily I say unto you, that this poor Widow hath cast more in than all they which have cast into the Treasury. 44 For All they did cast in only some small Portion out of their Abundance or great Estates: but she, out of what she wanted for her self, did cast in All that she had, even all she had to live upon at least for the present: so great is her Zeal to be Charitable, or to Contribute what she can to pious and good Ends.

IX.

Christ com-  
mends a Poor Wi-  
dow's Charity.

## S E C T I O N IX.

Containing an Account of Christ's Discourse to his Disciples, After he came out of the Temple at Evening on the Third day, or Tuesday of the Passion-week; namely, concerning the Destruction of the Temple, and the Last Judgment. Which Discourse takes up Chap. XIII. and was almost Wholly deliver'd on the Mount of Olives.

(w) See my Paraph. on Mat. 23, 14.

## TEXT.

## TRANSLATION.

Κεφ. ιγ'. Καὶ ἐκπορεύομένου αὐ-  
τοῦ ἐκ τῆς ἱερῆς, λέγει αὐτῷ εἰς τῶν  
μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε πο-  
ταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.  
2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, εἶπεν  
αὐτῷ· Βλέπεις ταῦτας τὰς μεγά-  
λας οἰκοδομάς; οὐ μὴ ἀφεθῇ λί-  
θος ὅτι λίθος, ὃς ἔμην καταλυθῇ.  
3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρη-  
τῶν ἐλαιῶν κατέβαινεν τῶν ἱερῶν, ἐπι-  
ρώπων αὐτὸν κατ' ἰδίαν Πέτρος καὶ  
Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας.  
4 Εἶπε ἡμῖν πότε ταῦτα ἔσονται, καὶ  
τί τὸ σημεῖον, ὅταν μέλλῃ πάντα  
ταῦτα σιωπεῖσθαι. 5 Ὁ δὲ Ἰη-  
σοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέ-  
γειν· Βλέπετε μή τις ὑμᾶς πλανήσῃ.  
6 Πολλοὶ γὰρ ἐλεύσονται ὅτι τῷ ὀνό-  
ματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι  
καὶ πολλὰς πλανήσουσι. 7 Ὅταν  
δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πο-  
λέμων, μὴ θροεῖσθε· διὰ γὰρ γινέ-  
σκει· ἅλλ' οὕτως τὸ τέλος. 8 Ἐγερ-  
θήσεται γὰρ ἔθνος ὅτι ἔθνος, καὶ  
βασιλεία ὅτι βασιλείαν καὶ ἐσθίει  
σεISMOὶ καὶ τῶν καὶ ἐσθίει, λιμοὶ  
καὶ παραχρή. Ἀρχαὶ ὠδίνων ταῦτα.  
9 Βλέπετε δὲ ὑμεῖς αὐτοὺς· πρῶ-  
τος γὰρ ὑμᾶς εἰς σινάγῃ· καὶ εἰς  
συναγωγὰς δαρήσεσθε, καὶ ὅτι ἡγεμόνων

## Chap. XIII.

And as he went out of the  
temple, one of his disciples saith  
unto him, Master, see what  
manner of stones, and what  
buildings are here.

2 And Jesus answering said  
unto him, Seest thou these great  
buildings? there shall not be  
left one stone upon another,  
that shall not be thrown down.

3 And as he sat upon the  
mount of Olives, over against  
the temple, Peter, and James,  
and John, and Andrew ask'd  
him privately,

4 Tell us, when shall these  
things be? and what shall be  
the sign when all these things  
shall be fulfill'd?

5 And Jesus answering them,  
began to say, Take heed lest  
any man deceive you.

6 For many shall come in  
my name, saying, I am Christ:  
and shall deceive many.

7 And when ye shall hear  
of wars, and rumors of wars,  
be ye not troubled: for such  
things must needs be; but the  
end shall not be yet.

8 For nation shall rise a-  
gainst nation, and kingdom  
against kingdom: and there  
shall be earthquakes in divers  
places, and there shall be fa-  
mines and troubles: These are  
the beginnings of sorrows.

9 But take heed to your  
selves: for they shall deliver  
you up to councils; and in  
the synagogues ye shall be bea-  
ten, and ye shall be brought



TEXT.

TRANSLATION.

καὶ βασιλέων ζητήσεσθε. ἕνεκεν ἐμοῦ,  
εἰς μαρτύριον αὐτοῖς. 10 Καὶ εἰς  
πάντα τὰ ἔθνη δὲ πρῶτον κηρυχθή-  
ναι τὸ εὐαγγέλιον. 11 Ὅταν δὲ ἀγά-  
γωνσιν ὑμᾶς ὡς ἀποδιδόντες, μὴ με-  
λεινᾶτε τί λαλήσητε, μηδὲ μελετᾶτε·  
ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ  
ᾧ ᾠρᾷ, τῷτο λαλεῖτε· ὃ γὰρ ἐστὶ ὑμεῖς

before rulers and kings for my  
sake, for a testimony against  
them.

10 And the gospel must first  
be publish'd among all nations.

11 But when they shall lead  
you, and deliver you up, take  
no thought beforehand what  
ye shall speak, neither do ye  
premeditate: but whatsoever  
shall be given you in that hour,  
that speak ye: for it is not ye

οἱ

PARAPHRASE.

Chap. XIII. And as he went out of the Temple, *when it was Even-  
ing*, one of (x) his Disciples saith unto him, Master, see what manner  
of stones, and what buildings are here. 2 And Jesus answering said  
unto him, Seest thou these great buildings? there shall not be left one  
stone upon another, that shall not be thrown down. 3 And as he sat  
upon the mount of Olives, over against the Temple, Peter, and James,  
and John, and Andrew ask'd him privately, *i. e. being now by themselves,  
the rest of the Apostles being probably sent away before to Bethany*,  
4 Tell us, when shall these things be? and what shall be the sign when  
all these things shall be fulfill'd? 5 And Jesus answering them, began  
to say, Take heed lest any man deceive you. 6 For many shall come  
in my name, saying, I am Christ: and shall deceive many. 7 And  
when ye shall hear of wars, and rumors of wars, be ye not troubled:  
for such things must needs be; but the end shall not be yet. 8 For  
Nation shall rise against Nation, and Kingdom against Kingdom: and  
there shall be earthquakes in divers places, and there shall be famines  
and troubles: these are the beginnings of sorrows. 9 But take (y) heed  
to your selves, *i. e. be prudently cautious of your own Safety in respect  
of evil and wicked Men*: for they shall deliver you up to Councils; and  
and in the Synagogues ye shall be beaten, and ye shall be brought be-  
fore Rulers and Kings for my sake, for a Testimony against them.  
10 And the Gospel must first be publish'd among all Nations. 11 But  
when they shall lead you, and deliver you up, take no thought before-  
hand what ye shall speak, neither do ye premeditate: but whatsoever  
shall be given you in that hour, that speak ye: for it is not ye that

I.  
Christ foretells  
some Tokens of  
the End of the  
Jewish State, and  
also of the End  
of the world.

(x) Read my Paraphr. on *Mat. 24.* throughout.

(y) Compare *Mat. 10. 16, 17, &c.*

speak,

## TEXT.

## TRANSLATION.

οἱ λαῶνες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

12 Παραδώσῃ δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατήρ τέκνον· καὶ ἐπα-  
ναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανα-  
τώσουσιν αὐτούς. 13 Καὶ ἔσεσθε μι-  
σούμενοι ὑπὸ πάντων ἀπὸ τοῦ ὀνόμα-  
τός μου· ὁ δὲ ὑπομείνας εἰς τέλος, ὁὗτος  
σωθήσεται.

14 Όταν δὲ ἴδῃτε τὸ βδέλυγμα  
τῆς ἐρημώσεως τὸ ρηθὲν ὑπὸ Δα-  
νιὴλ ὃ περιφύετα, ἐστὼς ὅπου ἔδει,  
(ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν  
τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·

15 Ὁ δὲ ἐπὶ τῷ δώματι, μὴ κα-  
ταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελ-  
θέτω ἅρα· πρὸς τῆς οἰκίας αὐτοῦ.

16 Καὶ ὁ εἰς τὸν ἀγρὸν ὄν, μὴ ἐπι-  
στρεφέτω εἰς τὰ ὀπίσω, ἅρα τὰ ἱμά-  
τιον αὐτοῦ. 17 Οὐαὶ δὲ ταῖς ἐν

γαστρὶ ἐχύουσας καὶ ταῖς θηλαζούσας  
ἐν ἐκείναις ταῖς ἡμέραις. 18 Προ-

σεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ  
ὑμῶν χειμῶντι.

19 Εσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα καὶ γέ-  
γονε ποτε ἀπ' ἀρχῆς κτίσεως ἧς  
ἐκπαινεῖ ὁ Θεός, ἕως τῆς νῦν, καὶ ἔτι  
μὴ γένηται. 20 Καὶ εἰ μὴ Κύριος ἐκο-

λόβωσεν ταῖς ἡμέρας, ἔτι ἂν ἐσώθη πα-  
σα σὰρξ· ἀλλὰ διὰ τῶν ἐκλεκτῶν ἔτι  
ἐξελέξατο, ἐκολόβωσεν ταῖς ἡμέρας.

that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be sav'd.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be sav'd: but for the elects sake, whom he hath chosen, he hath shortened the days.

TEXT.

TRANSLATION.

21 Καὶ τότε εἰάν τις ὑμῖν εἴπῃ· Ἰδὺ, ὦδε ὁ Χριστός· ἢ, Ἰδὺ ἐκεῖ· μὴ πιστεύσητε. 22 Εγερθήσονται ὃ ψευδοχριστοὶ καὶ ψευδοπροφῆται· καὶ δώσουσι σημεῖα καὶ τέρατα, ὥστε τὸ ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. 23 Ὑμεῖς δὲ βλέπετε· Ἰδὺ, ὡς εἶρηκα ὑμῖν πάντα.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, *he is there*: believe *him* not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 Ἀλλ'

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speak, but the Holy Ghost. 12 Now the Brother shall betray the Brother to death, and the Father the Son: and Children shall rise up against their Parents, and shall cause them to be put to death. 13 And ye shall be hated of all Men for my names sake: but he that shall endure unto the End, the same shall be sav'd.

14 But when ye shall see the Abomination of Desolation, spoken of by Daniel the Prophet, standing where it ought (z) not, *i. e. in some part of the Holy Place or Temple*, (let him that reads, understand) then let them that be in Judea flee to the Mountains: 15 And let him that is on the House-top, not go down into the House, neither enter therein, to take any thing out of his House. 16 And let him that is in the Field, not turn back again for to take up his Garment. 17 But wo to them that are with Child, and to them that give suck in those days. 18 And pray ye that your flight be not in the Winter. 19 For in those days shall be affliction, such as was not from the beginning of the Creation which God created, unto this time, neither shall be. 20 And except that the Lord had shortned those days, no Flesh should be sav'd: but for the Elects sake, whom he hath chosen, he hath shortned the days. 21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not. 22 For false Christs, and false Prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the Elect. 23 But take ye heed: behold I have foretold you all things.

II.  
Some particular Tokens of the End of the Jewish State.

(z) Compare Mat. 24. 15.

24 But

## TEXT.

## TRANSLATION.

24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μὲν τ' ἡ γλῶσση ἐκείνην, ὃ ἥλιος σκοιοῖσθ'· καὶ ἡ σελήνη ἔδωσεν τὸ φέγγος αὐτῆς. 25 Καὶ οἱ ἀστέρες ὅτι ἐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς ὕρανοις σαλευθήσονται. 26 Καὶ τότε ὄψονται τὸ υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 27 Καὶ τότε ἀποστελεῖ τὰς ἀγγέλους αὐτοῦ, καὶ ὀπισθενάξουσιν τὰς ἐκλεκτὰς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἀκρῆς γῆς ἕως ἀκρῆς οὐρανοῦ.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τιμὴν ὡς ἐκβολῆς. Ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γίνηται, καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θερινόν ἐστιν. 29 Οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ὁ κύριος ἔρχομαι. 30 Ἀμὴν λέγω ὑμῖν, ὅτι ἔτι μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις ὅτι πάντα ταῦτα γίνηται. 31 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου ἔτι μὴ παρέλθωσι. 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, ἔτι οἱ ἀγγελοὶ οἱ ἐν οὐρανῷ, ἔτι ὁ υἱός, εἰ μὴ ὁ πατήρ.

33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ κύριος ἔσται. 34 Ὡς ἂν θρῶπ' ὁ ἀπιδιμῶν, ἀφ' οὗ τὴν

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, 'till all these things be done.

31 Heaven and earth shall pass away; but my words shall not pass away.

32 But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey,

οἰκίαν

T E X T.

T R A N S L A T I O N.

οἰκίαν αὐτοῦ, καὶ δίδως τοῖς δού-  
λοις αὐτοῦ τιλὴ ἐξουσίαν, καὶ ἐκεί-  
τω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ  
ἐνετείλατο ἵνα γρηγορῇ. 35 Γρη-  
γορεῖτε οὖν, (ὅτι οἶδα π. γὰρ πότε  
ὁ κύριος τῆς οἰκίας ἔρχεται, ὃ ψέ,

who left his house, and gave  
authority to his Servants, and  
to every man his work, and  
commanded the porter to  
watch.

35 Watch ye therefore, (for  
ye know not when the master  
of the house cometh; at even-

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24 But in those days, after that Tribulation, the Sun shall be dark-  
ned, and the Moon shall not give her Light: 25 and the Stars of  
Heaven shall fall, and the Powers that are in Heaven shall be shaken.  
26 And then shall they see the Son of Man coming in the Clouds, with  
great Power and Glory. 27 And then shall he send his Angels, and  
shall gather together his Elect from the four Winds, from the uttermost  
Part of the Earth to the uttermost Part of Heaven.

III.  
Of the End of  
the Jewish State  
and of the World  
jointly.

28 Now learn a Parable of the Fig-tree: When her Branch is yet  
tender, and putteth forth Leaves, ye know that Summer is near: 29 So  
ye in like manner, when ye shall see these things come to pass, know  
that it is nigh, even at the doors. 30 Verily I say unto you, that this  
Generation shall not pass, till all these things be done. 31 Heaven and  
Earth shall pass away; but my Words shall not pass away. 32 But of  
that Day and Hour knows no Man, no not the Angels which are in  
Heaven, neither the Son as he is Man, but the Father. *However this  
I can (a) inform you of, that the said Day and Hour, when it do's come,  
will come suddenly or unexpectedly, as did the Flood in the Days of Noah.*

IV.  
The Certainty of  
the Events here  
foretold by  
Christ; and Un-  
certainty of the  
precise Time; and  
Suddenness or Un-  
expected Coming  
of the said Evils,  
when they do  
come.

33 Therefore take ye heed, watch and pray: for as much as ye know  
not when the Time is that you shall be call'd to these Trials, or in like  
manner to Death and Judgment. 34 For the Son of Man is, in respect to  
his dealing with Men, as a Man taking a far Journey, who left his House,  
and gave proper Authority to his several Servants, and to every Man  
of them his Work to do during his Absence; and commanded the Porter,  
as his proper Business or Office, to watch at the Door, to be ready to open  
and let him in, whenever he should return. Namely in like manner, Christ  
having made known the Gospel, and therein to every Man his Duty what  
he is to do, expects to find every Man exercis'd therein, whenever he shall  
come to call him to account. 35 Watch ye therefore, (for ye know not,  
when the Master of the House, who in this Parable represents Me the  
Son of Man, comes to call you to account; whether it will be at Evening,

V.  
The great Ne-  
cessity of watch-  
fulness in the Dis-  
charge of our  
Duty.

(a) Compare Mat. 24. 36, 37, &c.

## TEXT

## TRANSLATION.

ἡ μασοικηπίου, ἡ ἀλεξοφρωίας, ἡ  
 παύσι.) 36 Μὴ ἐλθόν ἐξαίφνης,  
 εὕρη ὑμᾶς καθεύδοντας. 37 Ἀ δὲ  
 ὑμῖν λέγω, πᾶσι λέγω· Γρηγο-  
 ρεῖτε.

Κεφ. ιδ'. Ἦν δὲ τὸ πᾶν καὶ  
 τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ  
 ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμμα-  
 τεῖς πῶς αὐτὸν εἰ δόλω κρατή-  
 σαιτες ἀποκλείωσιν. 2 Ἐλεγον δὲ·  
 Μὴ εἰ τῇ ἑορτῇ, μήποτε θόρυβος  
 ἔσται τῷ λαῷ.

3 Καὶ οὗτος αὐτὸς ἐν Βηθανίᾳ ἐν τῇ  
 οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένος  
 αὐτῷ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον  
 μύρου, γάρδῳ πιστῆς πολυτελῆς· καὶ  
 συντρίψασα τὸ ἀλάβαστρον, κατέχευε  
 αὐτῷ ἐπὶ τὴν κεφαλὴν. 4 Ἦσαν δὲ πρὸς  
 ἀνατακτύντας αὐτὸς αὐτοῦς, καὶ λέγον-  
 τες· Εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου  
 γίνεται; 5 Ἡδυνάτω ᾧ τὸ τοῦ οὐρα-  
 νίου ἐπὶ πᾶσι πτωχοῖς· διδοίτω, καὶ  
 ἀγαθὰ ποιῶν πτωχοῖς. Καὶ ἐνεβριμώσατο  
 αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀρετὴ  
 ἔργου· τί αὕτη κόπος παρέχεις;  
 καλὸν ἔργον ἐργάσατο ὃ εἰς ἐμοί.  
 7 Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε  
 μετὰ ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε  
 αὐτοὺς εὖ ποιῶν· ἐμὲ δὲ οὐ πάντοτε  
 ἔχετε. 8 Ὁ εἶχει αὐτήν, ἐποίησε.

ing, or at midnight, or at the  
 cock-crowing, or in the morn-  
 ing:)

36 Lest coming suddenly,  
 he find you sleeping.

37 And what I say unto  
 you, I say unto all, Watch.

## Chap. XIV.

After two days was *the feast*  
 of the passover, and of unlea-  
 ven'd bread: and the chief  
 priests, and the scribes sought  
 how they might take him by  
 craft, and put him to death.

2 But they said, Not on the  
*feast-day*, lest there be an up-  
 roar of the people.

3 And being in Bethany, in  
 the house of Simon the leper,  
 as he sat at meat, there came  
 a woman having an alabaster-  
 box of ointment of spikenard,  
 very precious; and she brake  
 the box, and pour'd it on his  
 head.

4 And there were some that  
 had indignation within them-  
 selves, and said, Why was this  
 waste of the ointment made?

5 For it might have been  
 sold for more than three hun-  
 dred pence, and have been giv-  
 en to the poor. And they mur-  
 mur'd against her.

6 And Jesus said, Let her  
 alone, why trouble ye her?  
 she hath wrought a good work  
 on me.

7 For ye have the poor with  
 you always, and whensoever  
 ye will ye may do them good:  
 but me ye have not always.

8 She hath done what she

οὐράνα

## P A R A P H R A S E.

or at Midnight, or at the Cock-crowing, or in the Morning: which as they denoted the four Quarters into which the Jews distinguish'd their Night; so are here taken to denote the several Parts of a Man's Life, or of the Interval between Christ's Ascension and his second Coming to destroy the Jewish State, or lastly, the several Parts of the Interval between Christ's Ascension and his second Coming to judge the World.) 36 Left coming suddenly, i. e. unexpectedly, he find you sleeping, i. e. not performing your Duty. 37 And what I say unto you here, I would be understood to say unto All Men in All Ages, Watch, i. e. Of all things take care to live prepar'd, by Holiness of Life, for Death and Judgment, whenever it be.

## S E C T I O N X.

Containing such Particulars as were transacted on the Fourth day, or Wednesday of the Passion-Week, and are related by St Mark Chap. XIV. 1—9.

Chap. XIV. When (b) Jesus had finish'd this Discourse on the Mount of Olives, he went without doubt to Bethany to lye there this Tuesday-Night, as he had done the two Nights afore. And now After two Days, viz. Wednesday and Thursday, (namely, reckoning Thursday, according to the Jewish manner, to end at the Evening or Sun-set that day) was the Feast of the Passover, and of the eight (c) Days wherein the Jews were by the Law to eat Unleaven'd Bread. And on Wednesday the (d) Chief Priests and the Scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the Feast-day, lest there be an Uproar of the People.

I.  
The Chief Priests, &c. consult to apprehend Jesus.

3 And Jesus being in Bethany all Wednesday, it came to pass that in the House of Simon the (e) Leper, as he sat at Meat, there came a Woman having an Alabaster-Box of Ointment of Spikenard, very precious; and she brake the Box, and pour'd it on his Head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the Ointment made? 5 For it might have been sold for more than three hundred Pence, and have been given to the Poor. And they murmur'd against her. 6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good Work on me: 7 For ye have the Poor with you always, and whenever ye will ye may do them good; but me ye have not always. 8 She hath done what she could,

II.  
A Woman appoints Christ at Bethany.

## A N N O T A T I O N S.

V. 6. † So it is read in Alex. Cant. and the far greatest part of MSS and Theophylact. And it is very probable it is the Original Reading, as being more agreeable to the Hebrew way of Speaking.

(b) See my Paraphr. on Mat. 26. 1, &c.

(c) Namely, from the 14th to the 21st of Nisan inclusively.

(d) See my Paraphr. on Mat. 26. 5.

(e) Read my Paraphr. on Mat. 26. 6, &c.

C c c 2.

(f) Read

## TEXT.

## TRANSLATION.

προέλαβε μύσσαι με τὸ σῶμα εἰς τὸ ἔνταφιασμόν. 9 Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τῷ πνεύματι εἰς ὅλους τὸν κόσμον, καὶ ὃ ἐποιήσῃ αὐτῇ, λαληθήσεται εἰς μνημόσυνον αὐτῆς.

10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τὸ δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα πρᾶδῶ αὐτὸν αὐτοῖς. 11 Οἱ δὲ ἀκούσαντες ἐχάρησαν· καὶ ἐπηγγέλαντο αὐτῷ ἀργύριον δύναι. καὶ ἐζήτησεν ὡς εὐχάρως αὐτὸν πρᾶδῶ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῆς ἀζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πῶς θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κερύμειος ὕδατος βατίζων· ἀκολουθήσατε αὐτῷ. 14 Καὶ ὅπου ἐὰν εἰσέλθῃ, εἰπάτε τῷ οἰκοδεσπότῃ· Ὁ παῖς διδάσκαλος λέγει· Πῶς ὅτι τὸ καλύμμα, ὅπου τὸ πάσχα μετὰ πάντων μαθητῶν μου φάγω; 15 Καὶ αὐτοὶ ὑμῖν δείξῃ ἀνώγει μέγα ἐστρωμένον, ἐτοιμοὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. 16 Καὶ ἤλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς· καὶ ἠτάρασαν τὸ πάσχα.

could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preach'd throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promis'd to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleaven'd bread, when they kill'd the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnish'd and prepar'd: there make ready for us.

16 And his disciples went forth, and came into the city, & found as he had said unto them: and they made ready the passover.

17 Καὶ



## P A R A P H R A S E.

to shew her Affection and Respect to me : and indeed she is come afore-hand, unwittingly to her self, but by the Direction of God, to anoint my Body to the Burying it is now quickly to have. 9 Verily I say unto you, Wheresoever this Gospel shall be preach'd throughout the whole World, this also that she hath done shall be spoken of, for a memorial of her.

## S E C T I O N XI.

*Containing such Particulars as were done on the Fifth day or Thursday in the Passion-week, namely before the Evening or Sun-set that day; and which are taken notice of by St Mark Chap. XIV. 10 — 16.*

10 And Judas Iscariot, one of the Twelve, (f) *sometime Wednesday Night or early Thursday Morning, as is probable,* went unto the Chief Priests, <sup>I. Judas bargains to betray Jesus.</sup> in order to bargain for to betray him unto them. 11 And when they heard it, they were glad, and promis'd to give him money. And he sought how he might conveniently betray him.

12 And on (g) *Thursday at Evening or Sun set began the First day of Unleaven'd Bread, when, i. e. before the Ending of which Day, viz. before the Evening or Sun-set on the next Day or Friday,* they kill'd the Passover: <sup>II. Some of the Disciples are sent to prepare the Passover.</sup> Whereupon his Disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the Passover? 13 And he sendeth forth two of his Disciples, and saith unto them, Go ye into the City, and there shall meet you a Man bearing a Pitcher of Water; follow him. 14 And wheresoever he shall go in, say to the Good Man of the House, The Master saith, Where is the Guest-chamber, where I shall eat the Passover with my Disciples? 15 And he will shew you a large upper Room furnish'd and prepar'd: there make ready for us. 16 And his Disciples went forth and came into the City, and found as he had said unto them; and they made ready the Passover.

## S E C T I O N XII.

*Containing such Particulars as were transacted from Thursday-Evening to Friday-Evening in the Passion-week; that is, on the Passover-day it self, which was in the thirty fifth Year of Christ's Life, but A. D. 33. or in the thirty third Year of the Common Christian Æra. The Chief of the Particulars contain'd in this Section are the Institution of the Lord's Supper, the betraying of Christ, his Trial, Crucifixion, Death and Burial; which are related Chap. XIV. 17 — XV. ult.*

(f) Read my Paraph. on Mat. 26. 14. (g) See my Paraph. on Matt. 26. 17.

17 And

## TEXT.

## TRANSLATION.

17 Καὶ ὁ ΐας γανυμύνης ἄρχεῖ μὲν  
τῷ δώδεκα. 18 Καὶ ἀνακειμύρων αὐ-  
τῶν, ὃ ἐοδίονταν, εἶπει ὁ Ἰησῦς· Ἀμὴν  
λέγω ὑμῖν, ὃ π εἷς ἐξ ὑμῶν πῖρα δώσῃ  
με, ὃ ἐοδίω μετ' ἐμῷ. 19 Οἱ δὲ  
ἤρξαντο λυπεῖσθαι, ὃ λέγει αὐτῷ εἰς  
καθ' εἷς· Μή π εἰώ; ὃ ἄλλος· Μή π  
εἰώ; 20 Ὁ δὲ ἀποκριθεὶς, εἶπει αὐ-  
τοῖς· Εἷς ἐκ τῷ δώδεκα, ὃ ἐμβαπτό-  
μιμος μετ' ἐμῷ εἰς τὸ πρυβλίον. 21 Ὁ  
μὲ υἱὸς ὃ ἀνθρώπῃ ὑπάρχῃ, κατῶς γέ-  
γραπται· περὶ αὐτοῦ· καὶ δὲ πῶ ἀνθρώπῳ  
ἐκείνῳ, πῖ ὃ ὃ υἱὸς ὃ ἀνθρώπῃ πῖρα-  
διδόται· καλὸν ἰὼ αὐτῷ, εἰ ὃκ ἐγεν-  
νήθη ὃ ἀνθρώπος ἐκεῖνῳ.

22 Καὶ ἐοδίονταν αὐτῶν λαβῶν ὁ  
Ἰησῦς ἄρτον, εὐλόγησας ἔκλασε· καὶ  
ἔδωκεν αὐτοῖς, ὃ εἶπε· Ἀάβετε· τῷ  
τῷ ἐστὶ τὸ σῶμά μου. 23 Καὶ λαβῶν  
τὸ ποτήριον, εὐχαριστίας ἔδωκεν αὐ-  
τοῖς· ὃ ἔπιον ἐξ αὐτοῦ πάντες. 24 Καὶ  
εἶπει αὐτοῖς· Τῷ τῷ ἐστὶ τὸ αἷμα μου τὸ  
τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν  
ἐκχυνάμενον. 25 Ἀμὴν λέγω ὑμῖν,  
ὃ π εἰσὶ ἐν μὲν πῖνα· καὶ τῷ γαλή-  
ματι τῆς ἀμπέλου, εἰς τῆς ἡμέρας  
ἐκείνης, ὅταν αὐτὰ πῖνα καινὰ ἐν τῇ  
βασιλείᾳ τῷ Θεοῦ.

26 Καὶ ὑμῶσαιτες ἐξῆλθον εἰς τὸ  
ὄρος τῷ ἔλαιῳ. 27 Καὶ λέγει αὐτοῖς

17 And in the evening he  
cometh with the twelve.

18 And as they sat, and did  
eat, Jesus said, Verily I say  
unto you, one of you which  
eateth with me, shall betray  
me.

19 And they began to be  
sorrowful, and to say unto him  
one by one, Is it I? and ano-  
ther said, Is it I?

20 And he answer'd and  
said unto them, *It is* one of the  
twelve, that dippeth with me  
in the dish.

21 The Son of man indeed  
goeth, as it is written of him :  
but wo to that man by whom  
the Son of man is betray'd :  
good were it for that man if he  
had never been born.

22 And as they did eat, Je-  
sus took bread, and blessed,  
and brake it, and gave to them,  
and said, Take, eat : this is my  
body.

23 And he took the cup,  
and when he had given thanks,  
he gave it to them : and they  
all drank of it.

24 And he said unto them,  
This is my blood of the new  
testament, which is shed for  
many.

25 Verily I say unto you,  
I will drink no more of the  
fruit of the vine, until that day  
that I drink it new in the king-  
dom of God.

26 And when they had sung  
an hymn, they went out into  
the mount of Olives.

27 And Jesus saith unto  
the twelve,

ὁ Ἰησῦς·

## TEXT.

## TRANSLATION.

ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσε-  
 ῶσι· ἐγὼ δὲ ἐπὶ τῇ νυκτὶ ταύτῃ ἔπι  
 τηρεῖσθαι· Πατάξω τὸ ποιμνία, καὶ δια-  
 σκορπισθήσε<sup>9</sup> τὰ πρόβατα. 28 Ἀλ-  
 λά μὲν τὸ ἐκρηγῆναι με, προῤῥίξω ὑμᾶς  
 εἰς τὴν Γαλιλαίαν. 29 Ὁ δὲ Πέτρος

them, All ye shall be offended  
 because of me this night: for  
 it is written, I will smite the  
 shepherd, and the sheep shall  
 be scatter'd.

28 But after that I am risen,  
 I will go before you into Ga-  
 lilee.

29 But Peter said unto him,  
<sup>VI.</sup>  
 ἐφ' ἧ

## PARAPHRASE.

17 And in the Evening, as the word Evening is sometimes taken in  
 a larger Sense to denote the Afternoon, viz. of Thursday in the Passi-  
 week, He (b) comes from Bethany to Jerusalem with all the Twelve Apo-  
 stles. 18 And as they sat, and did eat, Jesus said, Verily I say unto  
 you, one of you which eateth with me, shall betray me. 19 And they,  
 i. e. the eleven others began to be sorrowful, and to say unto him One by  
 one, Is it I? and another, viz. Judas Iscariot (i) said, (but not being sor-  
 rowful as the rest) Is it I? 20 And he answer'd and said unto them,  
 It is one of the Twelve, that dippeth with me in the Dish. 21 The  
 Son of Man indeed goeth, as it is written of him: but wo to that Man  
 by whom the Son of Man is betray'd: good were it for that Man if he  
 had never been born.

I.  
 Christ eats the  
 Passover with his  
 Disciples.

22 And as they did eat, Jesus took Bread, and blessed, and brake it,  
 and gave to them, and said, Take, eat: this is my Body. 23 And he  
 took the Cup, and when he had given thanks, he gave it to them: and  
 they all drank of it. 24 And he said unto them, This is my Blood of  
 the new Testament, which is shed for many. 25 Verily I say unto you,  
 I will drink no more of the Fruit of the Vine, until that Day that I  
 drink it new in the Kingdom of God.

II.  
 He institutes the  
 Lord's Supper.

26 And when (c) they had sung an Hymn, they went out into the  
 Mount of Olives. 27 And Jesus saith unto them, All ye shall be of-  
 fended because of me this Night: for it is written, I will smite the  
 Shepherd, and the Sheep shall be scatter'd. 28 But after that I am risen,  
 I will go before you into Galilee. 29 But Peter said unto him, Al-  
 though

III.  
 Christ foretels  
 Peter of his Deny-  
 ing him, and All  
 his Disciples of  
 their Forsaking  
 him.

## ANNOTATIONS.

V. 22. † Φάμπ is not read in Alex. Cant. and several other MSS. nor in any  
 of the other Ancient Versions. So that it has been probably added here out of  
 St Matthew. However I have thought fit to retain it in the English Version in  
 a different Character.

(b) See my Paraph. on Matt. 26. 20, &c.

(i) Compare Matt. 26. 22, 25.

(c) See my Paraph. on Matt. 26. 30—35.

(l) See

## TEXT.

## TRANSLATION.

ἔφη αὐτοῖς· Καὶ εἰ πάντες σκανδαλι-  
θήσονται, ἄλλ' ἢ ἐγώ. 30 Καὶ λέγει  
αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σή-  
μερον ὡς τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις  
ἀλέκτρα φωνῆσαι, τοὺς ἀπαρήσῃ με.  
31 Ὁ δὲ ὡς ᾤετο ἔλεγε μάλλον·  
Εάν με δὲν σωμαποθάνῃς σοι, ἢ μὴ  
σε ἀπαρήσῃς. Ὡσαύτως δὲ καὶ πάν-  
τες ἔλεγον.

32 Καὶ ἔρχονται εἰς χωρίον ὃ τὸ  
ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθη-  
ταῖς αὐτοῦ· Καθίσαιτε ὧδε ἕως ὥρου-  
ξομαι. 33 Καὶ ὠχλαμάβαντες τὸν  
Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μετ'  
ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ  
ἀδημονεῖν. 34 Καὶ λέγει αὐτοῖς· Πε-  
ερίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·  
μείνατε ὧδε, καὶ γρηγορεῖτε. 35 Καὶ  
προελθὼν μόνον, ἐπεσθαι ὅτι τὸ ἅγιον  
καὶ προσεύχετο ἵνα, εἰ δυνατόν ᾖ, ἵνα  
παρέλθῃ ἡ ὥρα αὐτοῦ, ἢ ὥρα. 36 Καὶ  
ἔλεγεν· Ἀββᾶ ὁ πατήρ, πάντα δυ-  
νατά σοι· ἀφαιρέσθη τὸ πρῶτον ἀπ'  
ἐμοῦ· σὺ γὰρ ἄλλ' ἢ τί ἐγὼ θέλω,  
ἀλλὰ τί σὺ. 37 Καὶ ἔρχεται καὶ  
εὗρε αὐτοὺς καθεύδοντας· καὶ λέ-  
γει τῷ Πέτρῳ· Σίμων, καθεύδεις;  
ὅτι ἰσχύσας μίαν ὥραν γρηγορῆσαι;  
38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα  
μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν

Although all shall be offended,  
yet *will* not I.

30 And Jesus saith unto him,  
Verily I say unto thee, that  
this day, *even* in this night, be-  
fore the cock crow twice, thou  
shalt deny me thrice.

31 But he spake the more  
vehemently, If I should dye  
with thee, I will not deny thee  
in any wise. Likewise also said  
they all.

32 And they came to a place  
which was nam'd Gethsemane;  
and he saith to his disciples, Sit  
ye here, while I shall pray.

33 And he taketh with him  
Peter, and James, and John, and  
began to be fore amaz'd, and  
to be very heavy;

34 And saith unto them,  
My soul is exceeding sorrow-  
ful unto death: tarry ye here,  
and watch.

35 And he went forward a  
little, and fell on the ground,  
and pray'd, that, if it were pos-  
sible, the hour might pass from  
him.

36 And he said, Abba, Fa-  
ther, All things are possible un-  
to thee, take away this cup  
from me: nevertheless, not  
what I will, but what thou  
wilt.

37 And he cometh, and find-  
eth them sleeping, and saith  
unto Peter, Simon, sleepest  
thou? couldst not thou watch  
one hour?

38 Watch ye and pray, lest  
ye enter into temptation: the

πνεῦμα

## TEXT.

## TRANSLATION.

πνεῦμα ὀρθότυμον, ἡ δὲ σὰρξ ἀσθενής.

39 Καὶ πάλιν ἀπελθὼν ὁρῶσινύξατο,

τὸ αὐτὸν λόγον εἰπὼν. 40 Καὶ ὑπο-

σπέντας εὗρεν αὐτὸς πάλιν καθεύδοντας

(ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρη-

μένοι) καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκρι-

θῶσι. 41 Καὶ ἔρχεται τὸ τρίτον, καὶ

λέγει αὐτοῖς. Καθεύδετε τὸ λοιπὸν, καὶ

ἀναπαύεσθε. ἀπὲρξ, ἦλθεν ἡ ὥρα.

ἰδοὺ, ᾧ δοξάζεται ὁ υἱὸς τοῦ ἀνθρώ-

spirit truly is ready, but the flesh is weak.

39 And again he went away, and pray'd, and spake the same words.

40 And when he return'd, he found them asleep again, (for their eyes were heavy) neither \* knew they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is be-

π' 8

## PARAPHRASE.

though all shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that this Day, even in this Night, before the Cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently, If I should dye with thee, I will not deny thee in any wife. Likewise also said they all.

32 And they came to (l) a Place which was nam'd Gethsemane: and he saith to his Disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter, and James, and John, and began to be fore amaz'd, and to be very heavy; 34 and saith unto them, My Soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the Ground, and pray'd, that, if it were possible, the Hour might pass from him. 36 And he said, Abba, Father, All things are possible unto thee, take away this Cup from me: nevertheless, not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one Hour? 38 Watch ye and pray, lest ye enter into temptation: the Spirit truly is ready, but the Flesh is weak. 39 And again he went away, and pray'd, and spake the same Words. 40 And when he return'd, he found them asleep again, (for their Eyes were heavy) neither knew they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your Rest: it is enough, *i. e. it is to no purpose to say any more to you about not Sleeping; the time for Watching is now past*, the Hour for my being betray'd is come: behold, the Son of Man is betray'd into

IV.  
Christ prays to  
be deliver'd from  
his Sufferings.

(l) See my Paraph. on Matt. 26 36—46.

## TEXT.

## TRANSLATION.

πρὸς εἰς τοὺς χεῖρας τῶν ἁμαρτωλῶν.

42 Εγείρεσθε, ἄγωμεν· ἰδὺ, ὁ πρᾶ-  
διδὼς με ἤγγικε.

43 Καὶ εὐθὺς, ἔπ' αὐτὸν λαλῶντες,  
πρᾶνιν) Ἰούδας, εἰς ὃν τὸ δώδεκα, καὶ  
μετ' αὐτὸν ὄχλος πολὺς μὲν μαχαρῶν  
καὶ ξύλων, οὐδ' ἄρχιερέων καὶ τῶν  
γραμματέων καὶ τῶν πρεσβυτέρων.

44 Δεδώκεν δὲ ὁ πρᾶδιδὼς αὐτὸν σύσ-  
σημον αὐτοῖς, λέγων· Οἱ ἂν φιλήσω,  
αὐτὸς ὅστις κρατήσῃ αὐτόν, καὶ ἀπα-  
γάγετε ἀσφαλῶς. 45 Καὶ ἐλθὼν,  
εὐθὺς προσελθὼν αὐτῷ, λέγει· Ραββί,  
ῥαββί· καὶ κατεφίλησεν αὐτόν. 46 Οἱ  
δὲ ἐπέβαλον ἐπ' αὐτόν τοὺς χεῖρας αὐ-  
τῶν, καὶ ἐκράτησαν αὐτόν. 47 Εἰς δὲ

πρὸς τὸν πρῆσβυτέρων ἀποσπάμενος τὸν μί-  
χαρον, ἔπαυσεν τὸ δῶλον τὸ ἀρχιερέως,  
καὶ ἀφείλεν αὐτὸν τὸ ὠτίον. 48 Καὶ ἀπο-  
κριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ὡς ὅτι  
λησὴν ἐξήλασε μὲν μαχαρῶν καὶ ξύλων  
συλλαβεῖν με; 49 Καθ' ἡμέραν ἤμην  
παρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ  
ἐκράτησάτέ με. ἀλλ' ἵνα πληρωθῶσιν  
αἱ γραφαί. 50 Καὶ ἀφέντες αὐτόν  
πάντες ἔφυγον.

51 Καὶ εἰς πρὸς νεανί-  
σκος ἠκολούθη αὐτῷ, περιβεβλημένος  
σινδὺνα ὅτι γυμνὸς· καὶ κρατῶσιν αὐτόν  
οἱ νεαγίσκοι. 52 Ὁ δὲ χαλασάμενος τὸν  
σινδὺνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

tray'd into the hands of sinners.

42 Rise up, let us go; lo,  
he that betrayeth me is at  
hand.

43 And immediately while  
he yet spake, cometh Judas,  
one of the twelve, and with  
him a great multitude, with  
swords and staves, from the  
chief priests, and the scribes,  
and the elders.

44 And he that betray'd him,  
had given them a token, say-  
ing, Whomsoever I shall kiss,  
that same is he; take him, and  
lead him away safely.

45 And as soon as he was  
come, he goeth straightway to  
him, and saith, Master, master;  
and kiss'd him.

46 And they laid their hands  
on him, and took him.

47 And one of them that  
stood by drew a sword, and  
smote a servant of the high-  
priest, and cut off his ear.

48 And Jesus answer'd and  
said unto them, Are ye come out  
as against a thief, with swords  
and with staves, to take me?

49 I was daily with you in  
the temple, teaching, and ye  
took me not: but the scriptures  
must be fulfill'd.

50 And they all forsook him,  
and fled.

51 And there follow'd him  
a certain young man, having  
a linen cloth cast about his  
naked body; and the young  
men laid hold on him.

52 And he left the linen  
cloth, & fled from them naked.

53 Καὶ

## T E X T.

## TRANSLATION.

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχοντο αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν

53 And they led Jesus away to the high-priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter follow'd him  
ἤκο-

## P A R A P H R A S E.

the hands of Sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately (*m*) while he yet spake, cometh Judas, one of the Twelve, and with him a great Multitude with Swords, and Staves, from the Chief Priests, and the Scribes, and the Elders. 44 And he that betray'd him, had given them a Token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kiss'd him. 46 And they laid their Hands on him, and took him. 47 And one of them that stood by drew a Sword, and smote a Servant of the High Priest, and cut off his Ear. 48 And Jesus answer'd and said unto them, Are ye come out as against a Thief, with Swords and with Staves, to take me? 49 I was daily with you in the Temple, teaching, and ye took me not: but the Scriptures must be fulfill'd. 50 And they, *i. e. his Disciples or Apostles*, All forsook him, and fled. 51 And, *altho' they All thus fled at first, yet in a little while recovering himself of his Fear*, there follow'd him a certain young Man of his Apostles, *viz. (n) John*, having a linen Cloth cast about his naked Body; *he having perhaps put off his upper Cloaths, that he might not be thought to be One of Christ's Disciples that were present with him when he was taken, but One that accidentally hearing a noise, as they brought Jesus along, was got in haste out of his Bed to see what was the matter: and some of the young Men, that were sent out by the Chief Priests and Elders to apprehend Jesus, either out of Suspicion that he was a Disciple of Christ, or only out of meer Curiosity, or Sport, as seeing him in such a Dress, laid hold on him.* 52 And he, *fearing the worst, and perceiving that he could get from him that had laid hold on him, if he would leave the linen Cloth, which he had on, behind him, the Other holding him only by holding of the said Cloth*, left the linen Cloth, and fled from them naked.

53 And they led Jesus away to the High-priest: and with him were assembled all the Chief Priests, and the Elders, and the Scribes. 54 And

(*m*) See *Math.* 26: 47—56. and my Paraphrase thereon.

(*n*) According to the most receiv'd Opinion of the Ancients.

## TEXT.

## TRANSLATION.

ἠκολούθησεν αὐτῷ ἕως ἑσθῆς εἰς τὴν αἰ-  
 λυὴν ἔ' ἀρχιερέως· καὶ ἦν συγκαθηήμενος  
 μετ' τῶν ὑπηρετῶν, καὶ θερμαινόμενος παρὰ  
 φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ  
 συνέδριον ἐζήτησαν κατ' Ἰησοῦ μαρτυρίαν,  
 εἰς τὸ θανατώσαι αὐτόν, καὶ οὐκ εὗρισκον.  
 56 Πολλοὶ γὰρ ἐψευδομαρτύρουσιν κατ'  
 αὐτοῦ· καὶ ἴσαί αἱ μαρτυρίαι οὐκ ἦσαν.  
 57 Καὶ πινες ἀναστάντες ἐψευδομαρτύ-  
 ρουσι κατ' αὐτοῦ, λέγοντες· 58 Ὅτι  
 ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι  
 ἐγὼ καταλύσω τὴν ναὸν τῆτον καὶ χειρο-  
 ποιήσω, καὶ ἀφ' ἑπτῶν ἡμερῶν ἄλλον  
 ἀχειροποιήσω οἰκοδομήσω. 59 Καὶ  
 οὐδὲ ἕως ἴσθι τοῦ ἡ μαρτυρία αὐτῶν.  
 60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέ-  
 σον ἐπιρώπησε τῷ Ἰησοῦ, λέγων· Οὐκ  
 ἀποκρίνη ἔδεν; τί ἑτοίμα κατὰ μαρ-  
 τυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ ἔδεν  
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπι-  
 ρώπα αὐτόν, καὶ λέγει αὐτῷ· Σὺ  
 εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;  
 62 Ὁ δὲ Ἰησοῦς εἶπεν· Εγὼ εἰμι, καὶ  
 ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου κατὰ ἡ-  
 μέρον· ἐκ δεξιῶν τῆς δυνάμεως, καὶ  
 ἐρχόμενον μετ' τῶν νεφελῶν τοῦ οὐρανοῦ.  
 63 Ὁ δὲ ἀρχιερεὺς, ἀφ' ὀργῆς τῆς  
 χιτῶνας αὐτοῦ, λέγει· Τί ἔτι χρεῖαν  
 ἔχομεν μαρτύρων; 64 Ἠκούσαμεν τῆς  
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ

afar off, even into the palace  
 of the high-priest: and he sat  
 with the servants, and warm'd  
 himself at the fire.

55 And the chief priests, and  
 all the council sought for wit-  
 nesses against Jesus to put him  
 to death; and found none.

56 For many bare false wit-  
 nesses against him, but their wit-  
 nesses \* was not sufficient *to put  
 him to death.*

57 And there arose certain,  
 and bare false witness against  
 him, saying,

58 We heard him say, I will  
 destroy this temple that is made  
 with hands, and within three  
 days I will build another made  
 without hands.

59 But neither so \* was their  
 witness sufficient.

60 And the high-priest stood  
 up in the midst, and ask'd Je-  
 sus, saying, Answerest thou  
 nothing? what is it which  
 these witness against thee?

61 But he held his peace,  
 and answer'd nothing. Again  
 the high-priest ask'd him, and  
 said unto him, Art thou the  
 Christ, the Son of the Blessed?

62 And Jesus said, I am.  
 And ye shall see the son of man  
 sitting on the right hand of  
 power, & coming in the clouds  
 of heaven.

63 Then the high priest rent  
 his cloaths, and saith, What  
 need we any further witnes-  
 ses?

64 Ye have heard the blas-  
 phemy: what think ye? And



## TEXT.

## TRANSLATION.

πάντες κατέκειναν αὐτὸν εἶναι ἕνο-  
χον θανάτου. 65 Καὶ ἤρξαντό πινε  
ἐμπνέειν αὐτῷ, καὶ περικαλύπτειν  
τὸ πρόσωπον αὐτοῦ, καὶ κολαρίζειν

they all condemn'd him to be  
\* worthy of death.

65 And some began to spit  
on him, and to cover his face,  
and to buffet him, and to say  
αὐτὸν

## PARAPHRASE.

Peter, *having recover'd himself from the Fright he was in at first*, follow'd afar off; and so likewise did John again, having now put on his upper Cloaths. And John, (o) being known to the High-priest, ventur'd to go into his Palace with the rest of the Company; Whereas Peter, being altogether unknown there, would not venture in of himself, but contented himself to stand at the Door; till after some time John coming and speaking to her that kept the Door, brought Peter also even into the Palace of the High-priest: and he (p) sat with the Servants, and warm'd himself at the Fire. 55 And the Chief Priests, and all the Council sought for Witness against Jesus to put him to death; and found none. 56 For many bare false Witness against him, but their Witness was of such trifling things as were not sufficient to put him to death for. 57 And at length there arose certain, and bare false Witness against him, saying, 58 We heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands. 59 But neither so was their Witness, or what they accus'd him of, thought sufficient to put him to death for. 60 And hereupon the High-priest stood up in the midst, and ask'd Jesus however, saying, Answerest thou nothing? What, is it nothing Faulty or Criminal, which these witnesses against thee? Which Questions were put by the High-priest, in order to induce Jesus to say something which they might better lay hold on. 61 But he, knowing the Design still, held his peace, and answer'd nothing. Whereupon again the High-priest ask'd him another Question, which was of such a Nature, as would oblige him, either to speak in Affirmation of the Truth, or else to deny tacitly the Truth by not Speaking; and the High-priest not only ask'd him, but oblig'd him to give an Answer by adjuring him thereto, and he said unto him: I adjure thee by the living God that thou tell us, Art thou the Christ, the Son of the Blessed or God? 62 And Jesus said, I am. And ye shall see the Son of Man sitting on the Right hand of Power, and coming in the Clouds of Heaven. 63 Then the High-priest rent his Cloaths, and saith, What need we any further Witnesses? 64 Ye have heard the Blasphemy: what think ye? And they all condemn'd him to be worthy of Death. 65 And some began to spit on him, and to cover his Face, and to buffet him, and to say unto

(o) Compare John 18. 15, 16.

(p) See Matt. 26. 57, &c. and my Paraph. thereon.

him,

## TEXT.

## TRANSLATION.

αὐτὸν, καὶ λέγειν ἀπὸ Προφῆτευσαν. καὶ αἱ ὑπὲρ ῥαπίσμασιν αὐτὸν ἔβαλλον.

66 Καὶ ὅτ' αὐτὸν τῷ Πέτρῳ ὡς τῇ αὐλῇ κείτῳ, ἔρχεται μία τῶν παιδισκῶν τῷ ἀρχιερέως. 67 Καὶ ἰδὼσα τὸν Πέτρον θερμαζόμενον, ἐμβλέψασα ἀπὸ, λέγει· Καὶ σὺ μὲν τῷ Ναζαρηνοῦ Ἰησοῦ ἡσῶ. 68 Ο δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, θεοὶ ἐπίσταται τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς προαύλιον καὶ ἀλέκτωρ ἐφώνησε. 69 Καὶ ἡ παιδίσκη ἰδὼσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν, Οὗτος αὐτῶν ἐστίν. 70 Ο δὲ πάλιν ἠρνήσατο. Καὶ μετὰ μικρὸν πάλιν οἱ πρεσβύτεροι ἔλεγον πρὸς τὸν Πέτρον· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. 71 Ο δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν· Οὐκ οἶδα τὸν ἄνθρωπον οὗτον ὃν λέγετε. 72 Καὶ ὡς δεύτερον ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥήμα· καὶ εἶπεν ἀπὸ τοῦ Ἰησοῦ· Οὐ πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν, ἔκλαψε.

Κεφ. ιε'. Καὶ εὐθὺς ὅτι τὸ πρωῒ συμβῆλιν ποιήσαντες οἱ ἀρχιερεῖς μὲν πρῶτον πρεσβυτέρῳ καὶ γραμματέων, καὶ ὅλοι τοὶ συνέδριον, δέξαντες τὸν Ἰησοῦν

unto him, Prophecy : and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high-priest.

67 And when she saw Peter warming himself, she look'd upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he deny'd, saying, I know not, neither understand I what thou say'st. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he deny'd it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them : for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter call'd to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

## Chap. XV.

And straightway in the morning the chief priests held a consultation with the elders and scribes, \*even the whole council, and bound Jesus, and car-

ἀπή-

## T E X T.

## T R A N S L A T I O N.

ἀπῆνευξαν, καὶ πῤῥέδωκαν τῷ Πιλάτῳ.

ry'd him away, and deliver'd him to Pilate.

2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος·

2 And Pilate ask'd him, Art thou the king of the Jews? And he answering said unto him, *I am what thou say'st.*

Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ

ἀποκρίθεις, εἶπεν αὐτῷ· Σὺ λέγεις.

3 Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς

3 And the chief priests accus'd him of many things: but he answer'd nothing.

πολλὰ· αὐτὸς δὲ ὁδὲν ἀπεκρίνατο.

4 Ὁ δὲ Πιλάτος πάλιν ἐπηρώτη-

4 And Pilate ask'd him again, saying, Answerest thou

σεν αὐτόν, λέγων· Οὐκ ἀποκρίνη

ὁδὲν;

## P A R A P H R A S E.

him, Prophecy: and the Servants did strike him with the Palms of their Hands.

66 And as Peter was beneath in the Palace, there comes one of the Maids of the High-priest. 67 And when she saw Peter warming himself, she look'd upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he deny'd, saying, I know not, neither understand I what thou say'st. And he went out into the Porch; and the Cock crew.\* 69 And a Maid saw him again, and began to say to them that stood by, This is one of them. 70 And he deny'd it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy Speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this Man of whom ye speak. 72 And the second time the Cock crew. And Peter call'd to mind the word that Jesus said unto him, Before the Cock crow twice, thou shalt deny me thrice. And when he thought thereon, he (g) *went out and wept bitterly.*

VII.  
Peter denies  
Christ.

Chap. XV. And straightway in the Morning the Chief Priests held a Consultation with the Elders and Scribes, even the Whole *Sanhedrin* or Council, *what Method to take to put Jesus to death, viz. to accuse him of Treason against Cesar, as setting himself up for King of the Jews;* and hereupon they bound Jesus, and carry'd him away, and deliver'd him to Pilate the Roman Governor of Judea, who had the Power of Life and Death now invested in him; having been sometime afore taken from the Great *Sanhedrin* mention'd in the former part of this Verse. 2 And Pilate, having heard what they accus'd Jesus of, ask'd him, (r) Art thou the King of the Jews? And he answering said unto him, I am what thou say'st. 3 And the Chief Priests accus'd him of many things: but he answer'd nothing. 4 And Pilate ask'd him again, saying, Answerest

VIII.  
Christ's Trial  
before Pilate.

(g) Compare *Matt.* 26. ult.

(r) Read my Paraph. on *Matt.* 27. 11, &c.

thou

## TEXT.

## TRANSLATION.

ὁρᾷ; ἴδε πόσα σου καταμαρτυ-  
 ρῶσιν. 5 Ο δὲ Ἰησοῦς οὐκ ἐπὶ οὐ-  
 δὴ ἀπεκρίθη, ὥστε θαυμάζει τὸν  
 Πιλάτον. 6 Κατὰ δὲ ἑορτῇ ἀπέ-  
 λυεν αὐτοῖς ἓνα δέσμιον, ὅνπερ ᾠτοῦντο.  
 7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς  
 μετὰ τῶν συσασαζῶν δεδεμένον, οἵ-  
 πτες ἐν τῇ πόλει νόμον πεποιήκεισαν.  
 8 Καὶ ἀναβοήσας ὁ ὄχλος, ἤρ-  
 ξατο αὐτεῖσθαι, καθὼς αἰεὶ ἐποίει  
 αὐτοῖς. 9 Ο δὲ Πιλάτος ἀπεκρί-  
 θη αὐτοῖς, λέγων. Θέλετε ἀπολύ-  
 σω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;  
 10 (Ἐγίνωσκε γὰρ ὅτι ἀγὰρ φθόνον  
 ᾤχετο δίδωκεσαν αὐτὸν οἱ ἀρχιερεῖς.)  
 11 Οἱ δὲ ἀρχιερεῖς ἀνέσπεισαν τὸν  
 ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν  
 ἀπολύσῃ αὐτοῖς. 12 Ο δὲ Πιλά-  
 τος ἀποκριθεὶς, πάλιν εἶπεν αὐ-  
 τοῖς. Τί οὖν θέλετε ποιήσω ὃν λέ-  
 γετε βασιλέα τῶν Ἰουδαίων; 13 Οἱ  
 δὲ πάλιν ἔκραξαν. Σταύρωσον αὐ-  
 τόν. 14 Ο δὲ Πιλάτος ἔλεγεν  
 αὐτοῖς. Τί γὰρ κακὸν ἐποίησεν; Οἱ  
 δὲ ἀπεκρίναντο ἔκραξαν. Σταύρω-  
 σον αὐτόν. 15 Ο δὲ Πιλάτος  
 βουλόμενος πρὸς ὄχλον τὸ ἱκανὸν  
 ποιῆσαι, ἀπέλυεν αὐτοῖς τὸν Βα-  
 ραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν  
 φεραγέλλῶσας, ἵνα σταυρωθῇ.

nothing? behold how many  
 things they witness against thee.

5 But Jesus yet answer'd no-  
 thing; so that Pilate marvel'd.

6 Now at that feast he re-  
 leased unto them one prisoner,  
 whomsoever they desir'd.

7 And there was *one* nam'd  
 Barabbas, which lay bound  
 with them that had made in-  
 surrection with him, who had  
 committed murder in the in-  
 surrection.

8 And the multitude crying  
 aloud, began to desire *him* to do  
 as he had ever done unto them.

9 But Pilate answer'd them,  
 saying, Will ye that I release  
 unto you the king of the Jews?

10 (For he knew that the  
 chief priests had deliver'd *him*  
 for envy.)

11 But the chief priests  
 mov'd the people, that he should  
 rather release Barabbas unto  
 them.

12 And Pilate answer'd, and  
 said again unto them, What  
 will ye then that I shall do *un-  
 to him* whom ye call the king  
 of the Jews?

13 And they cry'd out again,  
 Crucify him.

14 Then Pilate said unto  
 them, Why, what evil hath he  
 done? And they cry'd out the  
 more exceedingly, Crucify  
 him.

15 And so Pilate willing to  
 content the people, releas'd Ba-  
 rabbas unto them, and deliver'd  
 Jesus, when he had scourg'd  
*him*, to be crucify'd.

## TEXT.

## TRANSLATION.

16 Οἱ δὲ γραψῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ὅτι προαυτίον· καὶ συγκαλοῦσιν ὅλην τὴν ποταμῶσαν. 17 Καὶ ἐκδύουσιν αὐτὸν πορφύρῃ, καὶ περιτίθενται αὐτὸν πλέξαντες ἀκάνθινον στεφάνον. 18 Καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χωρε βασιλεῦ τῶν Ἰουδαίων. 19 Καὶ ἐτυπὼν αὐτὸν τὴν κεφαλὴν χαλκῶμα, καὶ ἐνέπιον αὐτὸν, καὶ πρὸς τὰ γόνατα προσκυνοῦν αὐτὸν. 20 Καὶ ὅτε ἐπέπαυσαν

16 And the soldiers led him away into the hall, call'd Pretorium; and they call together the whole band.

17 And they cloath'd him with purple, & platted a crown of thorns, and put it about his head:

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipp'd him.

20 And when they had

αὐτὸν,

## PARAPHRASE.

thou nothing? behold how many things they witness against thee. 5 But Jesus yet answer'd nothing; so that Pilate marvel'd. 6 Now at that Feast he releas'd unto them one Prisoner, whomsoever they desired. 7 And there was one nam'd Barabbas, which lay bound with them that had made Insurrection with him, who had committed murder in the Insurrection. 8 And the Multitude crying aloud, began to desire him to do as he had ever done unto them. 9 But Pilate answer'd them, saying, Will ye that I release unto you the King of the Jews? 10 (For he knew that the Chief Priests had deliver'd him for envy.) 11 But the Chief Priests mov'd the People, that he should rather release Barabbas unto them. 12 And Pilate answer'd, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cry'd out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cry'd out the more exceedingly, Crucify him. 15 And so Pilate willing to content the People, releas'd Barabbas unto them, and deliver'd Jesus, when he had scourg'd him, to be crucify'd.

16 And the Soldiers (s) led him away into the Hall, call'd Pretorium; and they call together the whole Band. 17 And they cloath'd him with Purple, and platted a Crown of Thorns, and put it about his Head: 18 And began to salute him, Hail King of the Jews. 19 And they smote him on the Head with a Reed, and did spit upon him, and bowing their Knees, worshipp'd him. 20 And when they had mock'd him,

IX.  
An Account of  
what pass'd from  
Christ's Condem-  
nation to his Cru-  
cifixion.

(s) Read my Paraph. on Matt. 27. 28, &c.

E e e

they

## TEXT.

## TRANSLATION.

αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύ-  
ραν, καὶ ἐπέδυσαν αὐτὸν τὰ ἱμάτια  
τὰ ἴδια· καὶ ἐξάγαγον αὐτὸν, ἵνα  
σταυρώσωσιν αὐτόν. 21 Καὶ ἀγγα-  
ρεύσας ὁ ὄχλος τὴν πια Σίμωνα Κυ-  
ρηναῖον, (ἐρχόμενον ἀπ' ἀγροῦ, τὸν  
πατέρα Ἀλεξάνδρου καὶ Ῥύφου) ἵνα  
ἄρῃ τὸν σταυρὸν αὐτοῦ. 22 Καὶ φέ-  
ρουν αὐτὸν ὅτι Γολγοθᾶ τόπον· ὃ  
ἔστι μετρημνοβόρμην, κρανίου τόπος.  
23 Καὶ ἐδίδωκεν αὐτῷ πιεῖν ἐσμυρ-  
νισμῶν οἶνον· ὃ δὲ ἔκ' ἔλαβε. 24 Καὶ  
σταυρώσαντες αὐτόν, διμερίζον τὰ  
ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ'  
αὐτὰ, τίς τί ἄρῃ. 25 Ἦν δὲ ὥρα  
τρίτη, καὶ ἐσταύρωσαν αὐτόν. 26 Καὶ  
ἠὼ ἡ ὁπίγραφή τῆς αἰτίας αὐτοῦ  
ὁπίγεγραμμένη· Ο ΒΑΣΙΛΕΥΣ  
ΤΩΝ ΙΟΥΔΑΙΩΝ. 27 Καὶ  
σὺν αὐτῷ σταυρωῖσι δύο ληστές· ἓνα  
ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐναντίων αὐτοῦ.  
28 Καὶ ἐπληρώθη ἡ γραφή ἡ λέ-  
γουσα· Καὶ μὲν ἀνόμων ἐλογίσθη.

29 Καὶ οἱ πᾶς πορβορμῆμοι ἐβλά-  
σφηκον αὐτόν, κινῶντες τὰς κεφαλὰς  
αὐτῶν, καὶ λέγοντες· Οὐαὶ, ὃ κατε-  
λύων τὸ ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκο-  
δομῶν, 30 ὥσων σεαυτὸν, καὶ κατὰ  
ῥαπὶν ἔσταυρωθῇ. 31 Ομοίως δὲ καὶ οἱ  
ἀρχιερεῖς ἐμπαίζοντες αὐτὸν λέγουσιν

mock'd him, they took off the  
purple from him, and put his  
own cloaths on him, and led  
him out to crucify him.

21 And they compel one Si-  
mon a Cyrenian, who pass'd by,  
coming out of the country, the  
father of Alexander and Rufus,  
to bear his cross.

22 And they bring him un-  
to the place Golgotha, which  
is, being interpreted, the place  
of a skull.

23 And they gave him to  
drink wine mingled with  
myrrh: but he receiv'd it not.

24 And when they had cru-  
cify'd him, they parted his gar-  
ments, casting lots upon them,  
what every man should take.

25 And it was the third  
hour, and they crucify'd him.

26 And the superscription  
of his accusation was written  
over, THE KING OF THE  
JEWS.

27 And with him they cru-  
cify two thieves; the one on  
his right hand, and the other  
on his left.

28 And the scripture was  
fulfill'd, which saith, And he  
was numbred with the trans-  
gressors.

29 And they that pass'd by,  
rail'd on him, wagging their  
heads, and saying, Ah, thou  
that destroyest the temple, and  
buildest it in three days,

30 Save thy self, and come  
down from the cross.

31 Likewise also the chief  
priests mocking, said among

T E X T.

T R A N S L A T I O N.

μὲν πᾶν ῥαμματίαν, ἔλεγον· ἄλλους  
ἕσσωσιν, ἑαυτὸν ὁ Διψάτα σωσάτω.

32 Ο Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ·  
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδω-  
μεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρω-  
μένοι αὐτῷ ὠνείδιζον αὐτόν. 33 Γενο-  
μένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο  
ἐφ' ὅλην τὴν γῆν ἕως ὥρας ὀνάτης.

34 Καὶ τῇ ὥρᾳ τῇ ὀνάτῃ ἐβόησεν ὁ  
Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ελωὶ  
Ελωὶ, λαμμὰ σαβαχθανί; ὃ ἐστὶ μεθερ-

themselves with the scribes, He  
sav'd others, himself he can-  
not save.

32 Let Christ the king of  
Israel descend now from the  
cross, that we may see and be-  
lieve. And they that were cru-  
cify'd with him revil'd him.

33 And when the sixth hour  
was come, there was darkness  
over the whole land, until the  
ninth hour.

34 And at the ninth hour  
Jesus cry'd with a loud voice,  
saying, Eloi, Eloi, lama sa-  
bachthani? which is, being in-

μηνυόμενον·

P A R A P H R A S E.

they took off the Purple from him, and put his own Cloaths on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who pass'd by, the Father of Alexander and Rufus, to bear his Cross. 22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a Scull. 23 And they gave him to drink Wine mingled with Myrrh, *i. e. with some intoxicating Ingredients*: but he receiv'd it not, *i. e. would not drink it*. 24 And when they had crucify'd him, they parted his Garments, casting lots upon them, what every Man should take. 25 And it was the third hour, *i. e. about nine a Clock in the Morning*, and they crucify'd him. 26 And the Super-  
scription of his Accusation was written over, THE KING OF THE  
JEWS. 27 And with him they crucify two Thieves; the one on  
his right hand, and the other on his left. 28 And the Scripture was  
fulfill'd, which saith, And he was numbred with the Transgressors.

29 And they that (†) pass'd by rail'd on him, wagging their Heads,  
and saying, Ah, thou that destroyest the Temple, and buildest it in three  
Days, 30 save thy self, and come down from the Cross. 31 Like-  
wise also the Chief Priests mocking said among themselves with the  
scribes, He sav'd others, himself he cannot save. 32 Let Christ the  
King of Israel descend now from the Cross, that we may see and believe.  
And they that were crucify'd with him revil'd him. 33 And when the  
sixth hour was come, there was Darkness over the whole Land, until  
the ninth hour. 34 And at the ninth hour Jesus cry'd with a loud  
Voice, saying, Eloi, Eloi, lama sabachthani? which is, being inter-

X.  
What pass from  
Christ's Crucifixion  
to his Death.

(†) See my Paraph. on Matt. 27. 39.

E e e 2

preted,

## TEXT.

## TRANSLATION.

μνησθόμενον· Ο Θεός μου, ὁ Θεός μου,  
εἰς τί με ἐγκατέλιπες; 35 Καί τι-  
νες τῶ πῤεσηκότων ἀκούσαντες, ἔλεγον·  
Ἰδὺ, Ἡλίας φωνᾷ. 36 Δραμὼν δὲ  
εἷς, καὶ γεμίσας σπόγγον ὄξους, ᾤρισθίς  
τε χαλάμῳ, ἐπόπρυν αὐτόν, λέγων·  
Ἀφετε· ἴδωμεν εἰ ἔρχεται Ἡλίας κατε-  
λεῖν αὐτόν. 37 Ο δὲ Ἰησοῦς ἀφ' οὗ  
φωνῇ μεγάλῃ, ἐξέπνευσε. 38 Καὶ  
τὸ κατὰ πέτασμα τῷ ναὶ ἐσχίσθη εἰς  
δύο, ἀπὸ ἄνωθεν ἕως κάτω. 39 Ἰδὼν  
δὲ ὁ κεντυρίων ὁ πῤεσηκὼς ἔξ ὧν  
πάς αὐτῷ, ὅτι οὕτως κρείσσει ἐξέ-  
πνυθεν, εἶπεν· Ἀληθῶς ὁ ἄνθρωπος  
οὗτος υἱὸς τοῦ Θεοῦ. 40 Ἦσαν δὲ  
καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦ-  
σαι· ὡς αἱς τῷ καὶ Μαρία ἡ Μαγ-  
δαληνὴ, καὶ Μαρία ἡ τῷ Ἰακώβου  
τῷ μικροῦ, καὶ Ἰωσὴ μήτηρ, καὶ Σα-  
λώμην· 41 Αἱ καὶ ὅτε τῷ ὡς τῇ  
Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διη-  
κόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ  
συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.

42 Καὶ ἤδη ὁ ψῆφος γενομένης, (εἰπεῖ  
τῷ παρὰ σκηνῇ, ὃ ὅτι παρασάββατον)  
43 Ἠλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας,  
ἐσχήμων βελευτῆς, ὃς καὶ αὐτὸς τῷ  
παρασχεχόμενος τῷ βασιλείᾳ τῷ  
Θεῷ, πολέμους ἐποίησε πρὸς Πιλά-  
τον, καὶ ἠτήσατο τὸ σῶμα τῷ Ἰησοῦ.

interpreted, My God, my God,  
why hast thou forsaken me?

35 And some of them that  
stood by, when they heard *it*,  
said, behold, he calleth Elias.

36 And one ran, and fill'd  
a sponge full of vinegar, and  
put *it* on a reed, and gave him  
to drink, saying, Let alone;  
let us see whether Elias will  
come to take him down.

37 And Jesus cry'd with a  
loud voice, and gave up the  
ghost.

38 And the vail of the tem-  
ple was rent in twain, from the  
top to the bottom.

39 And when the centurion,  
which stood over against him,  
saw that he so cry'd out, and  
gave up the ghost, he said, Tru-  
ly this man was the Son of God.

40 There were also women  
looking on afar off: among  
whom was Mary Magdalene,  
and Mary the Mother of James  
the less, and of Joses, and  
Salome;

41 Who also when he was  
in Galilee, follow'd him, and  
ministred unto him; and many  
other women which came up  
with him unto Jerusalem.

42 And now when the even-  
ing was come, (because it was  
the preparation, that is, the  
day before the Sabbath)

43 Joseph of Arimathea, an  
honourable counsellor, which  
also waited for the kingdom of  
God, came, and went in boldly  
unto Pilate, and crav'd the bo-  
dy of Jesus.



T E X T.

T R A N S L A T I O N.

44 Ο δὲ Πιλάτος ἐθαύμασεν εἰ ἥδη  
τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντι-  
ρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι  
ἀπέθανε. 45 Καὶ γὰρ ὅτι ἐκ τοῦ κεντι-  
ρίωνος, ἐδώρησα τὸ σῶμα τῷ Ἰωσήφ.

44 And Pilate marvelld  
\* that he were already dead :  
and calling unto him the cen-  
turion, he ask'd him whether  
he had been any while dead.  
45 And when he knew *it*  
of the centurion, he gave the  
body to Joseph.

46 Καὶ

P A R A P H R A S E.

preted, My God, my God, why hast thou forsaken me? 35 And some  
of them that stood by, when they heard it, said, Behold, he calleth Elias.  
36 And one ran, and fill'd a Spunge full of Vinegar, and put it on a Reed,  
and gave him to drink, saying *withball, as did likewise the (u) rest of the*  
*Unbelievers*, Let alone; let us see whether Elias will come to take him  
down. 37 And Jesus cry'd with a loud Voice, and gave up the Ghost.  
38 And the Vail of the Temple was rent in twain, from the top to the  
bottom. 39 And when the Centurion, which stood over against him,  
saw that he so cry'd out, and gave up the Ghost, he said, Truly this  
Man was the Son of God. 40 There were also Women looking on  
afar off: among whom was Mary Magdalene, and Mary *(uu)* the Mother  
of our Lord himself, and Mother-in-Law of James surnam'd the less from  
his little Stature, and one of the Apostles, and of Joses, and Salome the  
Wife of Zebedee; 41 who also when he was in Galilee, follow'd him,  
and ministr'd unto him; and many other Women which came up with  
him unto Jerusalem.

42 And now when the Evening was come, *but before Sun-set when*  
*the Passover-day ended, and the Sabbath begun*, (because it, viz. the  
Passover-day happen'd this Year on the Friday or sixth Day of the Week,  
and so also was the Preparation, that is, the Day before the Sabbath)  
43 Joseph of Arimathea, an honourable Counsellor, *i. e. one of the Great*  
*Sanhedrin*, but who also waited for or expected the Kingdom of the  
Messias to be about this time erected by God, and did believe in his heart  
that Jesus was the said Messias, tho' he durst not yet openly declare him-  
self to be One of his Disciples, came, and went in boldly, and crav'd the  
Body of Jesus; his Boldness herein consisting in this, that he durst ap-  
pear so far to have a Respect for Jesus. 44 And Pilate marvelld that  
he were already dead, *it being not usual for such as were crucify'd to dye*  
*so soon*; and calling unto him the Centurion, he ask'd him whether he  
had been any while dead. 45 And when he knew it of the Centurion,  
he gave the Body to Joseph *very readily; as being himself afore-per-*

XI.  
Of the Burial  
of Christ.

(u) Compare Matt. 27. 48, 49.

(uu) See Note (a) on Matt. 12. 46. and read my Paraph. on Matt. 27. 56.

*swaded*

## TEXT.

## TRANSLATION.

46 Καὶ ἀγοράσας σινδὼνα, καὶ χαθελὼν αὐτὸν οὐκ εἴλησε τῇ σινδόνι· καὶ κατέθεκε αὐτὸν ἐν μνημείῳ, ὃ ἰὼ λελαβωμένον ἐκ πέτρας· καὶ ὥστε κύλισε λίθον ὅτι ἦ θύρα τῷ μνημείῳ. 47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν ὡς τίθηται.

Κεφ. ιε'. Καὶ ἀγοράσας τῷ σαββάτῃ, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τῷ Ἰακώβου καὶ Σαλώμῃ ἡγόρευσαν ἀρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν. 2 Καὶ λίαν ὥρῃ τῆς μιᾶς σαββάτου ἔρχονται ὅτι τὸ μνημεῖον, ἀνατείλαντος τῷ ἡλίῳ. 3 Καὶ ἔλεγον πρὸς ἑαυταῖς· Τίς σποκεύσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τῷ μνημείου; 4 Καὶ ἀναβλέψασα θεωροῦσιν ὅτι σποκεύεται ὁ λίθος. ἰὼ γὰρ μέγας σφόδρα. 5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐκ δεξιῶν, περιβεβλημένον στολὴν λευκὴν καὶ ἔξεθαμβήθησαν. 6 Οὗ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦς ζητεῖτε τὸν Ναζαρεθὶν τὸν ἐσταυρωμένον ἡγέρθη, ὅς ἐστι ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. 7 Ἀλλ' ὑπάγετε, εἰπάτε τοῖς μαθηταῖς αὐτοῦ, καὶ πρὸς Πέτρον, ὅτι πορεύεσθε ὑμεῖς εἰς τὴν Γαλιλαίαν.

46 And he bought fine linen, and took him down, and wrapp'd him in the linen, and laid him in a sepulchre which was hewn out of a rock, and roll'd a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of James, beheld where he was laid.

## Chap. XVI.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they look'd, they saw that the stone was roll'd away) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, cloath'd in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucify'd: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee:

ἐκ

## P A R A P H R A S E.

swaded that Jesus had done no Evil, and forc'd against his own Inclinations to consent to his Death: Otherwise Pilate might, and would doubtless, not only have deny'd the Body of Christ to Joseph, but also have been severe upon Joseph for Favouring in such a manner a Person that was crucify'd, as one guilty of Treason against Cesar, in making himself a King. 46 And Joseph having the Body of Jesus thus granted him, he bought fine Linen, and took him down, and wrapp'd him in the Linen, and laid him in a Sepulchre which was hewn out of a Rock, and roll'd a Stone unto the Door of the Sepulchre. 47 And Mary Magdalene, and Mary the Mother of our Lord, and Mother-in-Law of James the less, and of Josès, beheld where he was laid.

## S E C T I O N XIII.

*Containing such Particulars as fell out after Christ's Resurrection, chiefly on Easter-day; and are related Chap. XVI.*

Chap. XVI. And when the Sabbath was past, Mary Magdalene, and Mary the Mother of our Lord himself, and Mother-in-Law of James the less and Josès, and Salome, (w) had bought sweet Spices, viz. on the Friday before, or before the beginning of the Sabbath which was now ended, that they might come and anoint him being Dead, according to the Custom of the Jews. 2 And very early in the Morning, on the first Day of the Week, or Sunday, they came unto the Sepulchre, at the rising of the Sun. 3 And they said among themselves, Who shall roll us away the Stone from the Door of the Sepulchre? 4 (And when they look'd, they saw that the Stone was roll'd away) for it was very great. 5 And as they were entring into the Sepulchre, they saw an Angel in the Appearance of a young Man sitting on the right Side of the Door of the Sepulchre, and on the (x) Stone which he had roll'd to that Side, and cloath'd in a long white Garment; and they were affrighted. 6 And he says unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucify'd: he is risen, he is not here: (y) come, follow me in further, and behold the Place where they laid him. 7 But this is not All that you are to do: for you must also go your way, and tell his Disciples, and particularly Peter, (that he may not be dishearten'd from Coming with the Rest, on account of his late Denyal of his Master) that he goes before you into

I.  
Christ's Resur-  
rection is made  
known by an  
Angel.

(w) Compare Luke 23. ult.

(y) Compare Matt. 28. 6.

(x) Compare Matt. 28. 2.

## T E X T.

## TRANSLATION.

ὁ κὺ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἔξελθόντες ταχὺ, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτοὶς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ ἑδὲν εἶπον· φόβου ἦτο γὰρ.

9 Ἀναστὰς δὲ πρῶτον τῇ σαββάτῳ, ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπὶ ἅλα δαιμόνια. 10 Εκείνη πορεύουσα ἀπήγγελε τοῖς μετ' αὐτοῦ γενομένοις, πενθεῦσι καὶ κλαίοιςι. 11 Καὶ αὗτοι, ἀκούσαντες ὅτι ζῇ, καὶ ἰδεῖσθαι ἤθελον αὐτῆς, ἠπίστησαν.

12 Μετὰ δὲ τῷτα δυσὶν ἐξ αὐτῶν πεπαιγμένῃσιν ἐφανέρωθη ὡς ἐτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. 13 Καὶ αὗτοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ οὗτοι ἐπίστευσαν.

14 Ὑστερον, ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανέρωθη, καὶ οἰείδισεν πρὸς αὐτοὺς αὐτῶν, καὶ σκληροκαρδίαν ὅτι τοῖς θρασυαίμοις αὐτὸν ἐξηγερμένον οὐκ ἐπίστευσαν.

15 Καὶ εἶπεν αὐτοῖς· Πορεύεσθε εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται. 17 Σημεῖα δὲ τοῖς πιστεύουσι τῷτα

there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amaz'd: neither said they any thing to any man; for they were afraid.

9 Now Jesus \* being risen early \* on the first day of the week, he appear'd first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourn'd and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believ'd not.

12 After that he appear'd in another form unto two of them, as they walk'd, and went into the country.

13 And they went and told it unto the \* rest: neither believ'd they them.

14 Afterward he appear'd unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believ'd not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth and is baptiz'd, shall be sav'd; but he that believeth not, shall be damn'd.

17 And these signs shall fol-

## P A R A P H R A S E.

Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the Sepulchre; for they trembled, and were amaz'd, *i. e. greatly surpriz'd with Wonder (z) and Joy*: neither said they any thing to any Man *whom they met in their way going to the Disciples*: for they were afraid to stay, and not to hasten all they could to the Apostles, and to tell the Apostles what the Angel had given them in charge to tell them.

9 Now Jesus being risen early on the First Day of the Week, *did not only by an Angel acquaint the foresaid Women with his Resurrection, but also He himself appear'd first to Mary Magdalene, out of whom he had cast seven Devils, and to the other Women abovemention'd, as they* II.  
Christ appears  
himself to some  
Women.

(a) went to tell his Disciples what the Angel had given them in charge. 10 And she and the rest of the said Women, when Jesus was gone from them, went and told them that had been with him, *i. e. his Disciples*, as they mourn'd and wept for his Death. 11 And they, when they had heard that he was Alive, and had been seen of her and the other Women, yet believ'd not.

12 After that, He appear'd (b) the same Day in another Form, *viz. in the Form and Habit of a Stranger*, unto Two of them, *viz. of his Disciples*, as they walk'd, and went into the Country. 13 And after he had left them, they went back presently to Jerusalem, and told it unto the Rest of the Disciples there, that had not yet seen him; neither believ'd they them, *so as to be perfectly convinc'd of it.* III.  
Then to two Men  
going into the  
Country.

14 Afterward on the same (c) Day, (according to the Roman or our way of reckoning Days from Midnight to Midnight) at Evening, as those Two that were return'd out of the Country were telling how they had seen him, He appear'd unto All the Eleven Apostles as they sat at Meat, and upbraided them with their Unbelief, and hardness of Heart *to be convinc'd*; because they believ'd not them who had seen him after he was risen. IV.  
Then to All the  
Eleven.

15 And thus during (d) all the Time between his Resurrection and Ascension, he frequently appear'd to his Disciples, giving them Instructions; *among which He said unto them, Go ye into all the World, and preach the Gospel to every Creature, i. e. All Mankind*: 16 The Sum of which Gospel is this; He that believes my Gospel, and is baptiz'd in conformity thereto, and in order thereby to Oblige himself to the Obedience of my Gospel, and lives accordingly, shall be sav'd: but he that believes not, as thereby is denoted either Denying the Truth of the Gospel, or else not Living in Obedience thereto, the same shall be damn'd. 17 And for the better Propagation of the Gospel, the Power of Working these Signs or V.  
He gives them  
Instructions.

(z) Compare Matt. 28. 8.

(a) Compare Matt. 28. 9.

(b) Compare Luke 24. 13, &amp;c.

(c) Compare Luke 24. 36.

(d) Compare Acts 1. 3.

## T E X T.

## TRANSLATION.

ἡ ἀποκατάστασις. Ἐν τῷ ὀνόματί μου  
δαίμονια ἐκβαλῶσι γλώσσαις λαλή-  
σασι χυγαῖς. 18 Ὁφεις ἀρῶσι καὶ  
θαρσύνονται πὶ πόσιν, ἢ μὴ αὐτοὺς  
βλάψῃ. ὅτι ἀρρώστους χεῖρας ἔπι-  
θήσονται, καὶ χαλῶς ἔξουσιν.

19 Ὁ μὲν ὅτι Κύριος μετὰ τὸ λαλήσαι  
αὐτοῖς, ἀνελήφθη εἰς τὸ ὕψαινον, καὶ ἐκά-  
θισεν ἐξ δεξιῶν τοῦ Θεοῦ. 20 Ἐκεῖνοι  
δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, ὃ Κυ-  
εῖς συνεργῶντος, καὶ τῷ λόγῳ βεβαιῶν-  
τος ἀφ' ὃ ἐπακολουθῶντων σημείων. †

low them that believe; In my  
name shall they cast out de-  
vils, they shall speak with new  
tongues,

18 They shall take up fer-  
pents, and if they drink any  
deadly thing it shall not hurt  
them; they shall lay hands on  
the sick, and they shall recover.

19 So then after the Lord  
had spoken unto them, he was  
receiv'd up into heaven, and  
sat on the right hand of God.

20 And they went forth  
and preach'd every where, the  
Lord working with them, and  
confirming the word with signs  
following. \*

## A N N O T A T I O N S.

V. 20. † *Ἀμὲν* is not read here in Alex. MS. nor in Vulgar Latin, Syr. Arab. or Persick Versions; nor in several or most other Copies. Indeed it seems to have been first added here, in conformity to the Gospel of St Matthew, ending with this Word. But it is observable that there was a very just Reason for St Matthew to end his Gospel so, because the Words immediately before are a Gracious Promise of our Lord's to be with his Church to the World's End. To which Promise it was very pertinent and proper for St Matthew to adjoin *Amen*; as denoting his hearty Wish or Prayer for the Accomplishment of the said Promise, and

A N

# H E L P

*For the more Easy and Clear Understanding*  
O F T H E  
H O L Y S C R I P T U R E S :

B E I N G

*The Four Gospels and the Acts of the Apostles,*

*Explain'd after the following Method, viz.*

- I. The Original or *Greek Text* amended according to the Best and most Ancient Readings.
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- IV. *Annotations* relating (as Occasion requires) to the Several Particulars.

*To All which, after the General Preface, there is prefix'd*

1. A Discourse concerning the *Jewish Rulers*, as also the *Pharisees* and *Sadducees*, &c. mention'd in the New Testament.
2. A Discourse concerning the *Herodian Family*, and the *Profelytes* among the Jews, &c.
3. A Chronological Table of the History of the New Testament.

---

By *Edw. Wells D.D.* Rector of *Cotesbach* in *Leicestershire*.

---

O X F O R D,

Printed at the THEATER, for *James Knapton* at the  
Crown in *S. Paul's Church-Yard*, *London*. 1718.

Imprimatur,

J. O. B A R O N

VICE-CAN. OXON.

*Maii 5. 1718.*



## E R R A T A.

Page 8. line ult. read *ἰησοῦς*; p. 98. v. 8. r. *ἀνθρώποις*. p. 119. l. 6. from bottom of *Paraphrase*, after Luke 6. 1. add, thro' the Corn. p. 137. l. 11. r. catches away. p. 138. v. 26. r. *ἐὸ λείψον*. p. 142. v. 48. r. *ἀναδιδόσκοντες*. p. 150. l. 1. r. *ἐξιστοῦν*. p. 152. v. 3. r. *Διατὶ καὶ ὑμεῖς*. p. 154. v. 9. r. *ἀδυσκαλίαι*. p. 194. v. 22. r. They say unto him. p. 198. l. 3. from bottom r. both the Prophet. p. 212. v. 16. r. *τίω ὁδόν*. p. 215. l. 5. from bottom r. If God then make Good. p. 216. v. 4. r. *καλεῖ*. p. 242. v. 29. r. *καὶ ὁ ἴχθ.* p. 260. v. 73. r. *ἐς ὧπ*. p. 279. in first marginal note r. most probably. p. 285. l. 15. r. of his Temptation. p. 288. v. 31. r. *κρηπίδας*. p. 293. l. 3. of *Paraph.* r. in the House where he was, not improbably. p. 294. v. 14. r. saw Levi. p. 297. l. ult. of *Paraph.* r. Therefore the Son of Man. p. 304. v. 28. r. *καὶ βλασφημία*. p. 331. l. penult. of *Paraph.* r. to go, toward. p. 334. v. 9. r. *ἀγατῆτι*. p. 338. v. 3. r. *εἰς*. p. 346. v. 17. r. *ἀπαιδεύεις*. p. 348. v. 19. r. *ὁ γὰρ*. p. 352. v. 44. r. *τὸ*. p. 360. v. 34. r. *πεῖτη*. p. 365. l. 6. from bottom r. with a She-as his Dam. p. 366. v. 12. r. *Βηθανίας*. p. 367. in the Title of the Section r. Chap. XI. 12. — 19. p. 382. v. 16. r. *καὶ ὁ εἰς τὴν*. p. 399. l. 6. from bottom of *Paraph.* r. it having been sometime afore.

## *Advertisement.*

The Paraphrase &c. on the *Gospel according to St Luke*, and the *Acts of the Apostles*, are sent to the Press, and will be printed off with all Dispatch.

## P A R A P H R A S E.

*Miracles here mention'd shall follow or be given to them that believe: Viz. In my Name shall they cast out Devils; they shall be able to speak New or Strange Tongues, which they never learn'd; 18 they shall take up Serpents, and if they drink any deadly thing it shall not hurt them; they shall lay Hands on the Sick, and they shall recover.*

19 So then after the Lord Jesus had spoken or given these, and what other Instructions he saw fit, unto them, for Forty Days after his Resurrection, He then led them (e) unto the Mount of Olives, and thence, in their Sight, was receiv'd up into Heaven, and sat on the Right Hand of God. 20 And they, i. e. the Disciples after this went forth from Jerusalem, and preach'd every where, the Lord working with them, and confirming the Truth of the Word or Gospel which they preach'd, with Signs or Miracles following or perform'd by the said Disciples.

VI.  
And ascends up  
into Heaven.

## A N N O T A T I O N S.

and his firm Assent to the Truth thereof: In like manner as St John uses *Amen*, Revel. i. 6, 7. and 22. 20. But now there is not the like Reason for adding *Amen* to the End of this Gospel of St Mark, nor to that of St Luke, and least of all to that of St John. Whence it may be reasonably suppos'd, that *Amen* has been added to all the three latter Gospels, not by the Writers of the said Gospels, but by some others since in conformity to that of St Matthew.

(e) Compare *Luke* 24. 50. and *Acts* 1. 12.

## S Y N O P S I S.

I. An Account of the Baptism of Christ by John Baptist, and of his Temptation, I. 1-13.

Christ's Coming into Galilee, and Beginning to Preach, 14, 15.  
 His Calling of Peter, Andrew, James and John, 16-20.  
 His Casting a Devil out of a Man in the Synagogue at Capernaum, 21-28.  
 His Cure of Peter's Wife's Mother and Others, 29-34.  
 His Curing and Preaching thro' all Galilee, 35-39.  
 His Curing a Leper, 40-ult.  
 Cure of Palsy, II. 1-12. Call of Matthew, 13-17. Of Dist. *not Fasting*, 18-23.  
 Defence of Disciples plucking and rubbing and eating Ears of Corn, 23-ult.  
 Cure of Wither'd hand, and Others, III. 1-12. Ordaining the twelve Apostles, 13-21. Of Blasphemy against Holy Ghost, 22-30. His Mother and Brethren, Who, 31-ult.  
 Parable of Sower, IV. 1-20. Duty of Ministers, 21-25. Parable of Seed, 26-29.  
 Of Grain of Mustard-seed, 30-34. Stilling a Tempest, 35-ult.  
 Cure of Man possess'd with a Legion of Devils, V. 1-20. Cure of Woman with Bloody Flux, and Jairus's Daughter, 21-ult.  
 He is contemn'd by the Nazarens, VI. 1-6. Apostles sent forth to Preach, &c. 7-13. Of Beheading the Baptist, 14-29. Apostles Return, 30. Miraculous feeding of five thousand, 31-44. Walks on the Sea, 45-52. He returns to the land of Genesareth, 53-ult.  
 What defiles a Man in God's sight, VII. 1-23. He Cures the Daughter of the Syrophenician Woman, 24-30. and a Deaf Man that had impediment in his Speech, 31-ult.  
 He Miraculously feeds four thousand, VIII. 1-9. The Pharisees seek a Sign from Heaven, 10-13. He warns Disciples of Leaven of Pharisees, 14-21. Cures Blind Man of Bethsaida, 22-26. Goes into the Coasts of Cesarea Philippi, 27-IX. 1.  
 He is Transfigur'd, IX. 2-13. Casts out Devil which Disciples could not. 14-29. Foretells Disciples of his Death, 30-32. Of Humility, 33-37. Of *not* discouraging good Men, 38-ult.

I. An Account of his Ministry during his stay for (probably) two years and upward in Galilee, viz.

II. An Account of Christ's more Publick Ministry, or his Ministry after the imprisonment of the Baptist: Which may be distinguish'd into,

2. An Account of his Ministry after his last leaving of Galilee, which was not long afore his Crucifixion, viz.

Of Divorce, X. 1-12. He blesses Children, 13-16. Discourse with a Young Rich Man, and of Riches, and Forsaking All for Christ's Sake, 17-31. He again foretells Disciples of his Death, 32-34. His Answer to Request of James and John, 35-45. Cure of blind Bartimew, 46-ult.  
 He rides on an Ass in Triumph to Jerusalem, XI. 1-10. Turns Traders out of Temple, and curses the Fig-tree, 11-16. Silences the Jews questioning his Authority, 27-ult.  
 Parable of Vineyard let out to Husbandmen, XII. 1-12. Of paying Tribute to Cesar, 13-17. He confutes the Sadducees, and proves a Resurrection, 18-27. The Chief Command, which, 28-34. He puzzles the Scribes with Question concerning Christ's being David's Son and Lord, 35-40. Of the Woman casting two Mites into the Treasury, 41-ult.  
 Of Destruction of Jerusalem, and End of the World, XIII. 1-27. Parable of Fig-tree, 28-32. Great Duty of Watchfulness, 33-ult.  
 Jewish Rulers Consult to Kill Jesus, XIV. 1, 2. A Woman anoints him, 3-9. Judas bargains to betray him, 10, 11. Passover is prepar'd and eaten, and Lord's Supper instituted, &c. 12-31. He is apprehended and carried before the Highpriest, 32-65. Peter's Denial of Him, 66-ult.  
 His Trial before Pilate, Condemnation, and Crucifixion, &c. XV. 1-41. His Burial, 42-ult.

III. An Account of his Resurrection and Ascension, and what was done between them, XVI.

21290W12

F I N I S.

The Gospel of St Mark is distinguishable into these Three general parts, viz.

A N  
H E L P  
*For the more Easy and Clear Understanding*  
O F T H E  
H O L Y S C R I P T U R E S :  
B E I N G

The Two Sacred Treatises of S<sup>t</sup> LUKE,

Viz.

His *Gospel* and the *Acts of the Apostles*,

*Explain'd after the following Method, viz.*

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- IV. *Annotations* relating (as Occasion requires) to the Several Particulars.

---

By *Edw. Wells* D. D. Rector of *Cotesbach* in *Leicestershire*.

---

O X F O R D,

Printed at the THEATER, for *James Knapton* at the  
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# Imprimatur,

**ROB. SHIPPEN**

**VICE-CAN.**

*Oxon. Jun. 5.*

1719.

## Advertisement.

**T**HE *Acts of the Apostles* being writ by St Luke, as well as the Gospel that go's under his Name, I have therefore judg'd it Proper to publish *Both* the said sacred *Treatises of St Luke together*.

As the *Gospel of St John* was writ the *Last* of All the Books of the New Testament, so it is the *Only one* that remains *to be Publish'd* with my Paraphrase: which it will be, as fast as it can be work'd off by the Press.

I design (God willing) to *paraphrase* (&c.) in like manner the *Books of the Old Testament*; and have by God's Blessing prepar'd in the Main for the Press the *five Books of Moses*: Which will therefore be speedily put to the Press, and publish'd as fast as they can be wrought off. The *Book of Daniel* has been publish'd some time since, in order to the Better Understanding of the Book of the *Revelation*.

### ERRATA in St Luke's Gospel.

Page 2. line 1. read 1 Tim. 5. 18. p 7. l. 14. r. Eighth of the twenty four. p. 21. l. 6. from bottom r. into the Province. p. 97. l. 17. of the Paraphrase r. the Month Tifri. p. 120. v. 6. r. πωλείται. p. 142. v. 25. r. σπείρεις. p. 153. v. 11. r. If therefore ye have not been. p. 158. v. 7. r. ἀνάπτω. p. 201. l. 9. from the bottom r. should forsake thee, I would never. p. 206. v. 70. r. ὑμεῖς λέγετε ὅτι, πικρὸν εἰμι. p. 222. v. 42. r. ἰχθῦς.

### ERRATA in the Acts of the Apostles.

Page 4. verse 12. read Olivet which is near to Jerusalem, being distant *but* 2 Sabbath-days journey. And so read in the Paraph. p. 16. v. 31. r. ἡ ψυχὴ αὐτοῦ. p. 27. v. 11. r. Οὗτοι εἰσὶν οἱ λίθοι οἱ ἑκαθηνάδεις. p. 29. l. 9. from bottom r. Eye and Ear-Witnesses. p. 38. v. 25. r. ἀπαγγέλλειν. *ibid.* v. 31. r. σωτηρίᾳ. p. 51. v. 33. r. γὰρ ἁγία. p. 53. l. 7. from bottom of Paraph. r. to the Rites. p. 93. l. 2. of Paraph. r. men have their. p. 111. l. 13. from bottom r. to Circumcise the Gentile Converts. p. 119. l. 2. from bottom r. well reported of. p. 158. v. 20. r. ἀδελφὸν. p. 177. v. 5. of the Paraph. r. which from Jesus of Nazareth. p. 197. l. 16. of Paraph. r. Michaelmas-flowes. p. 206. v. 20. r. περιλάλησαι.

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The *Contents*, or several *Sections*, into which the following *Paraphrase* of the *Gospel* according to St LUKE, and of his Treatise of the *Acts of the Apostles*, is distinguish'd.

The several Sections (*&c.*) into which the following *Paraphrase* of St Luke's Gospel is divided.

St LUKE'S own Preface or Introduction to his Gospel, which takes up Chap. I. 1—4. and begins Page 5.

#### SECTION I.

Containing an Account of the *Conception* and *Birth* both of *John Baptist* the Fore-runner of *Christ*, and of *Christ* himself; together with such other Particulars, as are taken Notice of by St Luke, till *Christ began to be about thirty Years of Age*, and was baptiz'd by John. Which Particulars take up Chap. I and II. and begin Page 7.

#### SECTION II.

Containing such Particulars as are taken Notice of by St Luke, in reference to the *Baptism of Christ*, when he *began to be about thirty Years of Age*; and from thence to his *Entering on the more publick Part of his Ministry* after the Imprisonment of John the Baptist, when *Christ* was in the *thirty second Year* of his Age. Which Particulars take up Chap. III. 1—IV. 13. and begin Page 31.

#### SECTION III.

Containing such Particulars as are taken Notice of by St Luke, From *Christ's Entering on the more Publick part of his Ministry*, which was some time *after the Passover* that was in the *thirty second Year* of his Life (but A. D. 30.) To the *Passover* next ensuing, or in the *thirty third Year* of his Life (but A. D. 31.) Which Particulars take up Chap. IV. 14—V. ult. and begin Page 43.

#### SECTION IV.

Containing such Particulars as are taken Notice of by St Luke, From the *Passover* that was in the *thirty third Year* of *Christ's Life* (or A. D. 31.) To a little *before the Passover* in the *thirty fourth Year* of his Life (or A. D. 32.) Which Particulars take up Chap. VI. 1—IX. 9. and begin Page 57.

SECT.



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## S E C T. V.

Containing such Particulars as are related by St *Luke*, From a *little before the Passover* that was in the *thirty fourth Year* of *Christ's Life* (or A. D. 32.) To *Christ's first Departure out of Galilee* after the Imprisonment of the Baptist, namely to keep at *Jerusalem* the Feast of *Tabernacles*, which was in the *same Year* aforementioned. Which Particulars take up Chap. IX. 10 — 51. and begin in this Paraphrase Page 89.

## S E C T. VI.

Containing such Particulars as are related by St *Luke*, From *Christ's Departing from Galilee* to go to *Jerusalem* in order to keep there the *Feast of Tabernacles*, which was in the *thirty fourth Year* of his *Life* (or A. D. 32.) To *Christ's Departure, again from Jerusalem* after the said Feast. Which Particulars take up Chap. IX. 51 — X. 16. and are wholly pass'd over by St *Matthew* and *Mark*; and begin in this Paraphrase Page 97.

## S E C T. VII.

Containing such Particulars as are taken notice of by St *Luke*, and were transacted (as seems most probable) *Between Christ's Departure from Jerusalem, after* he had been there at the *Feast of Tabernacles* in the *thirty fourth Year* of his *Life* (or A. D. 32.) and his *Return to Jerusalem* at the *Feast of the Dedication* in the *same Year*. Which Particulars are likewise wholly pass'd over by St *Matthew* and *Mark*, and take up Chap. X. 17 — XIII. ult. of this Gospel; and begin in this Paraphrase Page 103.

## S E C T. VIII.

Containing such Particulars as are related by St *Luke*, and were transacted (as seems most probable) *After Christ's Departure from Jerusalem, when* he had been there at the *Feast of the Dedication*, in the *thirty fourth Year* of his *Life* (or A. D. 32.) and *Before his Beginning his last Return to Jerusalem*, in the *thirty fifth Year* of his *Life* (or A. D. 33.) Which Particulars are likewise wholly pass'd over by St *Matthew* and *Mark*, and take up Chap. XIV. 1 — XVII. 10. of this Gospel; and begin in this Paraphrase Page 139.

## S E C T. IX.

Containing such Particulars as are taken notice of by St *Luke* in our Saviour's *last Journey to Jerusalem*, in order to keep there his *last Passover*, which was in the *thirty fifth Year* of his *Life* (or A. D. 33.) Which Particulars take up Chap. XVII. 11 — XIX. 28. and begin in this Paraphrase Page 161.

## S E C T. X.

Containing an Account of *Christ's Coming to the Mount of Olives*, and *Riding thence to Jerusalem*; with such other Particulars as are related by

# THE CONTENTS.

by St *Luke*, and were done on the *First-day* of the *Passion-week*, now commonly call'd *Palm-sunday*. Which Particulars take up Ch. XIX. 29 — 46. and begin Page 177.

## S E C T. XI.

Containing the general and short Account given by St *Luke* of what Christ did on the *Second Day* or *Monday* of the *Passion-week*; which is contain'd Chap. XIX. 47, 48. and begins Page 181.

## S E C T. XII.

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## S E C T. XIII.

Containing an Account of Christ's Discourse to his Disciples, *After he came out of the Temple* at Evening on the *Third Day* or *Tuesday* of the *Passion-week*; namely concerning the *Destruction of the Temple*, and *the last Judgement*. Which Discourse takes up Chap. XXI. 5 — ult. and begins Page 189.

## S E C T. XIV.

Containing such Particulars as were transacted on the *Fourth Day* or *Wednesday* of the *Passion-week*, and are related by St *Luke* Chap. XXII. 1, 2. and begin Page 195.

## S E C T. XV.

Containing such Particulars as were transacted on the *Fifth Day* or *Thursday* of the *Passion-week*; namely *before the Evening* or *Sun-set* that day; and which are related by St *Luke* Chap. XXII. 3 — 13. and begin also Page 195.

## S E C T. XVI.

Containing such Particulars as were transacted from *Thursday-Evening* to *Friday-Evening* in the *Passion-week*, that is, on the *Passover-day* it self, which was in the *thirty fifth* Year of Christ's *Life*, but A.D. 33. Which Particulars take up Chap. XXII. 14 — XXIII. ult. and begin Page 197.

## S E C T. XVII.

Containing such Particulars as fell out *after Christ's Resurrection*, more especially on *Easter-day*; and are taken notice of by St *Luke* Chap. XXIV. and begin Page 217.

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*The several Sections, into which the following Paraphrase of the Acts of the Apostles is distinguish'd.*

## SECTION I.

Containing an Account of our *Lord's Ascension*, the *Election of Matthias* to be an Apostle, the *Descent of the Holy Ghost*, and other Particulars, which were transacted before the Ending of A. D. 33. or not long after. Which Particulars take up the *first five Chapters*, and begin  
Page 3.

## SECTION II.

Containing such Particulars as are suppos'd to have been transacted during A. D. 34. viz. the *first Ordination of Deacons*, the *Death of Stephen*, the *Conversion of the Samaritans*, and *Baptizing of the Ethiopick Eunuch* &c. Which take up Chap. VI, VII, VIII. and begin  
Page 43.

## SECTION III.

Containing an Account of *Saul's* (or *St Paul's*) *Conversion* A. D. 35. and his preaching at *Damascus* and *Jerusalem*, and his being sent thence to *Tarsus* at the end of A. D. 38. or beginning of A. D. 39. Which Particulars take up Chap. IX. 1 — 31. and begin  
Page 67.

## SECTION IV.

Containing an Account of *two Miracles* perform'd by *St Peter*, one at *Lydda*, and the other at *Joppa*; and of *Cornelius* sending for him by the Direction of GOD, and of *Cornelius* with his Family &c. becoming *Christians* &c. Which Particulars seem to have been transacted A. D. 39 and 40. and take up Ch. IX. 32 — XI. 18. and begin Page 73.

## SECTION V.

Containing an Account of Particulars transacted from the *First preaching* (A. D. 41.) of the Gospel at *Antioch in Syria*, to *Barnabas* and *Paul's Return* from *Jerusalem* to *Antioch*. Which Particulars take up Chap. XI. 19 — XII. ult. and begin  
Page 87.

## SECTION VI.

Containing an Account of the *planting Christianity* by *St Paul* and *Barnabas*, From their *First setting forth* on that *Design* from *Antioch* in *Syria*, A. D. 34 ending or 35 beginning, To their *Return thither* A. D. 47. Which Particulars take up Chap. XIII and XIV. and begin  
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## SECTION VII.

Containing an Account of the *Rise* and *Synodical Decision* of the Question concerning the *Necessity of Circumcision*, and of observing the  
*Law.*

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*Law.* Which Particulars were transacted A. D. 49. and take up Chap. XV. 1 — 35. and begin Page 111.

## SECTION VIII.

Containing an Account of *St Paul's* planting or preaching the Gospel, From his *Second Departure* on that Design from *Antioch* A. D. 50, To his *Return to Antioch* A. D. 54. Which takes up Chap. XV. 36 — XVIII. 22. and begins Page 119.

## SECTION IX.

Containing an Account of *St Paul's* preaching the Gospel, From his *Third Departure* on that Design from *Antioch* A. D. 54, To his *Return to Antioch* A. D. 58. Which takes up Chap. XVIII. 23 — XXI. 17. and begins Page 139.

## SECTION X.

Containing an Account of *What befel St Paul*, From his Coming to *Jerusalem*, To his being sent thence a *Prisoner to Cesarea*. Which Account takes up Chap. XXI. 18 — XXIII. 30. and begins Page 159.

## SECTION XI.

Containing an Account of *St Paul*, From his being sent a *Prisoner from Jerusalem to Cesarea* A. D. 58, To his being sent likewise a *Prisoner from Cesarea to Rome* two Years after, viz. A. D. 60. Which Particulars take up Chap. XXIII. 31 — XXVI. ult. and begin Page 175.

## SECTION XII.

Containing an Account of *St Paul's Voyage from Cesarea* (A. D. 60.) to *Puteoli in Italy*; and of his *Journey* thence to *Rome*, where he arriv'd about Febr. A. D. 61. and lastly, of his Kind Treatment he met with there for *Two Years*, viz. to the Ending of A. D. 62. where *St Luke* ends this his Treatise of the Acts of the Apostles. Which Account begins Page 195.

THE

# The G O S P E L

## ACCORDING TO

# St L U K E.

### THE PREFACE.

**T**HERE is no Doubt, I know of, among the Learned, but that St *Luke* was born at *Antioch* the chief City of *Syria*. And this City abounding with Jews, who had here their Synagogues and Schools of Education, it is very probable, that St *Luke* was a *Profelyte* to the *Jewish* Religion, before he was converted to Christianity; which last was done most probably by St *Paul*,<sup>(a)</sup> to whom therefore St *Luke* became afterwards a Companion and Fellow-labourer in the Ministry of the Gospel.

I.  
St *Luke* who.

As our Evangelist tells us himself, that he receiv'd his Informations, in respect to his Gospel, from Those that had been *(b)* *Eye-Witnesses* of what he related therein; so it is also the Tradition of Antiquity, that he was further assisted in writing his Gospel by St *Paul*, who without doubt inform'd him of such things, as he had receiv'd from Christ himself. Hence it is suppos'd by some of the most Learned, both among the Ancients and Moderns, that this is the Gospel which St *Paul* calls *my Gospel* more than *(c)* Once. It is indeed Observable, that as St *Paul* in 1 *Cor.* 15. 5. mentions Christ's being *seen of Peter* Before he was seen of the *Twelve* or other Apostles; so *this* Appearance of Christ to *Peter* is taken notice of in no other Gospel but St *Luke's*, Chap. 24. 34. As also it is Observable, that St *Paul* accounted this Gospel to be truly

II.  
The Ordinary Means or Helps, which St *Luke* had to write his Gospel.

<sup>(a)</sup> That St *Luke* was one of the *Seventy*, is grounded on no good Authority of Antiquity.

<sup>(b)</sup> *Luke* 1. 2, 3.

<sup>(c)</sup> *Rom.* 2. 16. and 16. 25. and 2 *Tim.* 2. 8.

*Scripture*, inasmuch as he cites it expressly *as such* in 1 *Tim.* 5. 8. For the *SCRIPTURE* says, — Ἄξιός ἐστις ὁ ἐργάτης τῆς μισθῆ αὐτοῦ. which Words are no where in the Bible but in *Luke* 10. 7. Such then, as are above mention'd, were the *ordinary Means* or *Helps*, which our Evangelist had to write his Gospel, besides the extraordinary Assistance of the Holy Spirit.

## III.

This Gospel contains very considerable *Supplements* to the two former.

That St *Luke* had also *seen*, and carefully *perus'd*, the two foregoing Gospels of St *Matthew* and *Mark*, is not reasonably to be doubted (not so much on (*d*) Other Accounts mention'd by Some, as) on This Account, viz. That as on the One hand he either *passes over*, or else is very *short in relating* what the two former Evangelists *had related*; so on the Other hand He has given us *considerable Supplements* in respect of several Parts of the Gospel-history, which *are omitted* by the two former Evangelists. Such is the Account of the *Conception* and *Birth* of *John* the Baptist; as also of the *Conception* of *CHRIST* himself, and the *Manner of his Birth* at Bethlehem, and his *Presentation* in the Temple, and *Going up to the Passover* at *twelve Years* of Age: Which Particulars take up the two first Chapters of this Gospel. And yet That is a much larger Supplement, wherein this Evangelist gives us an Account of *CHRIST's Ministry*, From his *First leaving Galilee* after his coming thither upon the Imprisonment of the Baptist, To his *Last leaving* or *passing thro' Galilee*, and coming thence into *Peræa* or the Country beyond *Jordan*, in order to his keeping the Passover in *Jerusalem*, at which he was Crucify'd: Which Supplement takes up All from Chap. IX. 51. to XVIII. 15. So that the two *Supplements* already mention'd (to pass over some other less considerable; as the *Account of Christ's Appearing* to the *Two Disciples* going to *Emmaus*, Chap. XXIV. 13—35, &c.) take up no fewer than *Ten whole Chapters*, besides *part of Two other* of the *Twenty four* which make up this Gospel. So Much of the Gospel-history do we owe particularly to St *Luke*.

## IV.

Of the Time when, and Place where this Gospel was writ.

We are inform'd by *Irenæus* (Lib. 3. Cap. 1.) that St *Luke* writ his Gospel after the *Exodus* of St *Paul*; which that it is to be understood, not of St *Paul's Death*; but of his *Departure from Rome*, is sufficiently evident (*e*) from what has been above observ'd concerning St *Paul's* citing some Words of this Gospel in his first Epistle to Timothy. Whence it plainly follows, that this Gospel, according to the two Observations here made, must be writ *sometime between* St *Paul's Departure from Rome*, and his *Writing the first Epistle to Timothy*, that is, between *A. D.* 62 and 65. But there are Some, who having no Regard to the

(*d*) See Dr *Mill's* Prolegomena concerning this Gospel.

(*e*) And consequently this is a Confirmation, that the said *Exodus* is to be understood in the same sense with reference to the Time of St *Mark's* writing his Gospel. Of which see the Preface to St *Mark's* Gospel.

Testimony

Testimony of *Irenæus*, upon their own meer Conjecture place the Writing of this Gospel between *A. D.* 51 and 58. and suppose it to have been done at *Philippi* in *Macedonia*. Whereas *Jerom* supposes it written in the *Confines of Achaia and Bæotia*, grounding his Supposition (as is probable) on the Tradition that *St Luke preach'd at Thebes*, which he understood of *Thebes in Bæotia*; whereas according to the said Tradition it was rather *Thebes in Egypt*, whence (*f*) Others make this Gospel writ at *Alexandria in Egypt*. So that hence it appears only, that nothing of Certainty can be determin'd as to the *Place* where it was writ.

(*f*) The Syriack Interpreter in the Title at the Beginning, and the Writer of the Apostolical Constitutions.

TO KATA      The GOSPEL  
Λ Ο Υ Κ Α Ν      ACCORDING TO  
ΕΥΑΓΓΕΛΙΟΝ.      St L U K E.

## T E X T.

## T R A N S L A T I O N.

## Chap. I.

Κεφ. α'. **Ε** Πειδὴπερ πολλοὶ ἐπε-  
χείρησαν ἀνατοξάζει  
διήγησιν περὶ τῶν πε-  
πληροφορημένων ἐν ἡμῖν παραμάρ-  
των, 2 καθὼς παρέδωκαν ἡμῖν οἱ  
ἀπ' ἀρχῆς αὐτόπται καὶ ὡμώρεται  
γενόμενοι τῷ λόγῳ· 3 ἔδοξε καί-  
μοι, παρακολουθήκοπι ἀνωθεν παρ-  
σιν ἀκριβῶς, καθεξῆς σοι γράψαι,  
καθάπερ Θεόφιλε· 4 ἵνα ὁπιγνώσῃς  
περὶ ὧν κατηχήτης λόγων τὴν ἀσφα-  
λειαν.

**F** Oasmuch as many have  
taken in hand to setforth  
in order a \* narrative of  
those things which are  
most surely believ'd among us,  
2 Even as they deliver'd  
them unto us, who from the  
beginning were eye-witnesses,  
and ministers of the word:  
3 It seem'd good to me also,  
having had perfect understand-  
ing of all things from the very  
first, to write unto thee in or-  
der, most excellent Theophilus;  
4 That thou mightst know  
the certainty of those things  
wherein thou hast been in-  
structed.

5 Εγένετο

## A N N O T A T I O N S.

(a) So the Original Word primarily signifies.

(b) As for the contrary Opinion, viz. that the *Narratives* here referr'd to by St Luke were full of Fabulous Stories or False Accounts of things, there seems to be no good ground for it, either here in St Luke, or in any other Primitive Writer. (c) See the third Paragraph of my Preface to this Gospel.

(d) Tho' it be true, that the word *Theophilus* do's literally signify a *Lover of God*, and so is applicable to every good Christian in general, and may be Only a Feign'd Name; yet it seems more probable that it was here us'd by St Luke as the *real* and *proper* Name of a particular Person, since the Title of *Most excellent* is adjoin'd to the said Name, a Title usually given only to Great Persons. We may probably suppose him. (says Dr Cave in his Life of St Luke) to have been some Magistrate, whom St Luke had converted and baptiz'd, and to whom he dedicated



# The G O S P E L

## ACCORDING TO

# S<sup>t</sup> L U K E.

### P A R A P H R A S E.

*St L U K E's own Preface or Introduction to his Gospel.*

Chap. I. **F**Orasmuch as many have taken in hand to set forth in Order a Narrative, *i. e.* to draw up and publish an *Historical Account* of those things relating to the *Life and Doctrine of Christ*, which were lately (a) transacted and are most surely believ'd among us *Christians*, 2 even as they deliver'd or told them unto us *Christians*, who from the very Beginning of these things were Eye-witnesses of them, and Ministers or Attendants on Christ during his *Ministration* of the Word or Preaching of the Gospel: and altho' they, that have writ such Narratives or Accounts, have writ nothing (b) but what is True; yet forasmuch as they have either quite omitted several things, as both the foregoing Evangelists *St. Matthew* and *St. Mark*, or else have not set them down according to the Order of Time, wherein they were transacted, (as *St. Matthew* from Chap. 4. to Ch. 14.) 3 For these Reasons it seem'd good to Me also, having (a) exactly trac'd, and so had perfect Knowledge of All things relating hereto from the very first, to write unto thee not only a Fuller Account hereof than has been hitherto writ, namely by taking Notice and Enlarging more especially on those Passages relating to our Saviour's Life and Doctrine, which have been (c) omitted by former Writers; but also to set down at least the Main Passages in the Order wherein they were transacted: This Method I have judg'd Best to observe in writing this *Historical Account* design'd for thy Use, most (d) excellent Theophilus; 4. namely, that thou might'st the better know the Certainty of Those things relating to Christianity, wherein thou hast been catechiz'd or instructed in order to fit thee for Baptism.

S E C T.

### A N N O T A T I O N S.

dedicated his Gospel (and also Treatise of the *Acts of the Apostles*) not only as a Testimony of honourable Respect; but as a Means of giving him farther Certainty and Assurance of those things, wherein he had been instructed by him.

(e) See

## TEXT.

## TRANSLATION.

5 **Ε**γένετο ἐν ταῖς ἡμέραις Ἡρώδῃς ὁ βασιλεὺς τῆς Ἰουδαίας, ἱερεὺς πρὸς τὸ ὄνομα Ζαχαρίας, ὃς ἐφημερίας Ἀβιά· καὶ ἡ γυναὶ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 Ἡ δὲ καὶ δικαίη καὶ ἀμώβητος ἐνώπιον τοῦ Θεοῦ, πορευομένη ἐν πάσαις ταῖς ἐντολαῖς καὶ διατάγμασι τοῦ Κυρίου ἀμεμπτοί. 7 Καὶ ἔκ ἦν αὐτοῖς τέκνον, καὶ οὐκ ἦν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ ἀμώβητος ὡς ἐβλήθη ἔτη, καὶ ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Εγένετο δὲ ὡς ἐπὶ ἱερατεύειν αὐτοῦ ὡς τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔμελλεν τῷ Θεῷ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τῷ θυμιάματι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. 10 Καὶ πάντες τὸ πλῆθος τοῦ λαοῦ ὡς προσευχόμενον ἔξω τῆς ὥρας τοῦ θυμιάματος. 11 Ὡς δὲ αὐτὸς ἔλαλε τῷ Κυρίῳ ἔστως ἐκ δεξιῶν τοῦ θυμιατηρίου τοῦ θυμιάματος.

5 **T**Here was in the days of Herod the king of Judea, a certain priest nam'd Zacharias, of the course of Abia : and his wife *was* of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they were both *now* well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of *his* course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appear'd unto him an angel of the Lord, standing on the right side of the altar of incense.

12 Καὶ

## PARAPHRASE.

## SECTION I.

*Containing an Account of the Conception and Birth both of John Baptist the Fore-runner of Christ, and of CHRIST himself; together with such other Particulars as are taken notice of by St LUKE, till Christ began to be about thirty Years of Age, and was baptiz'd by John. Which Particulars take up Chap. I and II.*

5 Whereas

## P A R A P H R A S E.

*Whereas the two foregoing Evangelists quite pass over the Conception and Birth of John the Baptist, S. Luke has seen fit to supply this Defect in the other two Gospels, and to begin his Gospel with an Account thereof, forasmuch as not only the Baptist was the Fore-runner of Christ, and so such an Account did very properly relate to the History of Christ himself; but also forasmuch as the Conception and Birth of the Baptist was Supernatural or Miraculous, and attended with several Circumstances very Remarkable and Usefull to be known, in order to give the greater Evidence, as of the Eminency of the Baptist, so also and more especially of the Eminency of Christ himself. It is then to be known, that there was in the days of Herod the King of Judea, largely taken for the whole Country of the Jews, whence the said Herod was surnam'd the Great, a certain Priest nam'd Zacharias, of the Course of Abia, i. e. of the Family of Abia, and so of the Eight of the (e) twenty four Courses of the Priests, which were to minister in the Temple by Turns; and his Wife was of the Daughters of Aaron, and her Name was Elisabeth. 6 And they were both Righteous before God, as walking in all the Commandments and Ordinances of the Lord, with such Sincerity and Care, as to be Blameless in respect of any wilfull Neglect of their Duty, or Transgression of the said Commandments or Ordinances. 7 And they had no Child, because that Elisabeth was barren, and they were both now well stricken in years. 8 And it came to pass, that while he executed the Priests Office before God in the Order of his Course, 9 according to the Custom of the Priests, whose Course it was to perform Service in the Temple, to determine by Lot what Office or Part of the said Temple-service each should perform, his Office by Lot was to burn Incense, when he went, at the accustomed Hours of Divine Service, into the Temple of the Lord more properly so call'd, or the Cover'd part of the Temple, namely into the First part thereof call'd the Sanctuary (f) or Holy, where stood the Altar of Incense. 10 And, as the said Incense under the Law did typify or denote (g) the Prayers of the Saints, so agreeably thereto it was now (h) become Customary for the People to say each their own Prayers silently or to themselves without the said Sanctuary, while the Priest burnt the Incense: and agreeably to this Custom the whole Multitude of the People then present at Divine Service were praying without the said Sanctuary, at the time of burning the Incense. 11 And there appear'd unto him an Angel of the Lord, standing on the right side of the Altar of Incense.*

12 And

## A N N O T A T I O N S.

(e) See 1 Chron. 24. 10 and 19.

(f) Compare Exod. 40. 21 — 28. with Hebr. 9. 2, &amp;c.

(g) See Revel. 5. 8. and also Rev. 8. 3, 4.

(h) There is no Precept in the Law concerning any Prayer to be said at this or any other time. And therefore it is Uncertain, whether this Custom obtain'd from the Beginning of the Temple-service; or when else it first took its Rise. This Custom is referr'd to Revel. 8. 1—3.

(i) Thus

## TEXT.

## TRANSLATION.

12 Καὶ ἰταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος. Μὴ φοβῆ Ζαχαρία· διότι εἰσηκούσθῃ ἡ δέησίς σου· καὶ ἡ γυνὴ σὺ Ελισάβετ γενήσῃ υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ὅτι τῇ γενήσῃ αὐτῷ χαρήσονται. 15 Ἐσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνοι καὶ σίκερα οὐ μὴ πίνῃ· καὶ πνεύματος ἁγίου πληροῖσεται ἐπὶ ὅσα κοιλίας μητρὸς αὐτοῦ. 16 Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ὀπιπρέψῃ ὅτι Κύριον τὸν Θεὸν αὐτοῦ. 17 Καὶ αὐτὸς περιελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ὀπιπρέψαι καρδίας πατέρων ὅτι τέκνα, καὶ ἀπειθεῖς ὡς φρονήσῃ δικαίων, ἐτοιμάσαι

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be fill'd with the holy Ghost, even from his mothers womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers \* with the children, and the disobedient to the wisdom of the just, to make ready

Κυρίου

## ANNOTATIONS.

(i) Thus say *Josephus* and *Philo*, as *Dr Hammond* has observ'd.

(k) The Import of which Name is, *God has been Gracious*; whereby may be denoted God's Graciousness, either to *Zachary* and *Elizabeth* particularly, viz. in giving them a Son in their Old Age; or else to the whole Jewish Nation, and indeed to All Mankind in general, in being about Now to send the so long promis'd *Messias* into the World; and in Order thereto, and as a Token thereof, to send his *Fore-runner*, who was to have this Name *John* impos'd upon him.

(l) That the Jewish Nation in general did expect the Coming of the *Messias*, about the time that our Saviour was born, is attested not only by their Own, but even by Heathen Writers.

(m) In the Hebrew Text of *Malachi* 4. 6. whence this Passage is taken, the Preposition *וְ* may be render'd, not only *to*, but *with*, as it is in other Places of the Old Test. viz. *Exod.* 12. 8, 9. *Deut.* 22. 6. and 1 *Sam.* 14. 33. Now it is usual in the Hellenistical Writings, such as is the Septuagint Version, to take the Greek correspondent Words in the same Latitude as the Hebrew Words, to which they primarily answer. Hence *πρὸς*, answering to *וְ*, is to be understood in the same

## P A R A P H R A S E.

12 And when Zacharias saw him, he was troubled, and Fear fell upon him. 13 But the Angel said unto him, Fear not Zacharias: for thy Prayer (*it being now Customary (g) for the Priest himself within the Sanctuary, as well as the People without, to pray while the Incense was burning; and his Prayer was for the Welfare and Happiness, as of the (i) Jewish Nation in particular and more especially, so of the whole World in general: This therefore thy Prayer, says the Angel to Zachary*) is heard, God designing now speedily to send the Messias or Saviour of Mankind; and as a peculiar Blessing to thy self and Wife, and in Answer to the Prayers you have often put up to God for that End, thy Wife Elisabeth shall bear thee a Son, and thou shalt call his Name (*k*) John. 14 And thou shalt have Joy and Gladness, and also as Many others as piously wait for, and (*l*) about this time expect the Coming of the Messias, according to the Prophecies of him, shall rejoyce at his Birth, i. e. his being born to be the Fore-runner of the Messias. 15 For accordingly, as he grows up, he shall appear to be Great in the sight of the Lord, i. e. an extraordinary Person sent by God; and as a Nazarite, or one set apart in a peculiar manner for the Service of God, he shall drink neither Wine, nor strong Drink; and he shall be fill'd with an extraordinary measure of Grace by the Holy Ghost, even from his Mothers Womb, as shall appear from his more than ordinary Sense of Religion and Piety from his very Minority. 16 And when he is come to Ripeness of Years to teach and instruct others, Many of the Children of Israel shall he turn to a sincere Obedience of the Will or Commands of the Lord their God, from their former evil Ways. 17 And, i. e. namely he shall go before him, i. e. the Messias, who is no other than the Lord God of Israel mention'd in the foregoing Verse, in the Spirit and Power of Elias, i. e. with the same Zeal, Courage and Authority as Elias (or Elijah) did of Old; endeavouring to turn the Hearts of the Fathers (*m*) with the Children, and so All the Disobedient among the Jews, to the Wisdom of the Just, in minding and practising what is Good, in order hereby to make ready a People

## A N N O T A T I O N S.

same Sense in the forecited Greek Text of Malachi, as *ל* is; and consequently *im* (put by St Luke for *with*) in the same sense in this Luke 1: 7. wherein the said Text of Malachi is cited in part according to the Septuagint Version. Wherefore as *ל*, according to the use of it in the Hebrew, may signify *with*, *ip. with* and *im* agreeably thereto may also signify *with*, according to the Hellenistical use of it. And this Sense seems much preferable to the Common Rendering, as being more Easy and Natural. For whereas Commentators are much divided as to the Meaning of that Expression, Turn the hearts of the Fathers TO the Children; the Meaning of this other Expression, Turn the hearts of the Fathers WITH the Children, is Obvious, and can well be but only This, that John the Baptist should endeavour to turn the hearts both of Fathers and Children to the Wisdom of the Just, and so to make a general Reformation of the Disobedient.

## TEXT.

## TRANSLATION.

Κυρίῳ λαὸν χαίρομεν αὐτοῦ. 18 Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τούτο; ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου ὀρεβνηκῶσα ἐν ταῖς ἡμέραις αὐτῆς. 19 Καὶ ἀποκρίθεις ὁ ἄγγελος, εἶπεν αὐτῷ· Εγὼ εἰμι Γαβριὴλ ὁ παρῆναι· ὡς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεσταλμένος λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι ταῦτα. 20 Καὶ ἰδὼς, ἔσησιν ὡπλῶν, καὶ μὴ διωάμηνος λαλῆσαι, ἄχρη ἥς ἡμέρας γέννηται ταῦτα· ἀνθρώπων οὐκ ὁπίσθενται τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν χρόνον αὐτῶν. 21 Καὶ ὡς ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χειρίζεσθαι αὐτὸν ἐν τῷ ναῷ. 22 Εξελθὼν δὲ οὐκ ἠδυνάτο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτοὶ ὡς ἀφαινούμενοι αὐτοῖς· καὶ διέμεινε κωφός. 23 Καὶ ἐγένετο ὡς ἐπληρώθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας ταῖς ἡμέρας συνέλαβεν Ελισάβετ ἡ γυνὴ αὐτοῦ, καὶ ὤρεβνηκεν ἑαυτῇ μῆνας πέντε, λέγουσα· 25 Ὅτι οὕτως μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέειδεν ἀφελῆναι τὸ ὄνειδος μου ἐν ἀνθρώποις.

a people prepar'd for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be perform'd; because thou believest not my words, which shall be fulfill'd in their \* due time.

21 And the people waited for Zacharias, and marvel'd that he tarry'd so long in the temple.

22 And when he came out, he could not speak unto them: and they perceiv'd that he had seen a vision in the temple; for he beckon'd unto them, and remain'd speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplish'd, he departed to his own house.

24 And after those days his wife Elisabeth conceiv'd, and hid her self five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he look'd on me, to take away my reproach among men.

TEXT.

TRANSLATION.

26 Εἰ δὲ πρῶτον πρὸς ἐκκλησίαν ἀπεστάλη  
ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πό-  
λιν τὴν Γαλιλαίας ἣν ὄνομα Ναζαρέθ,  
27 πρὸς παρθένον μεμνησθαι μένειν

26 And in the sixth month,  
the angel Gabriel was sent from  
God unto a city of Galilee,  
nam'd Nazareth,  
27 To a virgin espous'd to  
ἀνδρὶ

PARAPHRASE.

People prepar'd by him as his Harbinger or Fore-runner, for receiving or acknowledging and believing in the Lord, *Messias*, or *Christ*, when he should appear. 18 And Zacharias said unto the Angel, Whereby shall I know that this you tell me shall certainly come to pass? for I am an old Man, and my Wife well stricken in years, so as to be past Child-bearing according to the Common Course of Nature. 19 And the Angel answering said unto him, I am (n) Gabriel, One of the seven Arch-angels that stand in the more immediate Presence of God in Heaven: and as I was sent of Old to Daniel and Others, so now I am sent to speak unto thee, and to shew thee these glad Tidings. 20 And behold, since thou requirest a Sign to assure thee, that what I say shall come to pass, thou shalt have a Sign, viz. thou shalt be Dumb, and not able to speak, until the Day that these things shall be perform'd; and so this Sign shall also be a just Punishment of thee, because thou believest not my Words, which shall be fulfill'd in their due time. 21 And the People waited for Zacharias, and marvel'd that he tarried so long in the Sanctuary of the Temple. 22 And when he came out, he could not speak unto them: and they perceiv'd that he had seen a Vision in the Temple; for he beckon'd unto them, and remain'd speechless. 23 And it came to pass, that as soon as the Days of his Ministration, or performing the Temple-service according to the Order of his Course, were accomplish'd, he departed from Jerusalem into the Hill-country of Judea to his own House, said by the Ancients to have been at Hebron. 24 And presently after those days of his Ministration, his Wife Elizabeth conceiv'd, and hid her self, i. e. retir'd somewhither where she might dwell privately for five Months; which she did partly to avoid the Discourses and Impertinencies of the People, and partly to have the more time for her Devotion and Returning Thanks to God for this wonderful Mercy, saying, 25 Thus graciously has the Lord dealt with me in the days wherein he look'd on me, to take away my Reproach, viz. the Reproach of Barrenness, which was a very Great one, among Men, i. e. the Jews.

26 And in the sixth Month after Elizabeths Conceiving, the same Angel Gabriel was sent from God unto a City of Galilee, nam'd Nazareth, 27 to a Virgin espous'd to a Man whose name was Joseph, of the

II.  
The Conception  
of CHRIST.

(n) See Dan. 8. 16. and 9. 21, &c. Tobit 12. 15. and Note (c) on my Paraphrase of Revel 1. 4.

## TEXT.

## TRANSLATION.

ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἕξ οἴκου Δα-  
βίδ· καὶ τὸ ὄνομα τῆς παρθένου,  
Μαριάμ. 28 Καὶ εἰσελθὼν ὁ ἄγ-  
γελος πρὸς αὐτήν, εἶπε· Χαῖρε  
κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ.  
εὐλογημένη σὺ ἐν γυναιξίν. 29 Ἡ  
δὲ ἰδοῦσα διεταράχθη ὑπὲρ τῷ λό-  
γῳ αὐτοῦ· καὶ διελογίζετο ποταπὸς  
εἴη ὁ ἀπασιμὸς οὗτος. 30 Καὶ  
εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φο-  
βοῦ Μαριάμ· ὥρες γὰρ χάριν πα-  
ρὰ τοῦ Θεοῦ. 31 Καὶ ἰδοὺ, συλ-  
λήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν· καὶ  
καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.  
32 Οὗτος ἔσται μέγας, καὶ υἱὸς  
υψίστου κληθήσεται· καὶ δώσῃ αὐτῷ  
Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ  
τοῦ πατρὸς αὐτοῦ. 33 Καὶ βα-  
σιλεύσῃ ὑπὲρ τὸν οἶκον Ἰακώβ εἰς τὰς  
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ  
ἔσται τέλος. 34 Εἶπε δὲ Μαριάμ  
πρὸς τὸν ἄγγελον· Πῶς ἔσται τούτο,  
ἐπεὶ ἄνδρα ἔγωγε οὐκ ᾔνωσκω; 35 Καὶ  
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ·  
Πνεῦμα ἅγιον ἐπελεύσεται ὑπὲρ σε,  
καὶ δύναμις υψίστου ἐπισκιάσῃ σοι·  
διὸ καὶ τὸ γινώμενον ἐκ σοῦ ἅγιον,  
κληθήσεται υἱὸς Θεοῦ. 36 Καὶ ἰδοὺ,  
ἐλισσάβητ ἡ συγγενὴς σου, καὶ αὐ-  
τὴ σιωπηλοῦσα υἱὸν ἐν γήρᾳ αὐτῆς·

a man whose name was Joseph, of the house of David; and the virgins name was Mary.

28 And the angel came in unto her, and said, Hail thou that art highly favour'd; the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be call'd the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answer'd and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be call'd the Son of God.

36 And behold, thy cousin Elizabeth, she hath also conceiv'd a son in her old age:



TEXT.	TRANSLATION.
ὃ ἔτος μὲν ἕκτος ὄντι αὐτῇ τῇ χα- λαμένη πείρα· 37 Ὅτι ἐκ ἀδυνατήσε ᾧ τὸ Θεῷ παρ᾽ ῥῆμα. 38 Εἶπε δὲ Μαριάμ· Ἰδοὺ, ἡ δούλη Κυρίου.	& this is the sixth month with her who was call'd barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold, the handmaid of the Lord, be γνώσιτό

## P A R A P H R A S E.

House of David; and the Virgins Name was Mary. 28 And the Angel came in unto her, and said, Hail thou that art highly favour'd; the Lord is with thee: blessed art thou among Women. 29 And when she saw him, she was troubled at his saying, and cast in her Mind what manner of Salutation this should be. 30 And the Angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And behold, *immediately from this time* thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name JESUS, *i. e. Saviour; for (o) he shall save his People from their Sins.* 32 He shall be Great, *even no other than the so long promis'd and expected Messias,* and shall be call'd, *i. e. according to the Hebrew or Scripture way of Speaking, shall Really be* the Son of the Highest or God; and the Lord God shall give unto him as *Man* the Throne (*p*) of which so much is spoken of in the Sacred History among the signal Promises made to his Father or Ancestor David, *viz. the Throne that should be establish'd for Ever.* 33 And accordingly he shall reign over the True or Spiritual House of Jacob, or the Israel (*q*) of God, *i. e. the Church,* for Ever, and of his Kingdom there shall be no End. 34 Then said Mary unto the Angel, How shall this be, *which you say of my Conceiving immediately from this time,* seeing I know not a Man, *i. e. am at present a Virgin?* 35 And the Angel answer'd and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also That Holy thing, *i. e. Person* which shall be born of thee, shall in this respect, *as well as others,* be call'd, *i. e. really be* the Son of God. 36 And behold, thy Cousin Elizabeth, she hath also conceiv'd a Son in her old Age, and this is the sixth Month of being with Child with her who was afore call'd Barren. *And the same Divine Power, that has caus'd her who was both Barren and past the Age of Child-bearing to conceive, can and will cause you also, tho' continuing a Virgin, to conceive likewise.* 37 For with God nothing suitable to his Divine Nature or Perfections shall be impossible. 38 And Mary said with great Faith and Humility, Behold, *I am* the Handmaid of the Lord, ready to submit to his Will in all things,

(*o*) See Matt. I. 21.(*p*) See 2 Sam. 7. 13, 16, &c.(*q*) See Gal. 6. 16. and Rom. 2. 28, 29.

## TEXT.

## TRANSLATION.

γίνοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

39 Αναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τινὲς ὄρειναι μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.

40 Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσάσατο τὴν Ἐλισάβετ.

41 Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματι ἁγίου ἡ Ἐλισάβετ.

42 Καὶ ἀιεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν· Εὐλογημένος σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

43 Καὶ πόθεν μοι τῆτο, ἵνα ἔλθῃ ἡ μήτηρ τῆς Κυρίου μου πρὸς με; 44 Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τῆς ἀσπασμῶ σου εἰς τὰ ὦτά μου, ἐκίρηνεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

45 Καὶ μαχαρία ἡ πιστεύουσα· ὅτι ἔσται τελέωσις τοῖς λελαλημένοις αὐτῇ ᾠδῇ Κυρίου.

46 Καὶ εἶπε Μαριάμ· Μεγαλιώτις ἡ ψυχὴ μου τῷ Κυρίῳ.

47 καὶ ἡγαλλίασε τὸ πνεῦμά μου ὅτι τῷ Θεῷ τῷ σωτῆρί μου.

48 Ὅτι ἐπέβλεψεν ὅτι τὰ ταπείνωσιν τῆς δούλης αὐτῆς. Ἰδοὺ γάρ, σπὸς ἔτι νῦν μακαριστὴς με πάνσαι αἱ γενεαί.

49 Ὅτι ἐποίησέ μοι μεγάλα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-country with haste, unto a city of Juda;

40 And enter'd into the house of Zacharias, and saluted Elifabeth.

41 And it came to pass, that when Elifabeth heard the salutation of Mary, the babe leap'd in her womb: and Elifabeth was fill'd with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leap'd in my womb for joy.

45 And blessed is she that believ'd: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoic'd in God my Saviour.

48 For he hath regarded the low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

TEXT.

TRANSLATION.

50 Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

50 And his mercy is on them that fear him, from generation to generation.

51 Ἐποίησε κρατὶ αὐτοῦ βεγχίον

51 He hath shew'd strength  
αὐτῷ.

PARAPHRASE.

and highly sensible of the great Favour shew'd me, in making choice of me, so mean and unworthy a Person, to be the Mother of the Messiah: Be it unto me according to thy Word. And the Angel departed from her.

39 And Mary arose in those days, *i. e. presently after*, and went into the Hill-country with haste, unto *Hebron*, the City of the Tribe of Juda, where Zacharias dwelt: 40 And she enter'd into the House of Zacharias, and saluted Elizabeth; congratulating her upon her being with Child, and withall informing her with what had lately past between the Angel and her self. 41 And it came to pass, that when Elisabeth heard the Salutation aforesaid of Mary, the Babe, which she was big with, by the wonderful Direction of Providence, as if it had understood and rejoyc'd at the News of Christ's Conception, and had been sensible of the great Honour which it self should have in being his Fore-runner or Messenger to prepare his Way, leap'd in her Womb: and Elisabeth was fill'd in a special manner with the Holy Ghost. 42 And, by his Direction and Inspiration, she spake out with a loud Voice, and said, Blessed art thou among Women, in being thus made choice of by God to be the Mother of the Messiah, and blessed is the Fruit of thy Womb. 43 And whence is this Honour done to me, that the Mother of my Lord, the Messiah or Christ, should come to visit me? 44 For lo, this is so great an Honour, that as soon as the Voice of thy Salutation sounded in mine Ears, the very Babe within me, as if it were sensible of the said Honour, leap'd in my Womb for Joy. 45 And blessed is she, *i. e. you Mary* that believ'd the Message brought you by the Angel: for there shall be a Performance of those things which were told her, *i. e. you Mary*, from the Lord. 46 And then, by the special Inspiration of the Holy Ghost, Mary broke out into an Hymn of Thanksgiving, and said, My Soul do's magnify the Lord, 47 and my Spirit hath rejoyc'd in God my Saviour, on account of the most extraordinary Favour he has vouchsaf'd unto me. 48 For he has regarded the low Estate of his Hand-maiden: for behold, He has been so far from slighting me on the account of my mean Condition, that he has done me the Greatest Honour in making choice of me to be the Mother of Christ; on which Score, from henceforth all Generations shall call me Blessed. 49 For that he that is mighty, *i. e. God* has done to me, so mean and unworthy a Person, such Great things, or so great an Honour: and therefore Holy is, or Hallow'd be his Name. 50 And indeed his Mercy, in some special Degree or other, Always is on them that fear him, from Generation to Generation. 51 He has all along shew'd Strength with his Arm,

III.  
The Virgin Mary makes a Visit to her Cousin Elizabeth, the Mother of the Baptist.

*i. e.*

## TEXT.

## TRANSLATION.

αὐτοῦ· διεσκόρπισεν ὑπερηφάνους  
 ἀγαυοῖα καρδίας αὐτοῦ. 52 Καθεύ-  
 λε διδάσας ἀπὸ θρόνων, καὶ ὕψωσε  
 ταπεινούς. 53 Παινῶντας ὀλίγη-  
 σεν ἀγαθῶν, καὶ πλουτοῦντας ἐξα-  
 πέτειλε κενούς. 54 Ἀντιτάξας Ἰσ-  
 ραὴλ πατρὸς αὐτοῦ, μνησθῆναι ἐ-  
 λέους, 55 (καθὼς ἐλάλησε πρὸς  
 τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ,  
 καὶ τῷ Ἀβραάμ αὐτοῦ) εἰς τὸν αἰ-  
 ῶνα. 56 Ἐμεινε δὲ Μαριάμ σὺν  
 αὐτῇ ὥσπερ μηνίας τρεῖς· καὶ ὑπέ-  
 σπρεψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλισάβετ ἐπλήθη ὁ  
 χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν  
 υἱόν. 58 Καὶ ἤκουσαν οἱ φείσοικοι καὶ  
 οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύ-  
 ρι· τὸ ἔλεος αὐτῆς μετ' αὐτῆς·  
 καὶ σὺνέχαρυν αὐτῇ. 59 Καὶ ἐγένε-  
 το, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον φει-  
 τεμεῖν τὸ παιδίον· καὶ ὀνόμαζεν αὐτὸ  
 ὅτι τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ,  
 Ζαχαρίου. 60 Καὶ ἀποκριθεῖσα ἡ  
 μήτηρ αὐτοῦ, εἶπεν· Οὐχί· ἀλλὰ κλη-  
 θήσεται Ἰωάννης. 61 Καὶ εἶπον πρὸς  
 αὐτήν· Ὅτι οὐδεὶς ὅστις ἐν τῇ συγ-  
 γενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι  
 τούτῳ. 62 Εἰένευον δὲ τῷ πατρὶ αὐτοῦ,  
 τὸ πᾶν γένος καλεῖσθαι αὐτόν. 63 Καὶ  
 αἰτήσας πινακίδιον ἔγραψε, λέγων·

with his arm, he hath scatter'd  
 the proud in the imagination  
 of their hearts.

52 He hath put down the  
 mighty from *their* seats, and  
 exalted them of low degree.

53 He hath fill'd the hun-  
 gry with good things, and  
 the rich he hath sent empty  
 away.

54 He hath holpen his fer-  
 vant Israel, in remembrance of  
*his* mercy,

55 (As he spake to our fa-  
 thers, to Abraham and to his  
 seed) for ever.

56 And Mary abode with  
 her about three months, and  
 return'd to her own house.

57 Now Elizabeths full time  
 came, that she should be deli-  
 ver'd; and she brought forth  
 a son.

58 And her neighbours and  
 her cousins heard how the Lord  
 had shew'd great mercy upon  
 her; & they joyc'd with her.

59 And it came to pass, that  
 on the eighth day they came  
 to circumcise the child; and  
 they call'd him Zacharias, after  
 the name of his father.

60 And his mother answer'd  
 and said, Not so; but he shall  
 be call'd John.

61 And they said unto her,  
 There is none of thy kindred  
 that is call'd by this name.

62 And they made signs to  
 his father how he would have  
 him call'd.

63 And he ask'd for a wri-  
 ting-table, and wrote, saying,

Ἰωάννης

TEXT.

TRANSLATION.

Ἰωάννης ὅτι τὸ ὄνομα αὐτοῦ. Καὶ ἐθαύ-  
μασαν πάντες. 64 Ἀνεψύχθη δὲ τὸ  
τόμα αὐτοῦ ὡξαρχήμα, καὶ ἡ γλῶσσα  
αὐτοῦ· καὶ ἐλάλη εὐλογῶν τὸν Θεόν.  
65 Καὶ ἐγένετο ὅτι πάντας φόβος τοῦ  
ῥηιοικῆναι αὐτοῦ· καὶ ἐν ὅλῃ τῇ ὁρενῇ

His name is John. And they  
marvell'd all.  
64 And his mouth was o-  
pen'd immediately, and his  
tongue loos'd, and he spake, and  
prais'd God.  
65 And fear came on all  
that dwelt round about them :  
and all these sayings were

THE

PARAPHRASE.

*i. e. given remarkable Instances of his Power and Goodness, in that he has scatter'd the Proud in the very Imagination of their Hearts, i. e. before they have compass'd their proud Designs : or else* 52 *he has put down the Mighty from their Seats, i. e. such as were actually advanc'd to high Estate ; and on the other hand exalted them of low Degree.* 53 *He has fill'd the Hungry with Good things, i. e. has unexpectedly bless'd the Needy and Destitute with the Comforts of this World which they afore wanted ; and on the contrary the Rich he has sent empty away, i. e. brought to the greatest Poverty.* 54 *But in a special manner he has holpen his Servant, i. e. peculiar People Israel, in Remembrance of his Mercy, which he promis'd to shew unto them, as in other respects, so above all in sending into the World a Saviour who should be descended of Them ;* 55 *according as he spake to our Fathers at several Times and in several Ages, viz. first to Abraham, and afterwards to his Seed or Posterity ; and indeed this giving unto us and to the World a Saviour is a Blessing for Ever.* 56 *And Mary abode with her, i. e. Elisabeth about three Months, and return'd to her own House.*

57 *Now Elisabeths full time came, that she should be deliver'd ; and she brought forth a Son.* 58 *And her Neighbours and her Cousins* 59 *heard how the Lord had shew'd great Mercy upon her ; and they rejoyc'd with her.* 60 *And it came to pass, that on the eighth day they came to circumcise the Child ; and they call'd him Zacharias, after the Name of his Father.* 61 *And his Mother, by the Direction of Providence, or Suggestion of the Holy Spirit, answer'd and said, Not so ; but he shall be call'd John.* 62 *And they said unto her, There is none of thy Kindred that is call'd by this Name.* 63 *And they made Signs to his Father how he would have him call'd.* 64 *And he by Signs ask'd for a Writing-table, and wrote, saying, His Name is John.* 65 *And they marvell'd all.* 66 *And his Mouth was open'd immediately, and his Tongue loos'd, and he spake, and prais'd God.* 67 *And Fear came on all that dwelt round about them : and all these Sayings were nois'd*

IV.  
The Birth of  
the Baptist.

C

abroad

## TEXT.

## TRANSLATION.

τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥή-  
ματα τῶτα. 66 Καὶ ἔθεντο πάν-  
τες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐ-  
τῶν, λέγοντες· Τί ἄρα τὸ παιδίον  
τῷτο ἔσται; Καὶ χεὶρ Κυρίου ἔω μετ'  
αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ  
ἐπλήσθη πνεύματος ἁγίου· καὶ προεφή-  
τευσεν, λέγων· 68 Εὐλογητὸς Κύριος  
ὁ Θεὸς τῷ Ἰσραὴλ, ὅτι ἐπεσκέψατο  
καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·  
69 καὶ ἤγειρε κέρας σωτηρίας ἡμῖν,  
ἐν τῷ οἴκῳ Δαβὶδ τῷ παιδὸς αὐτοῦ·  
70 καθὼς ἐλάλησε διὰ στόματος τῶ  
ἁγίου τῷ ἀπ' αἰῶνος προφητῇ αὐτοῦ·  
71 Σωτηρίας ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ  
χειρὸς πάντων τῶν μισούντων ἡμᾶς·  
72 Ποιῆσαι ἔλεος μὲν τῷ πατέρει ἡμῶν,  
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ·  
73 Ὁρκὸν ὃν ὥμοσε πρὸς Ἀβραάμ  
τὸν πατέρα ἡμῶν, 74 τῷ δοῦναι  
ἡμῖν, ἀφόβως, ἐκ χειρὸς πάντων ἐχθρῶν  
ἡμῶν ῥυθῆσθαι, λατρεύειν αὐτῷ,  
75 ὅτι ὁσιότητι καὶ δικαιοσύνῃ ἐνώ-  
πιον αὐτοῦ, πάσας τὰς ἡμέρας ἡμῶν·  
76 Καὶ σὺ παιδίον, προφήτης ὑψί-  
σου κληθήσῃ· προσκυνήσει γὰρ πρὸς  
πρὸςώπου Κυρίου, ἐτοιμάσαι ὁδοὺς  
αὐτοῦ· 77 τῷ δοῦναι γινῶσι σω-

nois'd abroad throughout all  
the hill-county of Judea.

66 And all they that had  
heard *them*, laid *them* up in  
their hearts, saying, What  
manner of child shall this be?  
And the hand of the Lord was  
with him.

67 And his father Zacharias  
was fill'd with the holy Ghost,  
and prophecy'd, saying,

68 Blessed be the Lord God  
of Israel, for he hath visited  
and redeem'd his people;

69 And hath rais'd up an  
horn of salvation for us, in the  
house of his servant David;

70 (As he spake by the  
mouth of his holy prophets,  
which have been since the  
world began;)

71 \* A salvation from our  
enemies, and from the hand of  
all that hate us.

72 To perform the mercy  
*promis'd* to our fathers, and to  
remember his holy covenant:

73 The oath which he sware  
to our father Abraham,

74 That he would grant un-  
to us, that we being deliver'd  
out of the hands of our ene-  
mies, might serve him without  
fear;

75 In holiness and righte-  
ousness before him, all \* our  
days.

76 And thou, child, shalt  
be call'd the prophet of the  
Highest: for thou shalt go be-  
fore the face of the Lord, to  
prepare his ways;

77 To give knowledge of

την

## P A R A P H R A S E.

abroad throughout all the Hill-country of Judea. 66 And all they that had heard them, laid them up in their Hearts, saying, What manner of Child shall this be? And the Hand of the Lord was with him, *i. e.* God blest'd and prosper'd him in a special manner.

67 And his Father Zacharias was fill'd with the Holy Ghost; and prophesy'd, *i. e.* spoke or sung this Hymn which is partly Prophetical, saying, 68 Blessed be the Lord God of Israel, for he has now, in a most signal manner, visited and redeem'd, *i. e.* begun to redeem his People; 69 and to that end has rais'd up an Horn of Salvation, *i. e.* a mighty Saviour for us, in the House of his Servant David, viz. by causing the Virgin Mary to Conceive the Messias or Christ; 70 (as he spake by the Mouth of his holy Prophets, which have been since the World began;) 71 namely he has rais'd up a Salvation, *i. e.* a mighty Saviour from our Spiritual Enemies, and from the hand of (r) All that hate us in a spiritual manner, or on a spiritual account. 72 And this he has done to perform the Mercy promis'd to our Fathers, and to shew that he do's remember his holy Covenant made with them; 73 namely to perform (f) the Oath which he sware to our Father Abraham, viz. 74 that he would grant unto us such a Saviour descended from him, as that we being deliver'd by the said Saviour out of the Hands or Power of our Spiritual Enemies, the Devil, the World and the Flesh, might serve him without Fear of being overcome by our said Enemies against our Wills, and notwithstanding we should make due use of the Means to overcome them prescrib'd by our Saviour: for on the contrary, by a conscientious use of the said Means we shall be enabled to serve God, 75 walking in Holiness and Righteousness before him, all our Days. 76 And thou, my Child, shalt be call'd, *i. e.* shalt be in an extraordinary manner the Prophet or Fore-runner of the Highest, *i. e.* of the Messias or Christ: for thou shalt go before the Face of the said Lord, to prepare his Ways; 77 viz. to give knowledge of Eternal Salvation unto his People, which

V.  
The Hymn of  
his Father there-  
upon.

## A N N O T A T I O N S.

V. 75. † The *ways* is not read in Alex. Cant. and several other MSS. nor Vulg. Lat. Syr. Gothick, Coptick, Perf. Ethiop. Versions, nor in Irenæus. It has been probably added by way of Explication.

(r) This may be understood Literally in respect of the Millenary Reign of the Saints on Earth.

(f) The Oath here referr'd to is that recorded Gen. 22. 16—18. and what is here said of God's granting unto us, that we should be deliver'd out of the hands of our Enemies, is to be look'd on as an Explication of, and so imply'd in those Words, In thy Seed shall all the Nations of the Earth be blessed.

## TEXT.

## TRANSLATION.

τηρίας πρὸ λαῶ ἀντὶ, ὃ ἀφέσθ' ἁμαρ-  
 τῶν αὐτῶν. 78 διὰ ἀσπλάγχα ἐλέως  
 Θεοῦ ἡμῶν, ὃ οἷς ἐπισκέψατο ἡμᾶς  
 ἀναβλῆ ἔξ ὑψους. 79 ὁππότε αὖ τοῖς  
 ἐν σκοτίᾳ καὶ σκιᾷ θανάτου καθήμενοις,  
 τῷ καθυψώσας τὰς πόδας ἡμῶν εἰς  
 ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἠύξανε  
 καὶ ἐκραταίωτο πνεύματι· καὶ ἰὼν ἐν  
 ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως  
 αὐτοῦ πρὸς τὸν Ἰσραὴλ.

Κεφ. β'. Ἐγένετο δὲ ἐν ταῖς ἡμέ-  
 ραις ἐκείναις, ἔξηλθε δόγμα πρὸ  
 Καίσαρος Αὐγούστου, ἀπογράφεσθαι  
 πάντας τὸν οἰκουμενόν. 2 (Αὕτη ἡ  
 ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύον-  
 τος τοῦ Συρείας Κυρηνίου.) 3 Καὶ ἐπο-  
 ρεύοντο πάντες ἀπογράφεσθαι, ἕκα-  
 στὸς εἰς τὴν ἰδίαν πόλιν. 4 Ἀνέβη  
 δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ  
 πόλεως Ναζαρέθ, εἰς τὴν Ἰουδαίαν,  
 εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθ-  
 λεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου  
 καὶ πατρὸς Δαβὶδ) 5 ἀπογρά-  
 φεσθαι σὺν Μαριὰμ τῇ μεμνησθε-  
 νῇ αὐτῷ γυναικὶ, οὕσῃ ἐγκύω.

salvation unto his people, by  
 the remission of their sins,

78 Through the tender mer-  
 cy of our God; whereby the  
 day-spring from on high hath  
 visited us,

79 To give light to them  
 that sit in darkness, and in the  
 shadow of death, to guide our  
 feet into the way of peace.

80 And the child grew, and  
 waxed strong in spirit, and was  
 in the deserts till the day of  
 his shewing unto Israel.

## Chap. II.

And it came to pass in those  
 days, that there went out a  
 decree from Cefar Augustus,  
 that all the world should be  
 tax'd.

2 (And this \*tax was first  
 \*levy'd when Cyrenius was go-  
 vernor of Syria.)

3 And all went to be tax'd;  
 every one unto his own city.

4 And Joseph also went up  
 from Galilee, out of the city  
 of Nazareth, into Judea, unto  
 the city of David, which is  
 call'd Bethiehem, (because he  
 was of the house and lineage of  
 David)

5 To be tax'd with Mary his  
 espous'd wife, being great with  
 child.

6 Ἐγένετο

## ANNOTATIONS.

(\*) *Zechar.* 3. 8. and 6. 12. in the Septuagint Version,

(u) Read my Paraphrase on *Matt.* 4. 16.

(x) Concerning this Expression, *All the World*, being taken to denote the  
 Chief Empire of the World in the several Ages of holy Writ, see *Dan.* 2. 38.  
 with my Paraphrase and Note (m) thereon.

(y) See Mr *Marshall's* Chronological Tables.

(z) It



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*is to be attain'd by sincere Repentance, as a Condition so necessary to the Remission of their Sins, that it need not be here expressly mention'd, but must according to the whole Tenure of Scripture be here presuppos'd to the Remission of Sins: 78 Which Remission shall be granted upon our Repentance, thro' the tender Mercy of our God; whereby the Messias or Christ, who, by reason of the Clear Revelation which he shall make of God's Will in the Gospel, is Figuratively styl'd (x) in the Old T. the Rising Sun, or the Day-spring from on High, i. e. Heaven has visited us, being now conceiv'd in the Womb of the Bl. Virgin Mary, 79 in order to give (u) the Light of true Spiritual or Saving Knowledge by his Gospel to them that sit in (u) the Darkness of Sinfull Ignorance, and so as it were in the Shadow (u) of Death; and by Means of the Light he thus gives unto us, to guide our Feet into the Way of Peace, i. e. to shew us the true Way to Eternal Happiness. 80 And the Child John grew, and wax'd strong in the Spirit, i. e. gave every Day more and more Evidences of his being endu'd with the Holy Spirit in an extraordinary manner; and when he was come to Ripeness of Tears, he was, i. e. kept himself in the Desert till the Day or Time appointed of God for his shewing unto Israel or the Jews, as a Prophet sent from God.*

Chap. II. And it came to pass in those days, *i. e. not long after this,* VI.  
The Birth of  
CHRIST. that there went out a Decree from Cesar Augustus, *the then Roman Emperor,* that all (x) the World, *i. e. Roman Empire* should be tax'd, *i. e. every Person therein should have his Name and Condition of Life set down in the manner of Court-rolls, in order to the better knowing how to lay a Tax thro' the Empire or on the several Provinces thereof, when there should be Occasion. 2 (And altho' this Decree in order to the said Tax came forth about this Time, yet this Tax was first actually levy'd not till (y) about nine Years after, when Cyrenius, or (as the Latins write the Name) Quirinius was Governor of Syria, being sent thither by Augustus to levy the said Tax according to the Valuation of Estates formerly made, viz. upon the Coming forth of the Decree aforementioned.) 3 And all went to give in their Names and Conditions, in order to be tax'd, when the Emperor should see fit, Every one unto his own City, i. e. to the City where the Ancestors of his Family were born, or to the District and Jurisdiction of which the Village they were born in did belong; the Decree publish'd by the Emperor ordering that this method should be observ'd in Registering the Names and Conditions of Persons. 4 And accordingly Joseph also, as well as others, went up from Galilee, out of the City of Nazareth where he dwelt, in the Province of Judea, unto the City of David which is call'd Bethlehem, (because he was of the House and Lineage or Pedigree of David) 5 to give in his Name and Condition there, in order to be tax'd, together with Mary his espous'd Wife, who tho' being great with Child, yet was forc'd, in Obedience to the foremention'd Decree, to come to Bethlehem, she being also of the Family of David, to give*

## TEXT.

## TRANSLATION.

6 Εγένετο δὲ ὡς περ εἶπαι αὐτὸς ἐκεί, ἐπλήρωσαν αἱ ἡμέραι τῆς πεκαῖν αὐ-  
τίῳ. 7 Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν  
πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν,  
καὶ ἀνέκλινεν αὐτὸν ὡς τῇ φάτιγῃ·  
διότι οὐκ ἦν αὐτοῖς τόπος ὡς περ  
κραταλύματι.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ  
τῇ αὐτῇ ἀρκαυλῶντες, καὶ φυλάσ-  
σοντες φυλακὰς τῆς τοῦ κυρίου ἐπὶ τῷ  
ποίμνῳ αὐτῶν. 9 Καὶ ἰδὺς, ἄγγελ-  
ος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυ-  
ρίου περιέλαμψεν αὐτούς· καὶ ἐφοβή-  
θησαν φόβον μέγαν. 10 Καὶ εἶπεν  
αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδὺς  
γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν με-  
γάλαν, ἥτις ἔσται πάντῃ περὶ λαῶν.  
11 Ὅτι ἐτέχθη ὑμῖν σήμερον σω-  
τὴρ, (ὅς ὄντι Χριστὸς Κύριος) ἐν πόλει  
Δαβὶδ. 12 Καὶ τῆτο ὑμῖν τὸ ση-  
μεῖον· Εὐρήσετε βρέφους ἐσπαργανω-  
μένους, κείμενους ἐν τῇ φάτιγῃ. 13 Καὶ  
ξαίφνης ἐγένετο σὺν περ ἄγγελος  
πλήθος στρατίας οὐρανόθεν, αἰνούντων  
τὸν Θεόν, καὶ λεγόντων· 14 Δόξα  
ὡς ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,  
ὡς ἀνθρώποις εὐδοκία. 15 Καὶ ἐγέν-  
ετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς  
τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἀν-  
θρώποι οἱ ποιμένες εἶπον πρὸς ἀλλή-

6 And so it was, that while  
they were there, the days were  
accomplish'd that she should be  
deliver'd.

7 And she brought forth her  
first-born son, and wrapp'd  
him in swadling cloaths, and  
laid him in a manger, because  
there was no room for them  
in the inn.

8 And there were in the  
same country shepherds abiding  
in the field, keeping watch  
over their flock by night.

9 And lo, the angel of the  
Lord came upon them, and the  
glory of the Lord shone round  
about them; and they were  
fore afraid.

10 And the angel said unto  
them, Fear not: for behold,  
I bring you good tidings of  
great joy, which shall be to all  
people.

11 For unto you is born  
this day, in the city of David,  
a Saviour, which is Christ the  
Lord.

12 And this *shall be* a sign  
unto you; Ye shall find the babe  
wrapp'd in swadling cloaths,  
lying in a manger.

13 And suddenly there was  
with the angel a multitude of  
the heavenly host praising God,  
and saying,

14 Glory to God in the  
highest, and on earth peace,  
good will towards men.

15 And it came to pass, as  
\* soon as the angels were gone  
away from them into heaven,  
the shepherds said one to ano-

TEXT.

TRANSLATION.

λοις· Διέλθωμεν δὴ ἕως Βηθλεὲμ,  
καὶ ἴδωμεν τὸ ρῆμα τῷτο τὸ γεγ-  
νός, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

ther, Let us now go even unto  
Bethlehem, and see this thing  
which is to come to pass, which  
the Lord hath made known  
unto us.

16 Καὶ

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*give in there her Name and Condition.* 6 And so it was, that while they were there, the Days were accomplish'd that she should be deliver'd; *the over-ruling Providence of God thus ordering things, that Jesus should be born at Bethlehem, according to the Prophecy of the Place where the Messias was to be born.* 7 And she brought forth her first-born Son, and wrapp'd him in swaddling Cloaths, and laid him in a Manger, because there was no Room for them in the Inn.

8 And there were in the same Country, *i.e. in the neighbouring Fields to Bethlehem*, Shepherds abiding in the Field, keeping watch over their Flock by Night, *as was customary in that Country.* 9 And lo, the Angel of the Lord came upon them, and the Glory of the Lord, *i.e. an extraordinary great and glorious Light, such as the Lord is recorded in the O. Test. to appear in*, shone round about them; and they were fore afraid. 10 And the Angel said unto them, Fear not: for behold, I bring you good tidings of great Joy, which shall be to all People. 11 For unto you is born this Day, in the City of David, *i.e. Bethlehem*, a Saviour, which is *the so long promis'd and much expected Messias or* CHRIST the Lord. 12 And this shall be a Sign unto you; Ye shall find the Babe wrapp'd in swaddling Cloaths, lying in a Manger. 13 And suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying, 14 *Glory be to God who dwells in the Highest Heavens, and to Men on Earth be Peace or Reconciliation with God, and so all Spiritual Happiness: for such is the (z) Good Will of God toward Men in giving them the Saviour that is born this Day, that they should be reconcil'd to Him thro' this Saviour, and so attain Everlasting Happiness.* 15 And it came to pass, as soon as the Angel, that *visibly appear'd to the Shepherds and spake to them, and the other Angels, who accompany'd him and joyn'd with him in singing the foremention'd Hymn*, were gone away from them into Heaven, the Shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us.

VII.  
His Birth made  
known to Shep-  
herds by an Angel.

16 And

A N N O T A T I O N S.

(z) It is not to be omitted, that Alex. and Cant. (the two most Ancient) MSS. instead of ἐν ἀνθρώποις εὐδοκίας have ἐν ἀνθρώποις εὐδοκίας and herein they are follow'd in Vulg. Latin, Gothick, and Saxon Versions; and by Irenæus, &c. Now according to this Reading, the Sense of the latter Part of this Angelical Hymn will be this: *On Earth Peace, even to such Men as God is well pleas'd in, or, as are accepted by God.*

(a) Chap.

## TEXT.

## TRANSLATION.

16 Καὶ ἦλθον ἀπεύσαντες, καὶ ἀνεῦ-  
ρον τιὰ τε Μαριάμ καὶ τὸν Ἰωσήφ,  
καὶ τὸ βρέφους κείμενον ἐν τῇ φάτινῃ.

17 Ἰδόντες δὲ διεγνώρισαν ὡς τῷ  
ῥήματι τοῦ λαληθέντος αὐτοῖς ὡς  
τῷ παιδίου τούτου. 18 Καὶ πάντες

οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν  
λαληθέντων ὑπὸ τῶν ποιμένων πρὸς  
αὐτούς. 19 Ἡ δὲ Μαριάμ πάντα

συνετήρει τὰ ῥήματα ταῦτα, συμβάλλ-  
ουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 Καὶ  
ἐπέσπευον οἱ ποιμένες, δοξάζοντες καὶ  
αἰνῶντες τὸ θεοῦ ὅτι πᾶσι οἷς ἠκούσεν, καὶ  
εἶδον καθαῶς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλήσθη ἡμέρα ὀκτὼ  
τῷ ὡσεπεμῖν τὸ παιδίον, καὶ ἐκλήθη  
τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν  
ὑπὸ τοῦ ἀγγέλου πρὸ ὅτου συλληφθῆ-  
ναι αὐτὸν ἐν τῇ κοιλίᾳ.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέ-  
ραι τοῦ καθαρισμοῦ αὐτῶν κατὰ  
τὸν νόμον Μωσέως, ἀνήγαγον αὐ-  
τὸν εἰς Ἱερουσόλυμα, ὡς ἐνεστήκει πρὸς  
Κυρίου. 23 (καθὼς γέγραπται ἐν

νόμῳ Κυρίου. Ὅτι πᾶν ἄρσεν ἀφ-  
νοῖζον μήτρας, ἅγιον πρὸ Κυρίου  
κληθήσεται) 24 καὶ τοῦ δοῦναι  
θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ  
Κυρίου, ζευγὺς περιστερῶν, ἢ δύο

περιστερῶν. 25 Καὶ ἰδὼν, ἰὼν

16 And they came with  
hast, and found Mary and Jo-  
seph, and the babe lying in a  
manger.

17 And when they had seen  
it, they made known abroad  
the saying which was told them  
concerning this child.

18 And all they that heard  
it, wonder'd at those things  
which were told them by the  
shepherds.

19 But Mary kept all these  
things, and ponder'd *them* in  
her heart.

20 And the shepherds re-  
turn'd, glorifying and praising  
God for all the things that they  
had heard, and seen as it was  
told unto them.

21 And when eight days  
were accomplish'd for the cir-  
cumcising of the child, his  
name was call'd JESUS, which  
was so nam'd of the angel  
before he was conceiv'd in the  
womb.

22 And when the days of  
\* their purification, according  
to the law of Moses, were ac-  
complish'd, they brought him  
to Jerusalem to present *him* to  
the Lord,

23 (As it is written in the  
law of the Lord, Every male  
that openeth the womb shall be  
call'd holy to the Lord)

24 And to offer a sacrifice  
according to that which is said  
in the law of the Lord, A pair  
of turtle-doves, or two young  
pigeons.

25 And behold, there was

ἀνθρώπος

## P A R A P H R A S E.

16 And they came with haste, and found Mary and Joseph, and the Babe lying in a Manger. 17 And when they had seen it, they made known abroad *all the whole matter, and especially the Saying, or That which was told them by the Angel, concerning the Child, viz. that he was a Saviour, and That no other than the Messiah or Christ the Lord.* 18 And all they that heard it, wonder'd at those things which were told them by the Shepherds. 19 But Mary kept all these things, and ponder'd them in her Heart. 20 And the Shepherds return'd, glorifying and praising God for all the things that they had heard, and seen at *Bethlehem according as it was told unto them by the Angel.*

21 And when eight days were accomplish'd for the Circumcising of the Child *according to the Law*, his Name was call'd JESUS, which was so (a) nam'd of the Angel Gabriel at his Appearance to the Virgin Mary, before he, *i. e. the Child* was conceiv'd in the Womb. *About this time, viz. between the Circumcision of Christ and the Purification, most probably, came the Wise-men from Jerusalem to Bethlehem; which being related at large (b) by St Matthew, is pass'd over by St Luke.*

VIII.

His Circumcision.

22 And when the days of their, *viz. the Jews Purification, i. e. of the Purification (of Women after Child-birth) observ'd by the Jews, according to the Law (c) of Moses, were accomplish'd, the Wise-men being but newly gone again from Bethlehem, they brought him, viz. the Child Jesus to Jerusalem to present him to the Lord in the Temple;* 23 (as it is written in the Law (d) of the Lord, Every Male that opens the Womb, *i. e. every First-born Child that is a Male, shall be call'd, i. e. shall be Holy or Consecrated to the Lord*) 24 And also they, *viz. Joseph and Mary came to Jerusalem for Mary to offer there for her Purification a Sacrifice, according to that which is said in the Law (e) of the Lord, viz. that she who was not able to offer a Lamb, should offer a Pair of Turtle-doves or two young Pigeons.* 25 And behold, there was a Man in

IX.

His Presentation in the Temple, and the Purification of his Mother.

## A N N O T A T I O N S.

V. 22. † So it is read in Alex. and some other MSS. and in Syr. Perf. Ethiop. and Gotbick Versions, and in Origen. And it is not to be doubted, but this is the true Original Reading, since there can be no Reason for changing *αἱρῆς* into *αἱρῶν* whereas there is an obvious Reason for changing *αἱρῶν* into *αἱρῆς* namely because the Plural *αἱρῶν* seem'd to attribute Impurity to Christ himself as well as to his Mother. But *αἱρῶν* may be understood of the Jews in general, referring namely to Purification as a Custom or Rite enjoyn'd by their Law to all Jewish Women in such Cases. And further supposing *αἱρῶν* to be referr'd to Christ himself as well as his Mother, yet this Rite of Purification would no more be a solid Proof, that there was any Impurity in him, than his being actually Baptiz'd is such a Proof; tho' the End of Baptism is to denote the *Washing away of Sin.*

(a) Chap. 1. 31.

(b) Matt. 2. 1—11.

(c) Lev. 12. 2.

(d) Exod. 13. 2.

(e) Lev. 12. 6.

D

(f) *Iſai.*

## TEXT.

## TRANSLATION.

ἄνθρωπος ἐν Ἱερουσαλὴμ ὃ ὄνομα Συ-  
μεὼν· καὶ ὁ ἄνθρωπος ἕτος δίκαιος καὶ  
εὐλαβής, προσδεχόμενος ὥστε κλησθῆναι  
τῷ Ἰσραὴλ· καὶ πνεῦμα ἅγιον ἔω ἐπ'  
αὐτόν. 26 Καὶ ἔω αὐτῷ κεχρημα-  
τισμένος ὑπὸ τοῦ πνεύματος τῷ ἁγίου  
μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδεῖ τὸ Χριστὸν  
Κυρίον. 27 Καὶ ἦλθεν ἐν τῷ καιρῷ  
μαπ εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγα-  
γεῖν τὴν γοῖν τὸ παιδίον Ἰησοῦν, τῷ  
ποιῆσαι αὐτὸς κατὰ τὸ εἰρησμεῖον τῷ  
νόμῳ τοῦ αἵματος. 28 καὶ αὐτὸς ἐδέξατο  
αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐ-  
λόγησε τὸ Θεόν, καὶ εἶπε. 29 Νῦν ἀπο-  
λύεις τὸ δούλόν σου, δέσποτα, καὶ τὸ ῥῆμά  
σου, ἐν εἰρήνῃ. 30 Ὅτι εἶδον οἱ ὀφθαλ-  
μοί μου τὸ σωτήριόν σου, 31 ὃ ἡτοι-  
μασας καὶ ὡροῦσιν πάντων τῶν λαῶν·  
32 ὥστε εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν  
λαῶν σου Ἰσραὴλ. 33 Καὶ ἔω Ἰωσήφ  
καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ὅτι τοῖς  
λαλῶμένοις τοῦ αἵματος. 34 Καὶ εὐλό-  
γησεν αὐτὸς Συμεὼν, καὶ εἶπε πρὸς Μα-  
ριάμ τὴν μητέρα αὐτοῦ. Ἰδὲ, ἕτος καὶ  
ὡς πᾶσιν καὶ ἀνίστασιν πολλῶν ἐν τῷ Ἰσ-  
ραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον.  
35 (καὶ σὺ δὲ αὐτῆς τὴν ψυχὴν διελύ-  
σῃ) ὥπως ἀνὴρ ἀποκαλυφθῶ-  
σι ἐκ πολλῶν καρδιῶν βλασφημοί.  
36 Καὶ ἔω Ἀννα προφῆτις, θυγάτηρ

a man in Jerusalem, whose  
name was Simeon; and the  
same man was just and devout,  
waiting for the consolation of  
Israel: and the holy Ghost was  
upon him.

26 And it was reveal'd unto  
him by the holy Ghost, that  
he should not see death before  
he had seen the Lord's Christ.

27 And he came by the spi-  
rit into the temple: and when  
the parents brought in the child  
Jesus, to do for him after the  
custom of the law,

28 Then took he him up  
in his arms, and bless'd God,  
and said,

29 Lord, now lettest thou  
thy servant depart in peace,  
according to thy word.

30 For mine eyes have seen  
thy salvation,

31 Which thou hast prepar'd  
before the face of all people:

32 A light to lighten the  
Gentiles, and the Glory of thy  
people Israel.

33 And Joseph and his mo-  
ther marvel'd at those things  
which were spoken of him.

34 And Simeon bless'd them,  
and said unto Mary his mother,  
Behold, this child is set for the  
fall and rising again of many  
in Israel; and for a sign which  
shall be spoken against:

35 (Yea, a sword shall pierce  
through thy own soul also)  
that the thoughts of many  
hearts may be reveal'd.

36 And there was one Anna  
a prophetess, the daughter of

Φανήλ,

## P A R A P H R A S E.

in Jerusalem, whose name was Simeon, and the same Man was just and devout, *i. e. a very pious good Man*, waiting for the Consolation, *i. e. God's Comforting of Israel by the Coming of the Messias*: and the Holy Ghost was upon him, *i. e. he was One of those very few Persons who were in those days endu'd with the Spirit of Prophecy*. 26 And it was reveal'd unto him by the Holy Ghost, that he should not see Death before he had seen the Lord's Christ. 27 And he came by the *Direction of the Spirit* into the Temple at that time: and when the Parents, *viz. Mary his real Parent or Mother, and Joseph his reputed Parent or Father* brought into the Temple the Child Jesus, to do for him, *i. e. to present him to the Lord after the Custom requir'd of the Law*; 28 then took he him up in his Arms, and bless'd God, and said, 29 Lord, now lettest thou thy Servant depart out of this Life in peace, according to thy Word, *i. e. according to what thou wast pleas'd to reveal unto me sometime since (as is mention'd v. 26.)* 30 For mine Eyes have seen now the Messias Styl'd in the O. T. (f) thy Salvation, 31 because he is the Person which thou hast prepar'd before the Face of all People, *i. e. hast design'd of Old to be the Author of Salvation unto All, Gentiles as well as Jews*; 32 and to that end to be as a Light to lighten the Gentiles, *i. e. to make known unto the Gentiles (as well as Jews) the true Way unto Salvation by the preaching of the Gospel*; and not only to be a Light in the same respect unto the Jews, but also to be the Glory of thy formerly peculiar People Israel or the Jews, *viz. inasmuch as He is descended of them, and shall live among them during his Stay here on Earth*. 33 And Joseph and his Mother marvell'd at those things which were spoken of him. 34 And Simeon bless'd them, and said unto Mary his Mother, Behold, this Child is set or appointed by God for the Fall and Rising again of many in Israel, *viz. for the Fall or Condemnation of such as shall not believe in him, and for the Rising again or Conversion, and so Salvation of such as shall believe in and obey him*; and for a Sign or Mark which shall be as it were shot at, by being spoken against by the unbelieving Scribes and Pharisees or Rulers of the Jews: 35 (yea, great Sorrows and Afflictions like a (g) Sword shall pierce as it were thro' thy own Soul also on his Account) and this shall God in his Wisdom permit, that the Thoughts of many Hearts may be reveal'd, *i. e. that the inward Tempers and Dispositions of Mens Hearts may be discover'd*. 36 And there was one Anna a Prophetess, the Daughter of Phanuel, of the Tribe of Aser;

## A N N O T A T I O N S.

(f) *Isai. 49. 6. and 52. 7.*

(g) There being no good Testimony in Ecclesiastical History, that the Virgin Mary was martyr'd, I can't approve of the expounding this Text in that Sense.

## T E X T.

## TRANSLATION.

Φαινηλ, ὃς φυλῆς Ἀσήρ· αὕτη ὄρο-  
 βεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα  
 ἔτη μὲν ἀνδρὸς ἐπὶ δὲ ὧν τῇ παρθενίας  
 αὐτῆς. 37 Καὶ αὕτη χήρα ὡς ἑτῶν  
 ὀβδύκοντα πικράων, ἣ ἐκ ἀφίστατο ὧν  
 τῷ ἱερῷ, νηστείας καὶ δεήσεσι λατρεύουσα  
 νύκτα καὶ ἡμέρας. 38 Καὶ αὕτη αὐτῇ  
 τῇ ᾧ ὥρα ὀπίσσω ἀνθωμολογεῖτο πρὸς  
 Κυρίῳ, καὶ ἐλάλησεν ὡς αὐτῇ πᾶσι τοῖς  
 προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ  
 κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν  
 Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέθ.  
 40 Τὸ δὲ παιδίον ἠύξανε, καὶ ἐκρα-  
 ταῖτο πνεύματι, πληρῆς σοφίας·  
 καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ  
 κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τῇ  
 πάσχα. 42 Καὶ ὅτε ἐγένετο ἑτῶν δώ-  
 δεκα, ἀναβάντων αὐτῶν εἰς Ἱερουσόλυ-  
 μα κατὰ τὸ ἔθος τῇ ἑορτῇ, 43 Καὶ  
 τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑπο-  
 στρέφειν αὐτοῦ, ὑπέμεινεν Ἰησοῦς ὁ παῖς

Phanuel, of the tribe of Aser; she was of a great age, and had liv'd with an husband seven years from her virginity:

37 And she was a widow of about fourscore and four years: which \* stay'd not away from the temple, but serv'd God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that look'd for redemption in Jerusalem.

39 And when they had perform'd all things according to the law of the Lord, they return'd into Galilee, to their own city Nazareth.

40 And the child grew, and wax'd strong in spirit, fill'd with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfill'd the days, as they return'd, the child Jesus tarry'd behind

οἱ

## P A R A P H R A S E.

Aser; she was of a great Age, and had liv'd with an Husband, *i. e.* in the State of Matrimony but seven Years from her Virginity, or being first marry'd. 37 And she was a Widow of about fourscore and four Years Old: who stay'd not away from the Temple at the Times of Divine Service; but, notwithstanding her great Age, serv'd God with observing the usual Fastings, and coming constantly to the publick Prayers Night and Day, *i. e.* Morning and Evening. 38 And she coming into the Tem-

ple



ple in that instant, gave Thanks likewise unto the Lord for vouchsafing her the Happiness to see the Messias, and spake of Him, i. e. declar'd him to be the Messias to All them that she met with, and that, being pious and devout Persons, look'd for the Coming of the Messias about this time, according to the Prophecies of the O. T. for to accomplish that great Redemption of Israel, so often foretold and promis'd, and so much spoken of in the Old Testament.

39 And when they, i. e. Joseph and Mary had perform'd all things, relating both to the Presentation of the Child Jesus in the Temple, and also to the Purification of his Mother, according to the Law of the Lord, Herod (as seems most probable) perceiving by this time that he was mock'd by the Wise-men, and beginning thereupon to think of some other way to find out the Child Jesus to destroy him; Joseph being warn'd hereof from God in a Dream, and directed to flee with the Child and his Mother into Egypt, did accordingly flee thither, and stay there, till he was again inform'd of God in a Dream of the Death of Herod, and all others who sought the Life of the Child Jesus. Whereupon Joseph with the Child and his Mother return'd into the Land of Israel; but hearing that Archelaus did reign in Judea properly so call'd, in the Room of his Father Herod, Joseph was afraid to go thither; and thereupon being warn'd of God in a Dream what to do, he return'd into Galilee to Nazareth, where he dwelt afore he and his Wife came up to Bethlehem in order to be tax'd. Which Journey of Joseph &c. into Egypt and Return thence, being afore related at large by St Matthew, (b) St Luke seems therefore to pass it over, and only to observe, that after the Presentation of Christ &c. they return'd into Galilee, to their own City, i. e. to the City where they dwell afore, viz. Nazareth. 40 And the Child Jesus grew as to Stature of Body, and wax'd strong in Spirit, i. e. improv'd also in the Faculties of his Mind, being fill'd or endu'd in a most extraordinary manner with divine Wisdom; and the Grace of God was upon him, i. e. the gracious Assistance of the Holy Spirit, and the Favour of God in all other respects was with him in a most eminent degree.

41 Now his Parents, being truly pious Persons, did not make use of any Pretences not to take such a Journey, but in sincere Obedience to the Command of God, went to Jerusalem every Year. at the Feast of the Passover: 42 And when he was twelve Years old, they went up to Jerusalem, after the Custom, i. e. their usual manner at the time of the said Feast; and then they took the Child Jesus with them, namely to be examin'd by the Doctors of the Law in the Temple, in order to his being admitted himself to the Passover according to the Custom of the Jews, whose usual Admission to the Passover was at thirteen Years of Age. 43 And when they had fulfill'd the Days, i. e. continu'd at Jerusalem all the days of the said Feast, as they return'd home, the Child Jesus tar-

(b) Matt. 2. 13 — ult.

ry'd

X.  
The Return of  
Joseph and the  
V. Mary with the  
Child Jesus to  
Nazareth.

XI.  
Christ go's up  
to the Passover at  
twelve Years old.

ὁ Ἱερουσαλήμ· ὃ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. 44 Νομίσαντες δὲ αὐτὸν ὅτι τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδοῦ· καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς.

45 Καὶ μὴ εὗρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητῶντες αὐτόν.

46 Καὶ ἐγένετο, μετ' ἡμέρας πρὸς εὗρον αὐτὸν ὁ πατὴρ ἱερωῶν καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτοῦ, καὶ ἐπερωτῶντα αὐτόν.

47 Εξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ὅτι τῇ σωφροσύνῃ καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτόν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν ὅτις; ἰδὲ ὁ πατήρ σου καὶ ἐγὼ ὁδωόμενοι ἐζητῶμεν σε.

49 Καὶ εἶπε πρὸς αὐτόν· Τί ὅτι ἐζητεῖτέ με; ἔκ ἡδυνάτε ὅτι ἐν τοῖς πατρὸς μου δεῖ εἶναι με;

50 Καὶ αὐτοὶ ὁμοθυμαδὸν συνέχοντο τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέθ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρησεν πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

52 Καὶ Ἰησοῦς ἠνέκατε σοφία καὶ ἡλικία, καὶ χάριτι πρὸς θεὸν καὶ ἀνθρώπους.

Κεφ. γ'. Ἐν ἔτι δὲ πεντηκοντατῷ ἔτη ἡγεμονίας Τιβερίου Καίσαρος,

in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turn'd back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonish'd at his understanding and answers.

48 And when they saw him, they were amaz'd: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? \* knew ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: \* and his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Chap. III.

Now, in the fifteenth year of the reign of Tiberius Cæsar,

ἡγεμο-

P A R A P H R A S E .

ry'd behind in Jerusalem; and Joseph and his Mother knew not of it. 44 But they supposing him to have been in the Company, went a Days Journey; and they sought him among their Kinsfolk and Acquaintance. 45 And when they found him not, they turn'd back again to Jerusalem, seeking him. 46 And it came to pass, that after three Days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions. 47 And all that heard him were astonish'd at his Understanding and Answers. 48 And when they saw him, they were amaz'd: and his Mother said unto him, Son, why hast thou thus dealt with us? behold, thy Father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me *thus*? Knew ye not from all that has been said, or made known unto you, concerning me, that I am the Messias and Son of God, sent by my Father into the World to Redeem the World; and consequently could ye not hence reasonably infer, that I must be about my Father's Business, i. e. the Business for which my Father sent me into the World; and therefore that it was most likely for you to find me in my Father's House the Temple, doing there his said Business as far forth as is proper for me at this time? 50 And they notwithstanding understood not the true meaning of the Saying, i. e. of That which he spake unto them. 51 And however he went down with them from Jerusalem unto Galilee, and came to Nazareth, and was Subject or Obedient unto them, as a dutiful Son ought to be to his Parents; and his Mother, altho' she did not understand them aright, yet kept all these Sayings aforementioned concerning her Son in her Heart, and ponder'd or meditated often upon them. 52 And Jesus increas'd in Wisdom of Mind, and Stature of Body, and in Favour with God and also Man; so Remarkable was he for his extraordinary and excellent Qualifications.

S E C T I O N . II.

Containing such Particulars as are taken notice of by St Luke, in reference to the Baptism of Christ, when he began to be about thirty Years of Age; and from thence to his Entering on the more Publick Part of his Ministry after the Imprisonment of John the Baptist, when Christ was in the thirty second Year of his Age. Which Particulars take up Chap. III, 1—Chap. IV. 13..

Chap. III. St Luke, like the other two former Evangelists, introduces the Account of our Saviour's being Baptiz'd, with an Account of John the Baptist's Ministry after this manner: Now in the fifteenth Year of the Reign of the Roman Emperor Tiberius Cesar, Pontius Pilate being

I.  
The Baptist begins his Ministry.

the

## TEXT.

## TRANSLATION.

ἡγεμονεύοντος Ποντίᾳ Πιλάτῃ ὁ Ιου-  
δαίας, καὶ τετραρχῶντος ὁ Γαλιλαίας  
Ἡρώδης, Φιλίππῳ δὲ ὁ ἀδελφῷ αὐτοῦ  
τετραρχῶντος ὁ Ἰτυρμαίας καὶ Τραχονί-  
τιδος χώρας, καὶ Λυσανίῳ ὁ Ἀβιληνῆς  
τετραρχῶντος, 2 ἐπ' ἀρχιερέων Ἀννα  
καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ὅτι  
Ἰωάννῃ τῷ τῷ Ζαχαρίᾳ υἱόν, καὶ τῇ  
ἐρήμῳ. 3 Καὶ ἦλθεν εἰς πᾶσαν τὴν  
περίχωρον ὅτι Ἰορδάνην, κηρύσσειν βάπτι-  
σμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.  
4 ὡς γάρ περ ἐν βίβλῳ λόγῳ Ἡσαΐου  
ὁ προφήτης, λέγοντος· Φωνὴ βοῶντος  
ἐν τῇ ἐρήμῳ· Ετοιμάσατε τὴν ὁδὸν Κυ-  
ρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.  
5 Πᾶσα φάραγξ πληρωθήσεται, καὶ  
πᾶν ὄρος καὶ βοῦνδος ὑψωθήσεται·  
καὶ ἕσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ  
αἱ τραχεῖαι εἰς ὁδὸν λείαν. 6 καὶ  
ὅψεται πᾶσα σὰρξ τὸ σωτήριον ὅτι Θεοῦ.  
7 Ἐλεγει οὖν τοῖς ἐκ πορνομοιῶν  
ὄχλοις βαπτισθῆναι ὑπὸ αὐτοῦ. Γεν-  
νήματα ἐχιδνῶν, πῶς ἔδειξει  
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς  
μετανοίας· καὶ μὴ ἄρξασθε λέγειν ἐν  
ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ·  
λέγω ᾧ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν  
λίθων τούτων εἰσφέρει τέκνα τῷ Ἀβραάμ.

Pontius Pilate being governor  
of Judea, and Herod being te-  
trarch of Galilee, and his bro-  
ther Philip tetrarch of Iturea,  
and of the region of Trachoni-  
tis, and Lysanias the tetrarch  
of Abilene,

2 Annas and Caiaphas being  
the high priests, the word of  
God came unto John the son  
of Zacharias in the wilderness.

3 And he came into all the  
country about Jordan, preach-  
ing the baptism of repentance,  
for the remission of sins;

4 As it is written in the book  
of the words of Esaias the pro-  
phet, saying, The voice of one  
crying in the wilderness, Pre-  
pare ye the way of the Lord,  
make his paths straight.

5 Every valley shall be fill'd,  
and every mountain and hill  
shall be brought low; and the  
crooked shall be made straight,  
and the rough ways shall be  
made smooth;

6 And all flesh shall see the  
salvation of God.

7 Then said he to the mul-  
titude that came forth to be  
baptiz'd of him, O generation  
of vipers, who hath warn'd  
you to flee from the wrath to  
come?

8 Bring forth therefore fruits  
worthy of repentance; and be-  
gin not to say within your  
selves, We have Abraham to  
our father: for I say unto you,  
that God is able of these stones  
to raise up children unto Abra-  
ham.

## TEXT.

## TRANSLATION.

9 Ἡδὴ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν  
 πάντων δένδρων κεῖται· πάντων οὖν δέν-  
 δρον μὴ ποιεῖν καλὸν καρπὸν, ἐκκόπτε-

9 And now also the ax is laid  
 unto the root of the trees; every  
 tree therefore which bringeth  
 not forth good fruit, is hewn

ταῖς

## PARAPHRASE.

the Roman Governor of Judea, and Herod (*the Son of that Herod which is mention'd Ch. 1. 5.*) being Tetrarch of Galilee, and his Brother Philip Tetrarch of Iturea, and of the Region of Trachonitis, and Lyfania the Tetrarch of Abilene, 2 Annas and Caiaphas being the two High-Priests (*i*) in the larger Sense of the Word, viz. as thereby may be denoted the Two that were of Chief Power and Authority among the Priests, Annas being the (*i*) Nafi, and Caiaphas being the High-priest most properly so call'd, agreeably to the Sense of the Word in the O. Test. the Word of God came unto John the Son of Zacharias, who had hitherto liv'd a private and austere Life in the Wilderness, commanding him now to enter upon his Publick Ministry, or Teaching and Baptizing. 3 And accordingly he came into all the Country about Jordan, preaching the Baptism of Repentance, for the Remission of Sins; 4 as it is written in the Book of the Words of Elaias the Prophet, saying, The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his Paths straight. 5 Every Valley shall be fill'd, i. e. the truly Humble and Lowly, by embracing the Gospel, shall be exalted to most great and glorious Privileges; and every Mountain and Hill shall be brought low, i. e. the Proud and Haughty shall, upon their being converted by the Gospel, become truly Humble and Lowly; and Those, that have afore walk'd in the Crooked ways of Sin, by the same means shall be made for the future to walk in the Straight way of Godliness, and Those, that have wander'd in the Rough ways of Vice and Impiety, shall be made to walk in the Smooth and most truly Comfortable ways of Virtue and Piety: 6 and all Flesh, Gentiles as well as Jews, shall see the Messias, who is styl'd the Salvation of God, as being sent by God into the World to be the Author of Salvation to All that believe in and obey him; or at least shall have the Means of Salvation made known to them by the Preaching of the Gospel. 7 Then said he to the Multitude that came forth to be baptiz'd of him, namely more especially (*k*) to the Pharisees and Sadducees, O Generation of Vipers, who hath warn'd you to flee from the Wrath to come? 8 Bring forth therefore Fruits worthy of Repentance, and begin not to say within your selves, We have Abraham to our Father: for I say unto you, that God is able of these Stones to raise up Children unto Abraham. 9 And now also the Ax is laid unto the Root of the Trees: every Tree therefore which bringeth not forth good Fruit, is

(*i*) See my Discourse of the Jewish Rulers, Chief Priests, &c. set before the Gospel of S. Matthew, paragr. 5, 6, &c.

(*k*) Compare Matt. 3. 7.

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hewn

## TEXT.

## TRANSLATION.

ται, καὶ εἰς πῦρ βάλλεσθαι. 10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες· Τί οὖν ποιήσομεν; 11 Αποκριθεὶς δὲ, λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας, μεταδὲτω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώμαζα, ὁμοίως ποιείτω. 12 Ἡλθοι δὲ καὶ τελευτᾶν βαπτισθῆναι· καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν; 13 Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον ὧσθαι τὸ ἀφαιταγμένον ὑμῖν, ὡς ἐσσεσθε. 14 Ἐπηρώτων δὲ αὐτόν καὶ στρατιῶται, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐτούς· Μηδὲν ἀφαισίοσητε, μηδὲ συκοφαντήσητε· ἢ ἀρκεῖδε τοῖς ὀφωνίοις ὑμῶν. 15 Περὶ οὗτων δὲ τῶ λαοῦ, καὶ ἀφαιτοζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, 16 ἀπεκρίνατο ὁ Ἰωάννης, ἀπαντὶ λέγων· Εγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, ὃ ἔκ ἐμὲ ἰσχυρὸς λῦσαι τὸ ἰμάτιον τῷ ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ πυρί. 17 Οὗ τὸ πῦρον ἐν τῇ χειρὶ αὐτοῦ· καὶ ἀφαισίοσει τὸ ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχρεον κατακαύσει πυρὶ ἀσβέστω. 18 Πολλὰ μὲν ἔτι καὶ

down, and cast into the fire.  
10 And the people ask'd him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptiz'd, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the foldiers likewise demanded of him, saying, And what shall we do? And he saith unto them, Do violence to no man, neither accuse *any* falsely, and be content with your \* pay.

15 And as the people were in expectation, and all men mus'd in their hearts of John, whether he were the Christ or not;

16 John answer'd, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with fire.

17 Whose fan *is* in his hand, and he will throughly \*cleanse his floor, and will gather the wheat into his garner: but the chaff he will burn with fire unquenchable.

18 And many other things

ἔτι καὶ

## TEXT.

## TRANSLATION.

ἔπρα πραιαλῶν εὐηγερίζετο τὸ λαόν.

19 Ο δὲ Ηρώδης ὁ τετραρχῆς, ἐλεγχό-

μενος ὑπὸ αὐτοῦ ἐν Ἡρώδιδος τῇ γυναι-

κῷ Φιλίππῃ ὃ ἀδελφῷ αὐτοῦ, καὶ ἐν

πάντων ὧν ἐποίησε πονηρῶν ὁ Ηρώδης,

20 προσέθηκε καὶ τῷτο ὅτι πάντα,

in his exhortation preach'd he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all,

ψ

## PARAPHRASE.

hewn down, and cast into the Fire. 10 *Such were the Instructions he gave in general to All; and as to the Duties more peculiar to the several Sorts and Conditions of Men, when the People ask'd him, saying, What shall we do then, that we may not be cast into Hell-fire?* 11 He answers and says unto them, He that has two Coats, *i. e. one to spare*, let him impart it to him that has none; and he that has Meat to spare, let him do likewise, *i. e. As ye are to observe all other Common Duties of Life, so especially be careful that ye shew Charity to the truly Poor and Nedy, according to your Ability, by Cloathing the Naked, and Feeding the Hungry, and the like.* 12 Then came also Publicans to be baptiz'd, and said unto him, Master, what shall we do, *i. e. what more peculiar Duty are we to observe?* 13 And he said unto them, *You are peculiarly to be Carefull, that ye Exact no more from Others for Taxes and the like, than that which is appointed you by the Law.* 14 And the Soldiers likewise demanded of him, saying, And what shall we do *more peculiarly?* And he said unto them, *Your more peculiar Duty is, to do Violence to no Man, neither to accuse any falsely as disaffected to the Government, that you may have the Pillaging or Plundering of them; and to be content with your Pay.* 15 And as the People were in expectation that He would make some further Manifestation of himself, and All Men mus'd in their Hearts of John, whether he were the Christ or not; 16 John answer'd, saying unto them all, I indeed baptize you with Water; but one mightier than I cometh, the latchet of whose Shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with Fire. 17 Whose fan is in his Hand, and he will thoroughly cleanse his Floor, and will gather the Wheat into his Garner; but the Chaff he will burn with Fire unquenchable. 18 And many other things in his exhortation preach'd he unto the People. 19 But, to put here together All the History of John Baptist, which is deliver'd by the two former Evangelists separately, or in two distinct places of their Gospels at a considerable distance one from the other; Herod the Tetrarch, being reprov'd by him for Herodias his Brother Philip's Wife, and for all the Evils which Herod had done, 20 added yet this Evil above all he had

## T E X T.

## TRANSLATION.

ὃς κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

21 Ἐγένετο δὲ ὡς πάντες βαπτίζοντο, καὶ Ἰησοῦς βαπτισθεὶς καὶ ὡρσευχομένης, ἀνεωχθῆναι τὸ ὕρα-  
νόν· 22 καὶ καταβῆναι τὸ πνεῦμα τὸ  
ἀγίον σωματικῶς εἰς αὐτόν, ὡς εἶδεν, ὡς περὶ  
ἐπ' αὐτόν· καὶ φωνὴ ἐξ οὐρανόθεν γενέ-  
σθαι, λέγουσαν· Σὺ εἶ ὁ υἱός μου ὁ ἀγα-  
πητός, ὃς σὺ ἐνδοξάζεις.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡς εἶπεν  
τεράκιον ἀρχόμενος, ὃν (ὡς ὁμοί-  
ζειτο) υἱὸς Ἰωσήφ, τῷ Ἠλὶ, 24 τῷ  
Ματθαίῳ, τῷ Λευί, τῷ Μελχί, τῷ  
Ἰαννᾷ, τῷ Ἰωσήφ, 25 τῷ Ματθαίῳ,  
τῷ Ἀμώ, τῷ Ναοῦμ, τῷ Εὐσέβει, τῷ  
Ναβγαλ, 26 τῷ Μααθ, τῷ Ματ-  
θαίου, τῷ Σεμεί, τῷ Ἰωσήφ, τῷ  
Ἰούδα, 27 τῷ Ἰωαννᾷ, τῷ Ρηφαί, τῷ  
Ζωροβάβελ, τῷ Σαλαθιήλ, τῷ  
Νηρι, 28 τῷ Μελχί, τῷ Ἀδδί,  
τῷ Κωσάμ, τῷ Ελμωδάμ, τῷ  
Ἠρ, 29 τῷ Ἰωσή, τῷ Ελιέζερ,  
τῷ Ἰωρεὶμ, τῷ Ματθαίῳ, τῷ Λαβί,

of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which  
was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the*  
*son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which  
was *the son* of Cosam, which was *the son* of Elmodam, which was *the*  
*son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which  
was *the son* of Jorim, which was *the son* of Matthat, which was *the son*  
of Levi,

that he shut up John in pri-  
son.

21 Now \*while all the peo-  
ple were baptizing, it came to  
pass that Jesus also being ba-  
ptiz'd, and praying, the heaven  
was open'd;

22 And the holy Ghost de-  
scended in a bodily shape like  
a dove upon him, and a voice  
came from heaven, which said,  
Thou art my beloved Son, in  
thee I am well pleas'd.

23 And Jesus himself began  
to be about thirty years of age,  
being (as was suppos'd) the son  
of Joseph, which was *the son*  
of Heli,

24 Which was *the son* of  
Matthat, which was *the son* of  
Levi, which was *the son* of  
Melchi, which was *the son* of  
Janna, which was *the son* of  
Joseph,

25 Which was *the son* of  
Mattathias, which was *the son*  
of Amos, which was *the son*  
of Naum, which was *the son*  
of Eli, which was *the son* of  
Nagge,

26 Which was *the son* of  
Maath, which was *the son* of  
Mattathias, which was *the son*  
of Semei, which was *the son*



done afore, that he first shut up John in Prison, and then sometime after beheaded him.

21 Now while all Sorts of the People were baptizing by John, it came to pass that Jesus also came out of Galilee to be baptiz'd of him; <sup>II. Christ is baptiz'd.</sup> and being baptiz'd, and come out of the Water, while he was praying, the Heaven was open'd; 22 and the Holy Ghost descended in a Bodily Shape, or visibly, like a Dove upon him, and a Voice came from Heaven, which said, Thou art my beloved Son, in thee I am well pleas'd.

23 And Jesus himself began (l) now at his Baptism to be about thirty Years of Age; being Really born after a Miraculous manner only of the Virgin Mary, but as was suppos'd the Son of Joseph as well as of his Wife Mary; it being Commonly thought that Jesus was procreated of Both the aforesaid Persons after the ordinary Manner of Procreation. Now this Joseph was Literally or Naturally (m) begot by Jacob, (as Matt. i. 16.) but then being thus begot of Jacob on the Widow of his deceas'd Brother Heli, in order to raise up Seed to his said Brother according to the Law, hence the said Joseph was Legally, or in the Construction of the Law, the Son of the said Heli; and therefore St Luke speaks of him in this Legal Sense, when he says, that Jesus was suppos'd to be the Son of Joseph, who was the Son of Heli. 24 Again it is observable, that tho' Jacob and Heli had Both one and the same Mother, yet they had two different Fathers; Both which were descended from David, but from different Sons of David, viz. Jacob's Father from Solomon, (as Matth. i. 7.) and Heli's Father from Nathan, (v. 31.) thus: who (viz. Heli) was the Son of Matthat, who was the Son of Levi, who was the Son of Melchi, who was the Son of Janna, who was the Son of Joseph, 25 who was the Son of Mattathias, who was the Son of Amos, who was the Son of Naum, who was the Son of Esli, who was the Son of Nagge, 26 who was the Son of Maath, who was the Son of Mattathias, who was the Son of Semei, who was the Son of Joseph, who was the Son of Juda, 27 who was the Son of Joanna, who was the Son of Rhesa, who was the Son of Zorobabel, who was the Son of Salathiel, who was the Son of Neri, 28 who was the Son of Melchi, who was the Son of Addi, who was the Son of Cosam, who was the Son of Elmodam, who was the Son of Er, 29 who was the Son of Jose, who was the Son of Eliezer, who was the Son of Jorim, who was the Son of Matthat, who was the <sup>III. His Age at this time, and his Genealogy or Pedegree.</sup> the

## A N N O T A T I O N S.

(l) See my Treatise of the Harmony of the Gospels, §. 11.

(m) There are some who esteem this Pedegree given by St Luke to be the Natural Pedegree of the Virgin Mary, as that given by St Matthew is of Jacob; and consequently Mary to be the Natural Daughter of Heli, she being so call'd in the Talmud. But had it been Really so, it seems very strange, that this should not have been known to the Christians, or Believing Jews as well as the Unbelieving;

## TEXT.

## TRANSLATION.

30 τῷ Συμεὼν, τῷ Ἰούδα, τῷ Ἰωσήφ,  
 τῷ Ἰωάν, τῷ Ἐλιακίμ, 31 τῷ  
 Μελεᾷ, τῷ Μαϊνάν, τῷ Ματθιᾶ,  
 τῷ Ναθάν, τῷ Δαβὶδ, 32 τῷ  
 Ἰεσαΐ, τῷ Ωβὲδ, τῷ Βοὸζ, τῷ Σαλ-  
 μών, τῷ Ναασών, 33 τῷ Ἀμινά-  
 δάβ, τῷ Ἀράμ, τῷ Εσρὼν, τῷ Φα-  
 ρῆς, τῷ Ἰούδα, 34 τῷ Ἰακώβ, τῷ  
 Ἰσαάκ, τῷ Ἀβραάμ, τῷ Θάρα, τῷ  
 Ναχώρ, 35 τῷ Σαρουῖχ, τῷ Ρα-  
 γαῦ, τῷ Φαλέκ, τῷ Ἑβέρ, τῷ Σαλαῖ,  
 36 τῷ † Καϊνάν, τῷ Ἀρραξάδ, τῷ  
 Σήμ, τῷ Νῶε, τῷ Λάμεχ, 37 τῷ  
 Μαθουσαλα, τῷ Ἐνὼχ, τῷ Ἰαρέδ, τῷ  
 Μαλελεήλ, τῷ Καϊνάν, 38 τῷ  
 Ἐνὼς, τῷ Σήθ, τῷ Ἀδὰμ, τῷ Θεοῦ.

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

## Chap. IV.

Κεφ. δ'. Ἰησοῦς δὲ πνεύματι ἁγίῳ  
 πλήρης ἐπέστρεψεν ἀπὸ τῆς Ἰορδάνης· καὶ  
 ἦγετο ἐν τῷ πνεύματι εἰς τινὰ ἔρημον,

And Jesus being full of the  
 holy Ghost, return'd from Jor-  
 dan, and was led by the spirit  
 into the wilderness,

P A R A P H R A S E.

the Son of Levi, 30 who was the Son of Simeon, who was the Son of Juda, who was the Son of Joseph, who was the Son of Jonan, who was the Son of Eliakim, 31 who was the Son of Melea, who was the Son of Menan, who was the Son of Mattatha, who was the Son of Nathan, who was the Son of David, 32 who was the Son of Jesse, who was the Son of Obed, who was the Son of Booz, who was the Son of Salmon, who was the Son of Naasson, 33 who was the Son of Aminadab, who was the Son of Aram, who was the Son of Elfrom, who was the Son of Phares, who was the Son of Juda, 34 who was the Son of Jacob, who was the Son of Isaac, who was the Son of Abraham, who was the Son of Thara, who was the Son of Nachor, 35 who was the Son of Saruch, who was the Son of Ragau, who was the Son of Phalec, who was the Son of Heber, who was the Son of Sala, 36 who was the Son of Cainan, who was the Son of Arphaxad, who was the Son of Sem, who was the Son of Noe, who was the Son of Lamech, 37 who was the Son of Mathusala, who was the Son of Enoch, who was the Son of Jared, who was the Son of Maleleel, who was the Son of Cainan, 38 who was the Son of Enos, who was the Son of Seth, who was the Son of Adam, who was the Son of God, *not by natural Generation, but by Creation.*

Chap. IV. And Jesus being full of the Holy Ghost, return'd from Jordan *after he had been there baptiz'd*, and was led by the Spirit into the Wilderness, IV.  
His Temptation  
by the Devil.

A N N O T A T I O N S.

ing; and consequently have been deliver'd down to the succeeding Christians in the next most Primitive Ages, who solve the Difference in the two Genealogies in the same manner mention'd in the Paraphrase. Nay, it seems very strange that St Luke should not have known this; for had he known any such thing, and agreeably thereto purpos'd to have given us the *Natural Pedegree* of Mary, he would surely have express'd himself after a very different manner, and more clearly, viz. instead of saying, *Jesus — being (as was suppos'd) the Son of Joseph, who was the Son of Heli*, He would rather have said, *Jesus — being the Son of Mary, who was the Daughter of Heli, &c.*

V. 36. † *Cainan* is not read in the Hebrew or Samaritan Copy of Genesis. However it is thought no wonder that it should be here mention'd by St Luke, when he elsewhere follows the Septuagint, even where it differs from the Hebrew, as *Acts* 7. 14. Of which in its place. It is sufficient to observe here, that there are not wanting some Considerations to induce us to believe, that *Cainan* was added to the Septuagint by some After-hand, and also to St Luke from the LXX. Or if it were not so, yet this do's not at all affect the Authority of this Gospel, since the LXX. might add a Name, which Moses had for Brevity (*sake omitted*); such an Addition or Omission altering nothing as to the Truth of the sacred History; and therefore the like is to be found in several other parts of Scripture.

## TEXT.

## TRANSLATION.

2 ἡμέρας πωπράκοντα πειραζόμενος  
 ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν  
 οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συν-  
 τελεσθεῖσιν αὐτῷ, ὕστερον ἐπείνασεν.  
 3 Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς  
 εἶ τοῦ Θεοῦ, εἰπὲ πρὸ λίθου τούτου ἵνα γέ-  
 νηται ἄρτος. 4 Καὶ ἀπεκρίθη Ἰησοῦς  
 πρὸς αὐτόν, λέγων· Γέγραπται, ὅτι  
 οὐκ ἐπ' ἄρτι μόνω ζήσεται ὁ ἄνθρω-  
 πος, ἀλλ' ἐπὶ ὅπῃ ῥήματι Θεοῦ.  
 5 Καὶ ἀναγαγὼν αὐτόν ὁ διάβολος εἰς  
 ὄρος ὑψηλόν, ἔδειξεν αὐτῷ πάσας τὰς  
 βασιλείας τοῦ οἰκουμένης ἐν στιγμῇ χρόνου.  
 6 Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ  
 δώσω τὴν ἑξουσίαν ταύτην ἅπαρ, καὶ τὴν  
 δύξαν αὐτῶν· ὅτι ἐμοὶ περὶ αὐτοῦ εἰρη-  
 νεύω, καὶ ἐὰν θέλω, δίδωμι αὐτῷ. 7 Σὺ  
 οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται  
 σου πάντα. 8 Καὶ ἀποκριθεὶς αὐτῷ,  
 εἶπεν ὁ Ἰησοῦς· Υπαγε ὀπίσω μου Σα-  
 τανᾶ· γέγραπται γάρ· Προσκυνήσεις  
 Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λα-  
 τρεύσεις. 9 Καὶ ἤγαγεν αὐτόν εἰς  
 Ἱερουσαλὴμ, καὶ ἔστησεν αὐτόν ἐπὶ τὸ  
 πτερύγιον τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ  
 ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐν ἰερῷ  
 ταῦτα. 10 γέγραπται γάρ· Οἱ ποῖς  
 ἀγγέλοις αὐτῷ ἐπιτελεῖται τὰς ἐντολὰς σου,  
 καὶ διαφυλάξουσίν σε. 11 καὶ ὅτι ἐπὶ  
 χερσὶν ἀρᾷσί σε, μήποτε πωρρύνῃς.

2 Being forty days tempted of the devil; and in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the son of God, command this stone that it be made bread.

4 And Jesus answer'd him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the Devil taking him up into an high mountain, shew'd unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is deliver'd unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answer'd and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any

## TEXT.

## TRANSLATION.

Ἰησὺς πρὸς λίθον τὴν πόδα σκ. 12 Καὶ  
ἀποκριθεὶς, εἶπεν αὐτῷ ὁ Ἰησοῦς· Οὐ  
ἐρήται· Οὐκ ἐκπειράσεις Κύριον τὸν  
Θεόν σου. 13 Καὶ συντελέσας πάν-  
τα πειρασμὸν ὁ Ἀβὲλ ὁ Σατῶν, ἀπέστη  
ἀπ' αὐτοῦ ἄλλοις καιροῖς.

time thou dash thy foot against  
a stone.

12 And Jesus answering,  
said unto him, It is said, Thou  
shalt not tempt the Lord thy  
God.

13 And when the devil had  
ended all the temptation, he  
departed from him for a season.

14 Καὶ

## PARAPHRASE.

Wilderness, 2 being forty Days tempted of the Devil; and in those days he did eat nothing: and when they were ended, he afterward hungred. 3 And the Devil said unto him, If thou be the Son of God, command this Stone that it be made Bread. 4 And Jesus answer'd him, saying, It is written, That Man shall not live by Bread alone, but by every Word of God. 5 And (n) *after that, but not immediately*, the Devil taking him into an high Mountain, shew'd unto him all the Kingdoms of the World in a moment of Time. 6 And the Devil said unto him, All this Power will I give thee, and the Glory of them; for that is deliver'd unto me, and to whomsoever I will, I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answer'd and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And, *another time, (n) viz. between the two Temptations here aforementioned, as seems most probable*, he brought him to Jerusalem, and set him on a Pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thy self down from hence. 10 For it is written, He shall give his Angels charge over thee, to keep thee. 11 And in *their* hands they shall bear thee up, lest at any time thou dash thy Foot against a Stone. 12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the Devil had ended all the Temptation *here mention'd*, he departed from him for *or until another Season, or proper Occasion for tempting him again*.

## SECT.

## ANNOTATIONS.

(n) The Order wherein St *Matthew* relates these Temptations, Ch. 4. 1—11. seems to be the true Order, wherein they actually succeeded one the other. Read my Paraphrase on the forecited place of St *Matthew* &c.

## TEXT.

## TRANSLATION.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ  
δυνάμει τῷ πνεύματι εἰς τὴν Γαλι-  
λαίαν· καὶ φήμην ἔξῃλθε κατ' ὅλης τῆς  
περιχωρίας αὐτοῦ. 15 Καὶ αὐτὸς  
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,  
δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρέθ,  
οὗ αὐτὸς πετραμμένος· καὶ εἰσῆλθε  
κατὰ τὸ εἰωθὸς αὐτοῦ, καὶ τῇ ἡμέρᾳ  
τῶν σαββάτων, εἰς τὴν συναγωγὴν  
καὶ ἀνέστη ἀναγνῶναι. 17 Καὶ ἐπα-  
νέστη αὐτὸς βιβλίον Ἡσαΐου τῷ περὶ  
φύτου· καὶ ἀναπύξας τὸ βιβλίον,  
εὗρε τὸν τόπον οὗ αὐτὸς γεγραμμένον·

18 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ ἔνε-  
κεν ἔχεισέ με· ἐνταλίσσασθαι πτω-  
χοῖς ἀπέσταλκέ με, ἰάσασθαι τὰς  
συντετριμμένους τῇ καρδίᾳ, κηρύξαι  
ἀγχμαλώτοις ἄφρονι, καὶ τυφλοῖς  
ἀνάβλεψιν, ἀποστείλαι πετραυσμένους  
καὶ ἀφροσύνην. 19 κηρύξαι ἐν τῇ Κυ-  
ρίου δεκτόν. 20 Καὶ πύξας τὸ  
βιβλίον, ἀποδοὺς τὸ βιβλίον τῷ  
ἐκτάκτῳ, καὶ πάντων ἐν τῇ συνα-  
γωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες  
αὐτῷ. 21 Ἦρξατο δὲ λέγειν πρὸς  
αὐτούς· Οἱ σήμερον πεπλήρωται  
ἡ γραφή αὕτη ἐν τοῖς ὤσιν ὑμῶν.

14 And Jesus return'd in the  
power of the spirit into Galilee:  
and there went out a fame  
of him through all the region  
round about.

15 And he taught in their  
synagogues, being glorify'd of  
all.

16 And he came to Nazareth,  
where he had been brought up:  
and, as his custom was, he went  
into the synagogue on the sab-  
bath-day, and stood up for to  
read.

17 And there was deliver'd  
unto him the book of the pro-  
phet Esaias; and when he had  
open'd the book, he found the  
place where it was written:

18 The spirit of the Lord  
is upon me, because he hath  
anointed me to preach the gos-  
pel to the poor, he hath sent  
me to heal the broken-hearted,  
to preach deliverance to the  
captives, & recovering of sight  
to the blind, to set at liberty  
them that are bruise'd,

19 To preach the accepta-  
ble year of the Lord.

20 And he clos'd the book,  
and he gave it again to the mi-  
nister, and sat down: and the  
eyes of all them that were in  
the synagogue were fasten'd on  
him.

21 And he began to say un-  
to them, This day is this scrip-  
ture fulfill'd in your ears.

## S E C T I O N III.

*Containing such Particulars as are taken notice of by St Luke, From Christ's Ent'ring on the more Publick Part of his Ministry, which was sometime after the Passover that was in the thirty second Year of his Life, (but A. D. 30.) To the Passover next ensuing, or in the thirty third Year of his Life, (but A. D. 31.) Which Particulars take up Chap. IV. 14 — Chap. V. ult.*

*How the Gap here, in this Gospel, as to the Former or more Private Part of Christ's Ministry, is to be supply'd from the Gospel of St John, may be seen in my Paraphrase between Matt. 4. v. 11, and 12. St Luke, like the two former Evangelists, presently after Christ's Temptation, proceeds here to give an Account of his more Publick Ministry in the following manner: 14 And Jesus, having heard that John Baptist was cast into Prison, return'd by the Power of the Spirit, i. e. by the Direction of the Holy Spirit, by whom He as Man was endu'd with Power to perform the greatest Miracles, from Jerusalem into Galilee; and then and there enter'd upon the more Publick Part of his Ministry, peaching Repentance, and doing great Cures, so that there went out a Fame of him thro' all the Region round about. 15 And he taught in their Synagogues, being glorify'd, i. e. mightily admir'd and extoll'd of All, for his Preaching as well as Miracles.*

*16 And he came to Nazareth, where he had been brought up, and hitherto generally resided, as at his Dwelling-place; and, as his Custom was, he went into the Synagogue on the Sabbath-day; and now he did not only so, but also stood up, and ask'd for the Bible that belong'd to the said Synagogue to be brought him for to read, and expound some Portion of Scripture, as was usual to be done. 17 And there was deliver'd unto him the Book of the Prophet Isaiah, some Portion of that Book being probably in Course to be then read and expounded; and when he had open'd the Book, he found, or by the Direction of Providence lighted on, the Place, viz. Isai. 6. 1. where it was written: 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor, he hath sent me to heal the Broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are bruise'd, 19 to preach the acceptable Year of the Lord. 20 And he clos'd the Book, and he gave it again to the Minister, and sat down: and the Eyes of all them that were in the Synagogue were fasten'd on him, expecting to hear What Exposition he would give of the Place of Scripture, which he had read. 21 And he began to say unto them, This day is this Prophecy of Scripture fulfill'd in your Ears: for I am the Messias who is here prophesied of, and I am accordingly now*

## T E X T.

## TRANSLATION.

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ὅτι τοῖς λόγοις τῷ χάριτος, τοῖς ἐκ πορθομύθοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ ὁ υἱὸς Ἰωσήφ;

23 Καὶ εἶπε πρὸς αὐτοὺς· Πάντας ἐρεῖτέ μοι τὸ πῶς βολιὴν ταύτῃ. Ἰατρὲ, θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναύμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

24 Εἶπε δὲ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰ χήραι καὶ ἡμεῖς ἐν ταῖς ἡμέραις Ηλίας ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ὅτι ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ὅτι πᾶσαι τὴ γῆ.

26 Καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ηλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίου, πρὸς γυναῖκα χήραν. 27 Καὶ πολλοὶ λεπροὶ ἦσαν ὅτι Ελισαίου τοῦ προφήτου οὗ τοῦ Ἰσραὴλ· καὶ οὐδεὶς αὐτοῦ ἐκαθάρίσθη, εἰ μὴ Ναεμὰν ὁ Σύρος.

22 And all bare him witness, and wonder'd at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, \*except unto Sarepta a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of \*Elisha the prophet: and none of them was cleans'd, \*except Naaman the Syrian.

28 Καὶ

## A N N O T A T I O N S.

(o) Hence I perceive some are apt to think, that the Coming of Jesus to *Nazareth* at this time was *after* he had *dwelt* at *Capernaum*, and done Miracles there: Whereas upon a diligent Comparing of the several Gospels it will appear otherwise, and to have been *before* Christ's *Dwelling* at *Capernaum*. For as to the *Miracles* here refer'd to as done at *Capernaum*, it is observable that they were rather some that Christ did during his more Private Ministry, and *before* the Imprisonment of the Baptist; and so *before* his *Leaving Nazareth*, and coming to *dwell* at *Capernaum*. Agreeably hereto we read that *long before* this Christ was at *Capernaum*, and *tarry'd there*, tho' *not many days*, John 2. 12.

(p) Compare



## P A R A P H R A S E.

sent by God to preach the Gospel to the Poor in Spirit; to heal the Broken-hearted for their Sins; to instruct such as are led Captive by the Devil and Sin, how they may be deliver'd; to instruct those that are Blinded with Sin, how they may recover their Sight; to instruct those that are Bruis'd as it were with heavy Chains of their Sins, how they may be set at Liberty; and in short, to make known unto you, that now is come the Time hitherto typify'd by the Year of Jubilee, viz. the Time wherein God makes known by me the most Gracious Terms or Conditions of your Acceptance or Salvation by him. 22 And All bare him witness, that the Exposition he had given of the foresaid Place of Scripture was so far true without doubt, that thereby was foretold the Coming of the Messias, and the Benefits they should receive from him; and they wonder'd at the Gracious Words which proceeded out of his Mouth, i. e. they wonder'd that he should be thus endu'd with the Grace or Gift of Expressing himself so handsomly and properly, and should be thus enabled to give such excellent Instructions, considering the Meanness of his Education, which they all knew. And hereupon they would not believe that Part of his Exposition, wherein he asserted or intimated himself to be the Messias proph'cy'd of in the foremention'd Place of Scripture; but by way of Contempt of him for pretending to be so Great a Person, they said, Is not this Joseph the Carpenter's Son? 23 And he, perceiving their strange Prejudice against him, said unto them, Ye will surely, i. e. I know ye are ready to say unto me this Proverb, Physician, heal thy self, i. e. as a Physician, who heals others, ought much more to shew his Skill in healing himself when ill; so whatsoever Miracles we Nazarenes have heard done by thee at (o) Capernaum, do also as many and as great here in thy Country or Dwelling-place, to Convince us beyond all exception that thou art the Messias, as thou pretendest to be. 24 And he said, Verily I say unto you, Your Carriage toward me do's not so much surprize me, as it would otherwise; forasmuch as it is an old Observation, that No Prophet is accepted or esteem'd in his own Country so much as elsewhere; the Meanness of his Family, or some other such worldly Respect, being apt to prejudice his own Country-men against him. 25 But I tell you of a Truth, For this Reason it is not agreeable to the Divine Wisdom, that I should perform so many or great Works here, as I have elsewhere. For it is most just, as well as wise in God, to deny to such unreasonably prejudic'd Persons as you are, those extraordinary Means of Grace and Conviction, which he grants to Others, who are better dispos'd to be wrought upon by them. Thus without doubt, Many Widows were in Israel in the days of Elias, when the Heaven was shut up three Years and six Months, when great Famine was throughout all the Land 26 But unto none of them was Elias sent, except unto Sarepta a City of Sidon, unto a Woman that was a Widow. 27 And in like manner many Lepers were in Israel in the time of Elisha the Prophet: and none of them was cleans'd, except Naaman

## TEXT.

## TRANSLATION.

28 Καὶ ἐπλήσθη πάντες θυμῷ ἐν τῇ συναγωγῇ, ἀκούοντες αὐτά. 29 Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τῷ ὄρει, ἐφ' ᾧ ἡ πόλις αὐτῶν ὠκοδόμητο, εἰς τὸ κτακρημῖσαι αὐτόν. 30 Αὐτὸς δὲ διελθὼν διὰ μέσων αὐτῶν, ἐπορεύετο.

31 Καὶ κατήλθεν εἰς Καπερναὺμ, πόλιν τῆς Γαλιλαίας· καὶ ἠν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. 32 Καὶ ἐξεπλήσοντο ὅτι τῇ διδαχῇ αὐτοῦ· ὅτι αὐτὸς ἐξουσία ἠν ὁ λόγος αὐτοῦ. 33 Καὶ αὐτῇ τῇ συναγωγῇ ἠν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, 34 λέγων· Εἰ, τί ἡμῖν καὶ σοι Ἰησοῦ Ναζαρηνέ; ἡλθες σπολέσαι ἡμᾶς; οἶδά σε πῶς εἶ· ὁ ἅγιος τῷ Θεοῦ. 35 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἐξέλθι ἐξ αὐτοῦ. Καὶ ῥίψαι αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαι αὐτόν. 36 Καὶ ἐγένετο θάμβος ὅτι πάντας· καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος ὅτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ὁπιτάσῃ τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

28 And all they in the synagogue, when they heard these things, were fill'd with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the midst of them went his way:

31 And came down to Capernaum, a City of Galilee, and taught them on the sabbath-days.

32 And they were astonish'd at his doctrine: for his word was with power.

33 And in the synagogue there was a man which had a spirit of an unclean devil, and cry'd out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy One of God.

35 And Jesus rebuk'd him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amaz'd, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 Αναστὰς

## TEXT.

## TRANSLATION.

38 Αναστὰς δὲ ἐκ τῆ συναγωγῆς,  
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμων· ἡ  
παιθερά δὲ τῆ Σίμων· ἡ ἰὼ συνεχο-  
μένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν  
αὐτὸν περὶ αὐτῆς. 39 Καὶ ἐπὶ ταῖς  
ἐπαιῶ αὐτῆς, ἐπέτιμήσε τὸν πυρετὸν· καὶ

38 And he arose out of the  
synagogue, and enter'd into Si-  
mon's house: and Simon's wives  
mother was taken with a great  
fever; and they besought him  
for her.

39 And he stood over her,  
and rebuk'd the fever, and it

ἀφῆκεν

## PARAPHRASE.

Naaman the Syrian: *so also now God will not vouchsafe to you, by reason of your Unworthiness or Unbelief, the like gracious Means of Conviction and Happiness, as he will to Others.* 28 And all they in the Synagogue, when they heard these things, were fill'd with wrath, 29 and rose up, and thrust him out of the City, and led him unto the Brow of the Hill, (whereon their City was built) that they might cast him down headlong. 30 But *his Time for permitting himself to be put to Death being not yet come, he miraculously* passing thro' the midst of them *undiscover'd, or at least without their being able to apprehend him,* went his way *from thence.*

31 And he came down to Capernaum, a City of Galilee, and thence-  
forward (p) dwelt there, and taught them on the Sabbath-days. 32 And they were astonish'd at his Doctrine: for his Word was with Power, *i. e. his Doctrine was Excellent in it self, and deliver'd with a remarkable Authority and Gravity, and confirm'd by Miracles.* 33 And accordingly, on a certain Sabbath-day, in the Synagogue there was (q) a Man which had a Spirit of an unclean Devil, and cry'd out with a loud Voice, 34, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuk'd him, saying, Hold thy peace, and come out of him. And when the Devil had thrown him *into Convulsions, and so into the midst of the Synagogue or Congregation there,* he came out of him, and hurt him not really, or so as that the ill Effects remain'd after the Devil was cast out; tho' to some he seem'd to be dead. 36 And they were all amaz'd, and spake among themselves, saying, What a Word is this? for with Authority and Power he commandeth the unclean Spirits, and they come out. 37 And the Fame of him went out into every Place of the Country round about.

38 And he arose out of the Synagogue, and enter'd into Simon's (r) House: and Simon's Wives Mother was taken with a great Fever; and they besought him for her. 39 And he stood over her, and rebuk'd

III.  
And comes to  
Capernaum, where  
he dwells for the  
future; and casts  
out a Devil.

IV.  
He cures Peter's  
wifer Mother of a  
Fever.

(p) Compare Matt. 4. 13.

(q) See Mark 1. 23. and my Paraph. thereon.

(r) See Matt. 8. 14. and Mark. 1. 29.

the

## T E X T.

## TRANSLATION.

ἀφῆκεν αὐτὴν· ὡς χρῆμα δὲ ἀνα-  
στῆσα διηκόνει αὐτοῖς.

40 Διώνους δὲ τῷ ἡλίου, πάντες  
ὅσοι εἶχον ἀσθενήσας νόσους ποικίλας,  
ἤγαγον αὐτὸς πρὸς αὐτόν· ὁ δὲ ἐνὶ  
ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἐθε-  
ράποδεν αὐτούς. 41 Εξήρχετο δὲ  
καὶ δαίμονια ἀπὸ πολλῶν, κράζοντα καὶ  
λέγοντα, Οὐ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ  
Θεοῦ. Καὶ ἐπιτιμῶν ἔκεία αὐτὰ λα-  
λεῖν, ὅτι ᾔδεισαν ὅτι Χριστὸν αὐτὸν εἶναι.

42 Γενομένης δὲ ἡμέρας ἐξεληθὼν  
ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι  
ἐζήτην αὐτόν, καὶ ἦλθον ἕως αὐτοῦ· καὶ  
κατεῖχον αὐτόν ὥστε μὴ πορεύεσθαι ἀπ' αὐ-  
τῶν. 43 Οὗ δὲ εἶπε πρὸς αὐτούς. Οὐ  
καὶ ταῖς τέτταρσι πόλεσιν ἐυαγγελίσασθαι  
με δεῖ πρὸς βασιλείαν τοῦ Θεοῦ· ὅτι εἰς  
ταῦτα ἀπέσταλμαι. 44 Καὶ ὡς κηρύσ-  
σων ἐν ταῖς συναγωγαῖς τῇ Γαλιλαίᾳ.

Κεφ. ε'. Εγένετο δὲ ἐν τῷ τῶν  
ὄχλων ἐπιχειρῆσαι αὐτῷ τῷ ἀκθεῖν τὴν  
λόγον τοῦ Θεοῦ, καὶ αὐτὸς ὡς ἐφ' ὅσον ὡρᾶν  
πρὸς λίμνῳ Γεννησαρέτ. 2 καὶ εἶδε  
δύο πλοῖα ἐστῶτα πρὸς τὴν λίμνῳ·  
οἱ δὲ ἄλιεῖς ἀποβάιντες ἀπ' αὐτῶν  
ἀπέπλυνον τὰ δίχτυα. 3 Εμβαλὼς δὲ  
εἰς ἓν τῶν πλοίων, ὃ ὡς Σίμων, καὶ  
ἠρώτησεν αὐτόν ἀπὸ τῆς γῆς ἐπαναγα-  
γεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν

left her. And immediately  
she arose and minister'd unto  
them.

40 Now when the sun was  
setting, all they that had any  
sick with divers diseases,  
brought them unto him: and  
he laid his hands on every one  
of them; and heal'd them.

41 And devils also came out  
of many, crying out, and say-  
ing, Thou art Christ the Son  
of God. And he rebuking  
them, suffer'd them not to  
speak: for they knew that he  
was Christ.

42 And when it was day,  
he departed and went into a  
desert place: and the people  
sought him, and came unto  
him, and stay'd him, that he  
should not depart from them.

43 And he said unto them,  
I must preach the kingdom of  
God to other cities also: for  
therefore am I sent.

44 And he preach'd in the  
synagogues of Galilee.

## Chap. V.

And it came to pass, that as  
the people press'd upon him to  
hear the word of God, he stood  
by the lake of Genneseareth,

2 And saw two ships stand-  
ing by the lake: but the fisher-  
men were gone out of them,  
and were washing *their* nets.

3 And he enter'd into one  
of the ships which was Simon's,  
and pray'd him that he would  
thrust out a little from the  
land: and he sat down and

TEXT.

TRANSLATION.

ἐκ τῆς πλοίου τῆς ὄχλῃς. 4 Ὡς  
δὲ ἐπαύσατο λαλῶν, ἔπε πρὸς τὸν  
Σίμωνα· Επανάγαγε εἰς τὸ βάθος, καὶ  
χαλάσατε τὰ δίχτυα ὑμῶν εἰς ἄβυσσον.

taught the people out of the ship.  
4 Now when he had left  
speaking, he said unto Simon,  
Launch out into the deep, and  
let down your nets for a  
draught.

5 Καὶ

P A R A P H R A S E.

the Fever, and it left her. And immediately she arose and ministred unto them.

40 Now when the Sun (s) was setting, all they that had any Sick with divers Diseases brought them unto him: and he laid his hands on every one of them; and heal'd them. 41 And Devils also came out of Many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffer'd them not to speak: for they knew that he was Christ.

V.  
And heals several Others.

42 And when it was (s) Day, he departed and went into a desert place: and the People sought him, and came unto him, and stay'd him, that he should not depart from them. 43 And he said unto them, I must preach the Kingdom of God to other Cities also: for therefore am I sent. 44 And he preach'd in the Synagogues of Galilee.

VI.  
He teaches in other places of Galilee.

Chap. V. *St Luke having mention'd (v. 31. of the foregoing Ch.) Christ's coming (from Nazareth) to Capernaum, and immediately after That, his Teaching on the Sabbath-days; thereupon proceeds also in the next place to take notice of his Casting out a Devil on the Sabbath-day, and of what else was done that Day (viz. his Curing Peter's Wife's Mother of a Fever, and healing many others after Sun-set) and the next, when he departed from Capernaum, to preach in the other Cities of Galilee; being thus led by the Connexion of the foregoing Particulars one to the other, to pass over in its proper place, as to order of Time, the Calling of Peter and Andrew, James and John to be his constant Attendants, St Luke now goes back to relate the same after this manner. And it came to pass, that presently after Jesus coming from Nazareth to Capernaum, and (s) before that Sabbath-day on which he cast out the unclean Spirit, and cur'd Peter's Wife's Mother of a Fever, one day as the People press'd upon him to hear the Word of God, he stood by the Lake of Gennethareth, otherwise call'd the Sea of Galilee; 2 and saw two Ships, or Fisher-mens Boats, standing or lying upon the Shoar by the Lake: but the Fisher-men were gone out of them, and were washing their Nets, as they use to do when they have done Fishing for the present. 3 And he enter'd into one of the Ships which was Simon's or Peter's, and pray'd him that he would come into his Ship or Boat again with him, and thrust it out a little from the Land: and he sat down, and taught the People out of the Ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the Deep, and let down your Nets for a Draught.*

VII.  
Christ calls Peter and Andrew, James and John, to be his Constant Attendants.

(s) See Mark 1. 32—39. (t) As appears evidently from Mark 1. 16—39.

G

5 And

## TEXT.

## TRANSLATION.

5 Καὶ ἀποκριθεὶς ὁ Σίμων, εἶπεν αὐ-  
τῷ· Ἐπιστάτα, δι' ὅλης τ' νυκτὸς κο-  
πίσασαιτες, οὐδὲν ἐλάβομεν· ὅτι δὲ  
τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

6 Καὶ τῷτο ποιήσαντες, σιωέκλει-  
σαν ἰχθύων πληθύν· διεῖρρη-  
γνυῖ δὲ τὸ δίκτυον αὐτῶν.

7 Καὶ  
κατέκλυσαν τοῖς ματόχοις τοῖς αὐτῶν  
ἐτέρῳ πλοίῳ, τῷ ἐλθόντι συλλαβε-  
ῖν αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμ-  
φότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

8 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε  
τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Εξέλθε  
ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι,  
Κύριε.

9 Θαύμασεν γὰρ διεῖρα αὐ-  
τὸν καὶ πάντας τὰς σὺν αὐτῷ, ὅτι  
τῇ ἄρᾳ τῶν ἰχθύων ἢ σιωέλαβον.

10 Ομοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάν-  
νην, υἱὸς Ζεβεδαίου, οἱ ἦσαν κοιῳνοὶ  
τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα  
ὁ Ἰησοῦς· Μὴ φοβῆ· ἀπὸ τῆς νῦν ἀν-  
θρώπους ἔσῃ ζωοῦν. 11 Καὶ κατέ-  
ραγνόντες τὰ πλοῖα ὅτι τῷ γλῶσσι,  
ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

12 Καὶ ἐγένετο αὐτῷ τῷ αὐτὸν  
αὐτῷ μὲν τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ  
πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν,  
πεσὼν ὅτι προσεποιεῖτο, ἐδεήθη αὐτοῦ,  
λέγων· Κύριε, ἐὰν θέλῃς, διώασά με  
καθαρίσαι. 13 Καὶ ἐκτείνας τὴν

5 And Simon answering said  
unto him, Master, we have  
toil'd all the night, and have  
taken nothing: nevertheless at  
thy word I will let down the  
net.

6 And when they had this  
done, they enclos'd a great mul-  
titude of fishes; and their net  
broke.

7 And they beckon'd unto  
their partners, which were in  
the other ship, that they should  
come and help them. And they  
came, and fill'd both the ships,  
so that they began to sink.

8 When Simon Peter saw  
it, he fell down at Jesus knees,  
saying, Depart from me, for I  
am a sinful man, O Lord.

9 For he was astonish'd,  
and all that were with him, at  
the draught of the fishes which  
they had taken:

10 And so was also James  
and John the sons of Zebedee,  
which were partners with Si-  
mon. And Jesus said unto Si-  
mon, Fear not; from hence-  
forth thou shalt catch men.

11 And when they had  
brought their ships to land,  
they forsook all, and follow'd  
him.

12 And it came to pass,  
when he was in a certain city,  
behold, a man full of leprosy:  
who seeing Jesus, fell on his  
face, and besought him, say-  
ing, Lord, if thou wilt, thou  
canst make me clean.

13 And he put forth his

hand,

TEXT.

TRANSLATION.

χῆρα, ἢ ἴατο αὐτὸν, εἰπὼν· Θέλω, καὶ  
εἰσθῆναι. Καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν  
ἀπ' αὐτοῦ. 14 Καὶ αὐτὸς πρὸς ἡμέτερον  
αὐτὸς μὴδενὶ εἰπεῖν· Ἀλλὰ ἀπελθὼν  
δεῦξον σεαυτὸν πρὸς ἱερεῖς, ὥστε ὁρῶσιν

hand, and touch'd him, saying,  
I will; be thou clean. And  
immediately the leprosy de-  
parted from him.

14 And he charg'd him to  
tell no man: but go, and shew  
thy self to the priest, and offer  
θεῖ

P A R A P H R A S E.

5 And Simon answering said unto him, Master, we have toil'd all the Night, and have taken nothing: nevertheless at thy Word I will let down the Net. 6 And when they, *i. e. Peter and his Brother Andrew*, had this done, they enclos'd a great Multitude of Fishes; and their Net brake. 7 And they beckon'd unto their Partners, which were in the other Ship, that they should come and help them. And they came, and fill'd both the Ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful Man, O Lord; and so unworthy of the Presence of so Great and Divine a Person, as thou art, whom I know to be the Messiah from what pass'd formerly between (u) us at Bethabara. 9 And this miraculous Draught of Fishes serv'd to revive a fresh in his Mind the Divinity of Christ's Person: for he was astonish'd, and all that were with him, at the Draught of the Fishes which they had taken: 10 And so was also James and John the Sons of Zebedee, which were Partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch Men. 11 And when they had brought their Ships to Land, (w) they, *i. e. Peter and Andrew, James and John* forsook all their Worldly Employ and Goods, and henceforward follow'd him as his constant Attendants, and according as he had now call'd upon them to do. After this it was that Jesus cast out the unclean Devil (as is related v. 33, &c. of the foregoing Chapter) and then went out of the Synagogue into Peter's House with Andrew, James and John; and then the next day went from Capernaum to preach in the other Cities of Galilee. And accordingly now St Luke goes on hence with the Thread of his History.

12 And it came to pass, when he was in a (x) certain City, behold, a Man full of Leprosy; who seeing Jesus, fell on his Face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touch'd him, saying, I will; be thou clean. And immediately the Leprosy departed from him. 14 And he charg'd him to tell no Man: but go, and shew thy self to the Priest, and offer

IX.  
He cures  
a leper;

(u) See John i. 41, &c.

(w) Compare Matt. 4. 18—22. and Mark I. 16† 20.

(x) Compare Matt. 8. 2. and Mark I. 40.

## TEXT.

## TRANSLATION.

ὡς τῷ καθαρισμῷ σου, καθὼς ὡροσ-  
έταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

15 Διήρχετο δὲ μαῶλλοι ὁ λόγος·  
ὡς αὐτοῦ· καὶ συνήρχοντο ὄχλοι  
πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι  
ὑπὸ αὐτοῦ τῶν ἀδυνειῶν αὐτῶν.

16 Αὐτὸς δὲ ἰὼ ὑποχωρῶν εἰς ταῖς  
ἐρήμους, καὶ προσευχόμενος.

17 Καὶ ἐγένετο ὃς μίαν τῶν ἡμε-  
ρῶν, ἃ αὐτὸς ἰὼ διδάσκων· καὶ ἦσαν  
καθηήμενοι φαρισαῖοι καὶ νομοδιδάκα-  
λοι, οἱ ἦσαν ἐκλυθότες ἐκ πάσης κώ-  
μης τῆ Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερου-  
σαλήμ. καὶ δυνάμει Κυρίου ἰὼ εἰς  
τὸ ἰᾶσθαι αὐτούς.

18 Καὶ ἰδὼς, ἄν-  
δρες φέροντες ὅππῃ κλίνης ἀνθρώπου ὃς  
ἰὼ παρὰ κλινῆς· καὶ ἐζήτην αὐτὸν  
εἰσενεγκεῖν, καὶ θῆναι εἰς ὥποιον αὐτοῦ.

19 Καὶ μὴ εὕροντες ἄλλῃ ποίᾳ εἰσε-  
νέγκωσιν αὐτὸν, ἄλλῃ τῷ ὄχλῳ, ἀνα-  
βάντες ὅππῃ τὸ δῶμα, ἄλλῃ τῶν κε-  
ράμων καθήσαν αὐτὸν σὺν τῷ κλινι-  
δίῳ εἰς τὸ μέσον ἐμπαροῦσθαι τῷ Ἰησοῦ.

20 Καὶ ἰδὼν ὅτι πίπτι αὐτῶν, εἶπεν αὐ-  
τῷ Ἄνθρωπε, ἀφένωσί σοι αἱ ἁμαρ-  
τίαι σου.

21 Καὶ ἤρξαντο διαλογίζε-  
σθαι οἱ γραμματεῖς καὶ οἱ φαρισαῖοι, λέ-  
γοντες· Τίς ἐστι ὁ τοῦτο λέγων βλασφη-  
μίας; τίς δύναται ἀφέναι ἁμαρτίας εἰ  
μὴ μόνος ὁ Θεός; 22 Ἐπιγινώσκων δὲ ὁ

for thy cleansing, according as  
Moses commanded for a testi-  
mony unto them.

15 But so much the more  
went there a fable abroad of  
him: and great multitudes came  
together to hear, and to be  
heal'd by him of their infir-  
mities.

16 And he withdrew him-  
self into the wilderness, and  
pray'd.

17 And it came to pass on  
a certain day, as he was teach-  
ing, that there were Pharisees  
and doctors of the law sitting  
by, which were come out of  
every town of Galilee, and Ju-  
dea, and Jerusalem: and the  
power of the Lord was *present*  
to heal them.

18 And behold, men brought  
in a bed a man which was  
taken with a palsy: and they  
sought means to bring him in,  
and to lay *him* before him.

19 And when they could  
not find by what *way* they  
might bring him in, because  
of the multitude, they went  
upon the house-top, and let  
him down through the tiling  
with *his* couch, into the midst  
before Jesus.

20 And when he saw their  
faith, he said unto him, Man,  
thy sins are forgiven thee.

21 And the scribes and the  
Pharisees began to reason, say-  
ing, Who is this which speak-  
eth blasphemies? Who can  
forgive sins but God alone?

22 But when Jesus perceiv'd

Ἰησοῦς



TEXT.

TRANSLATION.

Ἰησοῦς τῆς διαλογισμῶν αὐτῶν, ἀποκρι-  
θὲς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε  
ἐν ταῖς καρδίαις ὑμῶν; 23 Τί ἐστιν εὐκο-  
πώτερον, εἰπεῖν· Ἀφένωταί σοι αἱ ἁμαρ-  
τίαι σου· ἢ εἰπεῖν· Ἐξέστης καὶ πεπατή-  
ται; 24 Ἴνα δὲ εἰδῆτε ὅτι ἔχεισαν ἐξ ἡ  
ἐκ τοῦ υἱοῦ τοῦ ἀνθρώπου ἐπὶ τῇ γῆς ἀφέναι ἁμαρτίας,

their thoughts, he answering  
said unto them, What reason  
ye in your hearts?

23 Whether is easier to  
say, Thy sins be forgiven  
thee, or to say, Rise up and  
walk?

24 But that ye may know  
that the Son of man hath power  
upon earth to forgive sins,

(εἶπε

PARAPHRASE.

for thy Cleansing, according as Moses commanded for a Testimony unto them. 15 But so much the more went there a Fame abroad of him, *the Leper blazing abroad what Christ had done for him*; and great Multitudes came together to hear, and to be heal'd by him of their Infirmities: *insomuch that Jesus could no more openly enter into a City where he was well known, by reason of the vast Multitudes that presently flock'd about him.* 16 And hereupon he withdrew himself into the Wilderness, or some solitary Place, *that he might have some respite, and leisure for his own Devotions, and pray'd there.*

17 And after some days he enter'd again into Capernaum, (y) and it came to pass on a certain day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of every Town of Galilee, and Judea, and Jerusalem: and he confirm'd his Doctrine by giving the said Pharisees and Doctors of the Law several Instances of the Power of the Lord, *which was present with him at all times to heal them that came to him to be heal'd.* 18 And behold, *at this time particularly,* Men brought in a Bed a Man which was taken with a Palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what Way they might bring him in, because of the Multitude, they went upon the House-top, and let him down through the Tiling with his Couch, into the midst before Jesus. 20 And when he saw their Faith, he said unto him, Man, thy Sins are forgiven thee. 21 And the Scribes and the Pharisees began to reason, saying, Who is this that speaketh Blasphemies? Who can forgive Sins but God alone? 22 But when Jesus perceiv'd their Thoughts, he answering said unto them, What reason ye in your Hearts? 23 Whether is easier to say, Thy Sins be forgiven thee, or to say, Rise up and walk? 24 But that ye may know that the Son of Man hath Power upon Earth to forgive Sins, (he said unto the Sick of the Palsy) I say

X.  
And one that  
had the Palsy.

(y) Compare Mark 2. 1—12. and Matt. 9. 2.

unto

## TEXT.

## TRANSLATION.

(εἶπε πρὸς τὸν παραλελυμένον) Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου. 25 Καὶ πρᾶχρῆμα ἀναστὰς εὐώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. 26 Καὶ ἕκαστος ἔλαβεν ἄπομυα, καὶ ἐδοξάζον τὸν Θεόν· καὶ ἐπλήσθησαν φόβου, λέγοντες· Οἱ τι εἶδμεν καὶ ὃς ἐδοξα σήμερον.

27 Καὶ μὲν ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὴν, καθήμενον ὑπὲρ τὸ τελώνιον, καὶ εἶπεν αὐτῇ· Ἀκολούθη μοι. 28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῇ. 29 Καὶ ἐποίησε δεχθῆναι μεγάλην τὴν Λευὴν αὐτῇ ἐν τῇ οἰκίᾳ αὐτῆς· καὶ ἦν ὄχλος τελωνῶν πολλὸς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 Καὶ ἐχθροὺς οἱ γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι ὡρὸς μαθηταῖς αὐτῆς, λέγοντες· Διατί μὲν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε ὡρὸς αὐτῆς· Οὐ χρειαῖον ἔχουσιν οἱ ὑγιαίνοντες ἰατρῶν, ἀλλ' οἱ κακῶς ἔχοντες. 32 Οὐκ ἐλήλυθα καλεῖσθαι δικαίους, ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν.

33 Οἱ δὲ εἶπαν ὡρὸς αὐτοῦ· Διατί οἱ μαθηταὶ Ἰωάννου ἱεραεύοντες πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ

(he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amaz'd, and they glorify'd God, and were fill'd with fear, saying, We have seen strange things to day.

27 And after these things he went forth, and saw a publican nam'd Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and follow'd him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their Scribes and Pharisees murmur'd against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of

## TEXT.

## TRANSLATION.

τῶν φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ  
 πίνουσιν; 34 Ο δὲ εἶπε πρὸς αὐ-  
 τούς· Μὴ διαβάθε τὰς υἱοὺς ἢ νυμ-  
 φῶν, ὡς ὃ ὁ νυμφίος μετ' αὐτῶν  
 ἔσται, ποιῆσαι νηστεύειν; 35 Ελεύσονται  
 δὲ ἡμέραι καὶ ὅταν ἀπαρτῇ ἀπ' αὐτῶν  
 ὁ νυμφίος, τότε νηστεύσονται ἐν ἐκείναις  
 ταῖς ἡμέραις. 36 Ἐλεγε δὲ καὶ πᾶρα-  
 βολῶν πρὸς αὐτούς· Οὐκ ἔδεξ' ὅτι·

the Pharisees; but thine eat and  
 drink?

34 And he said unto them,  
 Can ye make the Children of  
 the bride-chamber fast, while  
 the bridegroom is with them?

35 But the days will come,  
 when the bridegroom shall be  
 taken away from them, and  
 then shall they fast in those  
 days.

36 And he spake also a pa-  
 rable unto them, No man put-

βλημα

## PARAPHRASE.

unto thee, Arise, and take up thy Couch, and go into thine House.  
 25 And immediately he rose up before them, and took up that where-  
 on he lay, and departed to his own House, glorifying God. 26 And  
 they, *i. e. the Common People*, were all amaz'd, and they glorify'd God,  
 and were fill'd with Fear and Reverence to the Person of Christ, saying,  
 We have seen strange things to day; *such as we never saw the like be-  
 fore, and could not have thought any Man could have done.*

27 And after these things he went forth (z) *toward the Sea-side*, and  
 saw a Publican nam'd Levi, *otherwise call'd Matthew*, sitting at the  
 Receipt of Custom: and he said unto him, Follow me. 28 And he left  
 all, rose up, and follow'd him. 29 And Levi made him a great Feast  
 in his own House: and there was a great Company of Publicans, and  
 of others that sat down with them. 30 But their Scribes and Pharisees  
 murmur'd against his Disciples, saying, Why do ye eat and drink with  
 Publicans and Sinners? 31 And Jesus answering, said unto them,  
 They that are whole need not a Physician: but they that are sick.  
 32 I came not to call the Righteous, but Sinners to Repentance.

33 And they (a) *that were Disciples of John Baptist came, some of  
 them*, and said unto him, Why do the Disciples of John fast often, and  
 on those their Fasting-days make more solemn Prayers, and likewise the  
 Disciples of the Pharisees; but thine *observe no such Fasting-days*, but  
 eat and drink? 34 And he said unto them, Can ye make the Children  
 of the Bride-chamber fast, while the Bridegroom is with them? 35 But  
 the days will come, when the Bridegroom shall be taken away from  
 them, and then shall they fast in those days. 36 And he spake also a  
 Parable unto them, *namely to illustrate the Reasonableness of this his*

XI.  
 He calls Matthew  
 to be his constant  
 Attendant.

XII.  
 He shews why  
 his Disciples did  
 not then fast.

(z) See Matt. 9. 9. and Mark 2. 13.

(a) See Mark 2. 18. and Mat. 9. 14.

Proceeding

## T E X T .

## TRANSLATION.

βλημα ἱματίου χυνοῦ ἐπιβάλλῃ ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ χυνὸν ῥίξῃ, καὶ τὸ παλαιὸν ἔσται συμφωνὴ ἐπὶ βλημα τὸ ἀπὸ τοῦ χυνοῦ.

37 Καὶ οὐδεὶς βάλλῃ οἶνον νέον εἰς ἀσκὸς παλαιός· εἰ δὲ μήγε, ῥήξῃ ὁ νέος οἶνος τὸν ἀσκόν, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολουῦνται. 38 Ἀλλὰ οἶνον νέον εἰς ἀσκόν χυνόντες βλητέον· καὶ ἀμφοτέρω σωτηρῶνται. 39 Καὶ οὐδεὶς πῖνεν παλαιόν, εὐθέως θέλῃ νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

Κεφ. γ'. Εγένετο δὲ ἐν σαββάτῳ διδύκωντος αὐτὸν ἀφ' ὧν ἀπορεύεσθαι αὐτὸν ἀφ' ὧν ἀπορέμενον· καὶ ἐπὶ πολλοὶ οἱ μαθηταὶ αὐτοῦ τὰς σάχνας, καὶ ἡοδίον, ψάλλοντες ταῖς χερσίν. 2 Τινὲς δὲ τῶν φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ὅτι οὐκ ἔστι ποιεῖν ὡς τοῖς σαββάσι; 3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τὸ αὐτὸ ἀνέγνωτε ὃ ἐποίησε Δαβὶδ, ὅποτε ἐπέμνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 Ὡς εἰσῆλθεν εἰς τὸ οἶκον τοῦ Θεοῦ, καὶ τὰς ἄρτας τῆς προθέσεως ἔλαβεν, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, ὅτι ἔστιν ἄνομον εἰ μὴ μόνοις τὰς ἱερῆς; 5 Καὶ ἔλεγεν αὐτοῖς· Ὁπ' αἰεὶς ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

teth a \*patch of a new garment upon an old : if otherwise, then both the new maketh a rent, and the \* patch that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spill'd, and the bottles \* will be lost.

38 But new wine must be put into new bottles; and both are preserv'd.

39 No man also having drunk old wine straightway desireth new : for he saith, The old is better.

## Chap. VI.

And it came to pass on the second sabbath after the first, that he went through the corn-fields : and his disciples pluck'd the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was \* hungry, and they which were with him :

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord \* even of the sabbath.

TEXT.

TRANSLATION.

ὁ ἔρχετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ  
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ  
διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος,

6 And it came to pass also  
on another sabbath, that he  
enter'd into the synagogue and  
taught: and there was a man  
και

P A R A P H R A S E.

*Proceeding by a plain Similitude:* No Man putteth a Patch of a new Garment upon an old: if otherwise, then both the new maketh a Rent, and the Patch that was taken out of the new agreeth not with the old.  
37 And no Man putteth new Wine into old Bottles; else the new Wine will burst the Bottles, and be spill'd, and the Bottles will be lost.  
38 But new Wine must be put into new Bottles; and both are prefer'd.  
39 No Man also having drunk old Wine, *which is smooth, grateful to the Palate, and agreeable to the Stomach,* straightway desires instead of it new, *which is usually harsh to the Palate, and offensive to the Stomach, by reason of the Lees not being yet settled and so clear'd out of it:* for he says, The old is better. *In like manner my Disciples would not be so easily prevail'd upon to leave their old Customs or Rites, and to embrace my new Institution, should I at first clog it with Burdensome, and as yet Unnecessary Impositions.*

S E C T I O N IV.

*Containing such Particulars as are taken notice of by St Luke, From the Passover that was in the thirty third Year of Christ's Life (or A. D. 31.) To a little before the Passover in the thirty fourth Year of his Life (or A. D. 32.) Which Particulars take up Chap. VI. 1 — IX. 9.*

Chap. VI. And it came to pass on the (b) first Sabbath of the seven <sup>I.</sup> *Christ justifies his Disciples in plucking and rubbing the Ears of Corn.* which were reckon'd after or from the second Day of Unleaven'd Bread, or of the Passover to Pentecost, that he went thro' the Corn-fields; and his Disciples, being hungry, pluck'd the Ears of Corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days? 3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was hungry, and they which were with him: 4 How he went into the House of God, and did take and eat the Shew-bread, and gave also to them that were with him, which is not lawful to eat but for the Priests alone? 5 And he said unto them, that the Son of Man is Lord even of the Sabbath.

6 And it came to pass also on another Sabbath, that he enter'd into the Synagogue at Capernaum, and taught: and there was a Man whose <sup>II.</sup> *He heals a wither'd Hand.*

(b) This is now generally agreed on by the Learned to be the true Signification of the Original Word. See *Matt. 12. 1.* and *Mark 2. 23.*

H

(c) right

## TEXT.

## TRANSLATION.

καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ αὐτοῦ ξηραίνετο.  
 7 Παρετήρην δὲ αὐτὸν οἱ γραμματεῖς  
 καὶ οἱ φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θε-  
 ραπεύσῃ· ἵνα εὕρωσι κατήγορον αὐτοῦ.  
 8 Αὐτὸς δὲ ἠδὲ τὸς διαλογισμοὺς αὐ-  
 τῶν· καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηραίνοντι·  
 ἔρχου ἡ χεὶρ σου. Εγείρω, καὶ στήθι εἰς τὸ  
 μέσον. Ο δὲ ἀναστὰς ἔστη. 9 Εἶπεν  
 οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Επερωτήσω  
 ὑμᾶς τι· Ἐξεσι ποῖς σάββασι ἀγαθο-  
 ποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι,  
 ἢ σπυλιῶσαι; 10 Καὶ ὀφριβλεψάμενος  
 πάντας αὐτούς, εἶπε τῷ ἀνθρώπῳ· Εκ-  
 τεῖνοι τί τὴν χεῖρά σου. Ο δὲ ἐποίησεν  
 ὅσα· καὶ σπυλιῶσά τὴν ἡ χεὶρ αὐτοῦ ὡς  
 ἡ ἄλλη. 11 Αὐτοὶ δὲ ἐπλήσθησαν  
 ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους,  
 τί αὐτὸ ποιήσεται τῷ Ἰησοῦ.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύ-  
 ταις, ἔξῃλθεν εἰς τὸ ὄρος ὄρος εὐσεύσατο.  
 καὶ αὐτὸς ἀφ' οὗ τῆς πόλεως αὐτοῦ  
 ἔειπεν. 13 Καὶ ὅτε ἐγένετο ἡμέρα,  
 προσεφώνησε τοὺς μαθηταῖς αὐτοῦ· καὶ  
 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς  
 καὶ ἀποστόλους ὠνόμασε. 14 (Σίμωνα,  
 ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν  
 ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,  
 Φίλιππον καὶ Βαρθολομαῖον. 15 Ματ-  
 θᾶν καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλ-  
 φαίου, καὶ Σίμωνα τὸν καλεῖσθαι Ζηλωτήν·

whose right hand was wither'd.

7 And the scribes and Pha-  
 risees watch'd him, whether  
 he would heal on the sabbath-  
 day: that they might find an  
 accusation against him.

8 But he knew their thoughts,  
 and said to the man which had  
 the wither'd hand, Rise up,  
 and stand forth in the midst.  
 And he arose, and stood forth.

9 Then said Jesus unto them,  
 I will ask you one thing; Is it  
 lawful on the sabbath-days to  
 do good, or to do evil? to save  
 life, or to destroy it?

10 And looking round a-  
 bout upon them all, he said  
 unto the man, Stretch forth  
 thy hand. And he did so: and  
 his hand was restor'd \* as the  
 other.

11 And they were fill'd with  
 madness; and commun'd one  
 with another what they might  
 do to Jesus.

12 And it came to pass in  
 those days, that he went out  
 into a mountain to pray, and  
 continu'd all night in prayer  
 to God.

13 And when it was day,  
 he call'd unto him his disci-  
 ples: and of them he chose  
 twelve, whom also he nam'd  
 Apostles:

14 Simon (whom he also  
 nam'd Peter) and Andrew his  
 brother, James and John, Phi-  
 lip and Bartholomew,

15 Matthew and Thomas,  
 James the son of Alphaeus, and  
 Simon call'd \* the Zealot,

## TEXT.

## TRANSLATION.

16 Ἰδὼν Ἰακώβον, καὶ Ἰδὼν Ἰσκαριώτην, ὃς καὶ ἐγένετο πρεσβύτερος.)

16 And Jude the brother of James, & Judas Iscariot, which also was the traitor.

17 Καὶ καταβὰς μετ' αὐτοῦ, ἔστη ἐπὶ τόπῳ πεδινῷ· καὶ ὄχλῳ μαθητῶν αὐτοῦ, καὶ πληθύνῳ πολλοῦ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ,

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem,

## PARAPHRASE.

(c) right Hand was wither'd. 7 And the Scribes and Pharisees watch'd him, whether he would heal on the Sabbath-day: that they might find an Accusation against him. 8 But he knew their Thoughts, and said to the Man which had the wither'd Hand, Rise up, and stand forth in the midst. And he arose, and stood forth. 9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath-days to do good, or to do evil? to save Life, or to destroy it? 10 And looking round about upon them all, he said unto the Man, Stretch forth thy Hand. And he did so: and his Hand was restor'd as the other. 11 And they, *i.e. the Scribes and Pharisees mention'd v. 7.* were fill'd with madness, and commun'd one with another what they might do to *destroy* Jesus. *Whereupon he withdrew, with his Disciples, out of Capernaum, to private solitary Places about the Sea of Galilee.*

12 And it came to pass in those days, *i.e. a little after this*, that he went out (d) into a Mountain to pray, and continu'd all Night in Prayer to God. 13 And when it was Day, he call'd unto him his Disciples: and of them he chose twelve, whom also he nam'd Apostles: 14 Simon (whom he also nam'd Peter) and Andrew his Brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the Son of Alphaeus, and Simon call'd in *Hebrew the Cananite, or, which is the same in Greek*, the ZeLOT, 16 and Jude the Brother of James, and Judas Iscariot, which also was the Traitor. 17 And he came down from the Mountain with them, and stood in the Plain adjoining, and there stood with him the whole Company of his Disciples, *i.e. all the rest of his Disciples that were there present, besides the Twelve aforementioned, which he had chosen out of them:* and also there was got together there a great Multitude of other People out of all Judea and Jerusalem,

III.  
He ordains the twelve Apostles.

## ANNOTATIONS.

V. 10. † ὄχλῳ is not read in Alex. Cant. or several other MSS. nor in Vulgar Latin, Syr. Copt. Goth. Versions. It is hardly to be doubted, but it has been added here, as well as *Mark 3. 5.* from *St Matthew.*

(c) Compare *Matt. 12. 9.* and *Mark 3. 1.*

(d) Compare *Mark 3. 13—19.* and *Matt. 10. 1.*

H 2

(e) Compare

## T E X T.

## TRANSLATION.

ρυσσαλήμ, καὶ τὴν Τύρον καὶ Σιδῶνος, οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθεῖν ἀπὸ τῶν νόσων αὐτῶν. 18 Καὶ οἱ ὀχλὸν ἐκ τῶν πνευματικῶν ἀκαθάρτων· καὶ ἐπεσπύοντο. 19 Καὶ ὡς ὁ ὄχλος ἐζήτησεν ἀπαιθεῖν αὐτόν· ὅτι δυνάμεις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.

20 Καὶ αὐτὸς ἐπάρας τὰς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθηταίς αὐτοῦ, ἔλεγεν· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέτερά ἐστιν ἡ βασιλεία τοῦ Θεοῦ. 21 Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε. 22 Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρῶν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. 23 Χαίrete ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς ὕδατι· καὶ ταῦτα γὰρ ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν ἔατε ὑμῖν τοῖς πτωχοῖς· ὅτι ἀπέχετε τὴν ἐπαγγελίαν ὑμῶν. 25 Οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε· Οὐαὶ ὑμῖν οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. 26 Οὐαὶ ὑμῖν ὅταν χαλῶς ὑμᾶς εἰπῶσι πάντες οἱ ἄνθρωποι· καὶ ταῦτα γὰρ ἐποίησαν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

rusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be heal'd of their diseases;

18 And they that were vex'd with unclean spirits: and they were heal'd.

19 And the whole multitude sought to touch him: for there went virtue out of him, and heal'd them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be fill'd. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoyce ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich: for ye have receiv'd your consolation.

25 Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you: for so did their fathers to the false prophets.



## T E X T.

## TRANSLATION.

27 Ἀλλ' ὑμῖν λέγω ὅτι ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιῶτε τοῖς μισοῦσιν ὑμᾶς· 28 Εὐλογεῖτε τοὺς

27 But I say unto you which hear, Love your enemies; do good to them which hate you: 28 Bless them that curse

καὶ ὀνειδίζουσιν ὑμᾶς·

## P A R A P H R A S E.

falem, and from the Sea-coast of Tyre and Sidon, which came to hear him, and to be heal'd of their Diseases; 18 And they that were vex'd with unclean Spirits: and they were heal'd. 19 And the whole Multitude fought to touch him: for there went Virtue out of him, and heal'd them all.

20 And being press'd upon by the People that crowded about him, Jesus withdrew from them again to the Top of the (e) Mountain which he had a little before come down from; the Company aforementioned of his Disciples following him, and as many others as came to hear him. And He being sat down lifted up his Eyes on his Disciples, and said, Blessed be ye poor: for yours is the Kingdom of God. 21 Blessed are ye that hunger now: for ye shall be fill'd. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil, for the Son of Man's sake. 23 Rejoyce ye in that day, and leap for Joy: for behold, your Reward is great in Heaven: for in the like manner did their Fathers unto the Prophets. 24 But wo unto you that are Rich, so as to be induc'd by your Riches to be Proud and Haughty, and to neglect the Concerns of Eternity, and to indulge your selves in the sinfull Pleasures of this Life: for ye have receiv'd your Consolation here, and are to expect nothing but eternal Misery in the other Life. 25 Wo unto you that are Full, i. e. not sensible of your Spiritual Wants and Condition, and so neglect the Means of Grace, and Duties of Religion, as Prayer, Sacraments, &c. for ye shall hunger, i. e. be made sensible of such your Spiritual Wants hereafter in the other Life, when it shall be too late to remedy them. Wo unto you that laugh now, spending no Time in Humiliation and Sorrow for your Sins: for ye shall mourn and weep for them to all Eternity in Hell. 26 Wo unto you when all even Wicked Men shall speak well of you, as complying with them in their sinfull Practises, or by not Reproving them for the same, or even Encouraging them therein by false Doctrines as well as bad Examples: for so did their Wicked Fathers use to speak well of the false Prophets. 27 But moreover I say (f) unto you which hear me out of a special Desire to do your Duty: Love your Enemies; do good to them which hate you: 28 Bless them that curse you, and

IV.  
He delivers his  
Sermon on the  
Mount.

(e) Compare Matt. 5. 1.

(f) Matt. 5. 44.

## TEXT.

## TRANSLATION.

38 Δίδετε, καὶ δοθήσεται ὑμῖν μέ-  
τρον χαλόν, πεπιεσμένον καὶ σεσα-  
λασμένον ἢ ὡφεκχιόμενον δώσουσιν  
εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ  
μέτρῳ ᾧ μετρεῖτε, ἀνιμετρεθήσεται  
ὑμῖν. 39 Εἶπε δὲ ὁ Ἰησοῦς αὐ-  
τοῖς· Μὴ πιδώαται τυφλὸς τυφλὸν

38 Give, and it shall be giv-  
en unto you; good measure,  
press'd down, and shaken to-  
gether, and running over, shall  
men give into your bosom. For  
with the same measure that ye  
mete withal, it shall be mea-  
sur'd to you again.

39 And he spake a parable  
unto them, Can the blind lead  
ὁδῶν;

## PARAPHRASE.

pray for them which despitefully use you. 29 And unto him that (g) imiteth thee on the one Cheek, offer also the other: and him that taketh away thy Cloke, forbid not to take thy Coat also. 30 Give to every Man that asketh of thee *out of real and true Poverty, and so is a proper Object of Charity*; and of him that, *being such an One as is afore describ'd*, takes away thy Goods *without asking thee, because he has not an Opportunity so to do*, ask them not again, *but give them to him*. 31 And in all these Cases of Charity, let this be the general Rule to guide your selves by, viz. As ye would that Men should do to you in like Circumstances, do ye also to them likewise. 32 For if ye (h) love them *only* which love you, what thank have ye? for Sinners also love those that love them. 33 And if ye do good to them *only* which do good to you, what thank have ye? for Sinners also do even the same. 34 And if ye lend to them *only* of whom ye hope to receive, what thank have ye? for Sinners also lend to Sinners, to receive as much again. 35 But love ye your Enemies, and do good, and lend, hoping for nothing again: and your Reward shall be great, and ye shall be the Children of the Highest: for he is kind unto the unthankful, and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge (i) not, and ye shall not be judg'd: condemn not, and ye shall not be condemn'd: forgive, and ye shall be forgiven: 38 Give, and, *by God's Providence*, it shall be given you; *namely* good Measure, press'd down, and shaken together, and running over, shall Men, *by God's Providence*, give into your Bosom. For in this Sense it is to be understood, that with the same Measure that ye mete withal, it shall be measur'd to you again: viz. that God shall reward your Liberality to others, not only by returning you barely as much as you have given; but that as he shall reward you after the same manner, so he shall do it in a much greater Proportion or Degree. 39 And he spake a Parable unto them, to shew them the Necessity of attending to and following these his Directions: Can the Blind lead the

(g) Mat. 5. 39.

(h) Matt. 5. 42—46.

(i) Matt. 7. 1.

## T E X T.

## TRANSLATION.

καταρωμένους ὑμῖν· καὶ προσεύχεσθε  
 ὑπὲρ τῶν ἐπιηρεζόντων ὑμᾶς. 29 Τὸ  
 τύπιντί σε ὅτι τὸ σιαγόνα, πάρεχε καὶ  
 τὸ ἄλλιν· καὶ ἀπὸ τοῦ ἄρρεντός σου τὸ  
 ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.  
 30 Παντὶ δὲ τῷ αἰτῶντί σε, δίδου· καὶ  
 ἀπὸ τοῦ ἄρρεντος τὰ σὰ, μὴ ἀπαίτη.  
 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν  
 οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς  
 ὁμοίως. 32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγα-  
 πῶντας ὑμᾶς, ποία ὑμῖν χάρις ἔστι;  
 καὶ ὃ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας  
 αὐτοὺς ἀγαπῶσι. 33 Καὶ εἰ ἀγαθο-  
 ποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία  
 ὑμῖν χάρις ἔστι; καὶ ὃ οἱ ἁμαρτωλοὶ τὸ  
 αὐτὸ ποιοῦσι. 34 Καὶ εἰ δανείζετε  
 πρὸς ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν  
 χάρις ἔστι; καὶ ὃ οἱ ἁμαρτωλοὶ ἁμαρ-  
 τωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ  
 ἴσα. 35 Πλὴν ἀγαπᾶτε τοὺς ἐχθρούς  
 ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε  
 μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς  
 ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψί-  
 στου· ὅτι αὐτὸς χρηστὸς ἔστιν ὅτι τοὺς  
 ἀχαρίτους καὶ πονηρούς. 36 Γίνε-  
 σθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πα-  
 τὴρ ὑμῶν οἰκτίρμων ἔστι. 37 Καὶ  
 μὴ κρινετε, καὶ ἔμὴ κριθῆτε· μὴ  
 καταδικάζετε, καὶ ἔμὴ καταδικα-  
 θῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε.

you, and pray for them which  
 despitefully use you.

29 And unto him that smit-  
 eth thee on the *one* cheek, of-  
 fer also the other: and him  
 that taketh away thy cloke,  
 forbid not *to take thy coat* also.

30 Give to every man that  
 asketh of thee; and of him that  
 taketh away thy goods, ask  
*them* not again.

31 And as ye would that  
 men should do to you, do ye  
 also to them likewise.

32 For if ye love them  
 which love you, what thank  
 have ye? for sinners also love  
 those that love them.

33 And if ye do good to  
 them which do good to you,  
 what thank have ye? for sin-  
 ners also do even the same.

34 And if ye lend to them  
 of whom ye hope to receive,  
 what thank have ye? for sin-  
 ners also lend to sinners, to re-  
 ceive as much again.

35 But love ye your ene-  
 mies, and do good, and lend,  
 hoping for nothing again: and  
 your reward shall be great, and  
 ye shall be the children of the  
 Highest: for he is kind unto  
 the unthankful, and *to* the  
 evil.

36 Be ye therefore merci-  
 ful, as your Father also is mer-  
 ciful.

37 Judge not, and ye shall  
 not be judg'd: condemn not,  
 and ye shall not be condemn'd:  
 forgive, and ye shall be for-  
 given:

## TEXT.

## TRANSLATION.

ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον  
 πσεύονται; 40 Οὐκ ἔστι μαθητὴς ὑ-  
 πὲρ τῆ διδασκαλίας αὐτοῦ· κληρονομήσας  
 δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.  
 41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῇ  
 ὀφθαλμῷ τοῦ ἀδελφοῦ σου· καὶ δὲ δοκὸν  
 καὶ ἐν τῇ ἰδίᾳ ὀφθαλμῷ ἑ καταινοεῖς;  
 42 Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ  
 σου· Ἀδελφε, ἄφες ἐκβάλλω τὸ κάρ-  
 φος τὸ ἐν τῇ ὀφθαλμῷ σου· αὐτὸς δὲ  
 ἐν τῇ ὀφθαλμῷ σου δοκὸν ἑ βλέπων;  
 Ὑποκριταί, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ  
 τοῦ ὀφθαλμοῦ σου· καὶ τότε ἰσχυρότερος  
 ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῇ ὀφθαλ-  
 μῷ τοῦ ἀδελφοῦ σου. 43 Οὐ γὰρ ὅτι  
 δένδρον καλόν, ποιεῖν καρπὸν σαπρὸν·  
 καὶ δὲ δένδρον σαπρὸν, ποιεῖν καρπὸν κα-  
 λόν. 44 Ἐκαστὸν γὰρ δένδρον ἐκ τῆ ἰδίας  
 καρπῷ γινώσκεται· καὶ γὰρ οἱ ἀκανθῶν  
 συλλέγουσι σῦκα, καὶ δὲ ἐκ βάττου τρυ-  
 γῶσι σαφυλίῳ. 45 Ὁ ἀγαθὸς ἄν-  
 θρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τοῦ καρ-  
 δίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ  
 ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θη-  
 σαυροῦ τοῦ καρδίας αὐτοῦ προφέρει τὸ  
 πονηρὸν· ἐκ γὰρ τῆ περισσεύματος τοῦ  
 καρδίας λαλεῖ τὸ σῶμα αὐτοῦ. 46 Τί  
 δὲ με καλεῖτε, Κύριε, Κύριε· καὶ ἑ  
 ποιῶτε ἂν λέγω; 47 Πᾶς ὁ ἐρχόμενος  
 πρὸς με, καὶ ἀκούων μου πάντων λόγων,

the blind? shall they not both  
 fall into the ditch?

40 The disciple is not above  
 his master: but every one that  
 is perfect shall be as his master.

41 And why beholdest thou  
 the mote that is in thy bro-  
 thers eye; but perceivest not  
 the beam that is in thine own  
 eye?

42 Either how canst thou  
 say to thy brother, Brother, let  
 me pull out the mote that is in  
 thine eye, when thou thyself  
 beholdest not the beam that is  
 in thine own eye? Thou hy-  
 pocrite, cast out first the beam  
 out of thine own eye, and then  
 shalt thou see clearly to pull  
 out the mote that is in thy  
 brothers eye.

43 For a good tree bringeth  
 not forth corrupt fruit: nei-  
 ther doth a corrupt tree bring  
 forth good fruit.

44 For every tree is known  
 by his own fruit: for of thorns  
 men do not gather figs, nor  
 of a bramble-bush gather they  
 grapes.

45 A good man, out of the  
 good treasure of his heart,  
 bringeth forth that which is  
 good: and an evil man, out of  
 the evil treasure of his heart,  
 bringeth forth that which is  
 evil: for of the abundance of  
 the heart his mouth speaketh.

46 And why call ye me  
 Lord, Lord, and do not the  
 things which I say?

47 Whosoever cometh to  
 me, and heareth my sayings,

καὶ

## TEXT.

## TRANSLATION.

καὶ ποιῶν αὐτοὺς, ὥσπερ εἶξα ὑμῖν πῶς ἔστιν ὁμοίος. 48 Ομοίός ἐστιν ἀνθρώ- πῳ οἰκοδομοῦν οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκε θεμέλιον ἐπὶ τῷ	and doth them, I will shew you to whom he is like. 48 He is like a man which built an house, and digg'd deep, and laid the foundation on a
--	--

## PARAPHRASE.

Blind? shall they not both fall into the Ditch? *In like manner, if ye remember and practise your selves these things, and teach others the same, then ye shall be True and Proper Guides to Others; else ye will be but as Blind Guides to them.* 40 The Disciple is not above his Master; and therefore ye are not to think these Precepts too Severe or Hard to be born, since they are no other than I my self practise, and set you an Example to do or suffer: but on the contrary, as every One that is a Scholar or Disciple is then esteem'd to become perfect in what he is taught, when he shall be able to do as his Master can; so if ye will become perfect in the True Religion, ye must follow my Example in practising that which is Good, and undergoing the greatest Injuries and Persecutions. 41 And indeed it is very Improper for you to set up for Teachers of Others, if you do not practise your selves what I teach you; as may be illustrated by these Instances, viz. Why beholdest thou (k) the Mote that is in thy Brother's Eye, but perceivest not the Beam that is in thine own Eye? 42 Either how canst thou say to thy Brother, Brother, let me pull out the Mote that is in thine Eye, when thou thy self beholdest not the Beam that is in thine own Eye? Thou Hypocrite, cast out first the Beam out of thine own Eye, and then shalt thou see clearly to pull out the Mote that is in thy Brother's Eye. 43 For moreover ye cannot be truly my Disciples or good Christians, unless ye practise your selves that which is Good, as well as teach it Others; namely, as a good Tree (l) bringeth not forth corrupt or bad Fruit: so neither doth a corrupt Tree bring forth good Fruit. 44 For every Tree is known by his own Fruit: for of Thorns Men do not gather Figs, nor of a Bramble-bush gather they Grapes. 45 A good Man out of the good Treasure of his Heart, bringeth forth that which is good: and an evil Man out of the evil Treasure of his Heart, bringeth forth that which is evil: for of the Abundance of the Heart his Mouth speaketh. 46 And in short (m) why call ye me Lord, Lord, and do not the things which I say? i. e. the Former will be no Advantage unto you without the Latter. 47 For to conclude, Whosoever comes to me, and hears (n) my Sayings, and does them, I will shew you to whom he is like. 48 He is like a Man which built an House, and digg'd deep, and laid the Foundation on a Rock:

(k) Mat. 7. 3. (l) Ibid. 16. (m) Ibid. 21. (n) Ibid. 24.

## TEXT.

## TRANSLATION.

ἢ πότεραν· πλημμύρας δὲ γενομένης, ὠροσέρρηξεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔκ ἰσχυροῦ σαλευσάμεν αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τῷ πέτρᾳ. 49 Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τῇ γῇ χωρὶς θεμελίας· ἢ ὠροσέρρηξεν ὁ ποταμός· καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

Κεφ. ζ'. Επεὶ δὲ ἐπλήρωσε πάντας τὰς ῥήματα αὐτοῦ εἰς τοὺς ἀκοῶν τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. 2 Ἐκκεντάρχης δὲ πινθὺ δούλος κακῶς ἔχων, ἤμελλε τελευτᾶν, ὃς ἰὼν αὐτῷ ἐνπιθῶ. 3 Ἀκούσας δὲ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβύτεροις τῶν Ἰουδαίων, ἱρωτέρῳ αὐτὸν, ὅπως ἐλθὼν ἀφαισώσῃ τὸν δούλον αὐτοῦ. 4 Οἱ δὲ παρεγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν παυδαίως, λέγοντες, ὅτι ἄξιός ἐστιν ὃς παρῆξαι τοῦτο. 5 Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ οἰκοδομοῦσιν ἡμῖν. 6 Ὁ δὲ Ἰησοῦς ἐπορεύετο πρὸς αὐτοὺς. ἤδη δὲ αὐτοῦ ἔμακρυν ἀπὸ τοῦ οἴκου, ἐπεμψεν πρὸς αὐτὸν ὁ ἐκκεντάρχης φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· ἔγώ εἰμι ἰκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰέλθῃς. 7 Διὸ οὐδὲ ἑμαυτὸν

rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth and doth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

## Chap. VII.

Now when he had ended all his sayings in the audience of the people, he enter'd into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick and ready to dye.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither thought

ἠξίωσα

## TEXT.

## TRANSLATION.

ἡξίωσα πρὸς σε ἐλθεῖν. Ἀλλὰ εἰπέ  
λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.  
8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ  
ἐξουσίᾳ πασῶν, ἔχων ὑπ' ἐμοῦ-  
τὸν γραπῶτα· καὶ λέγω τῷ τῷ Πορεύ-  
σθαι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχε-  
σθαι, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίη-  
σον τῷτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ  
ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν·  
καὶ γραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ  
ὅχι λῶν εἶπε· Λέγω ὑμῖν, ὅδε ὁ

I my self worthy to come unto  
thee: but say \* the word, and  
my servant shall be heal'd.

8 For I also am a man set  
under authority, having under  
me foldiers; and I say unto  
one, Go, and he goeth: and to  
another, Come, and he com-  
eth: and to my servant, Do  
this, and he doth it.

9 When Jesus heard these  
things, he marvell'd at him,  
and turn'd him about, and said  
unto the people that follow'd  
him, I say unto you, I have  
τῷ

## PARAPHRASE.

and when the Flood arose, the Stream beat vehemently upon that House, and could not shake it: for it was founded upon a Rock. 49 But he that heareth and doth not, is like a Man that, without a Foundation, built an House upon the Earth; against which the Stream did beat vehemently, and immediately it fell, and the Ruin of that House was great.

Chap. VII. Now when he had ended all *these* his Sayings or *Instru-*  
*tions deliver'd on the Mount*, in the Audience of the People, he enter'd  
into Capernaum. 2 And a certain (o) Centurion's Servant, who was dear  
unto him, was sick and ready to dye. 3 And when he heard of Jesus,  
he sent unto him the Elders of the Jews, beseeching him that he would  
come and heal his Servant. 4 And when they came to Jesus, they be-  
sought him instantly, saying, That he was worthy for whom he should  
do this: 5 For he loveth our Nation, and he hath built us a Synagogue.  
6 Then Jesus went with them. And when he was now not far from  
the House, the Centurion sent Friends to him, saying unto him, Lord,  
trouble not thy self, for I am not worthy that thou shouldst enter un-  
der my Roof. 7 Wherefore neither thought I my self worthy to come  
unto thee: but say the word, and my Servant shall be heal'd. 8 For  
I also am a Man set under Authority, having under me Soldiers; and I  
say unto one, Go, and he goeth: and to another, Come, and he cometh:  
and to my Servant, Do this, and he doth it. 9 When Jesus heard these  
things, he marvell'd at him, and turn'd him about, and said unto the  
People that follow'd him, I say unto you, I have not found so great

v.  
He heals the  
Centurion's Ser-  
vant.

(o) See Matt. 8. 5—13.

## TEXT.

## TRANSLATION.

πρὸς Ἰσραὴλ τοσαύτῳ πίστιν εὔρον.  
10 Καὶ ὑποστρέψαντες οἱ πεμφθέν-  
τες εἰς τὸν οἶκον, εὔρον τὸν ἀδενδύντα  
δούλον ὑγιαίνοντα.

11 Καὶ ἐγένετο ὃς τῇ ἑξῆς, ἐπο-  
ρεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ  
συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ  
ἰσχυροὶ, καὶ ὄχλος πολὺς. 12 Ὡς  
δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ  
ἰδὼς, ἔξεκομίζετο πενηκὼς, υἱὸς μο-  
τογενῆς τῇ μητρὶ αὐτοῦ. καὶ αὕτη  
χήρα. καὶ ὄχλος τῆς πόλεως ἰκανὸς  
ἦν σὺν αὐτῇ. 13 Καὶ ἰδὼν αὐτὴν  
ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ,  
καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. 14 Καὶ  
προσελθὼν ἥψατο τῆς σκερῆς, (οἱ δὲ  
βασάζοντες ἔστησαν) καὶ εἶπε· Νεα-  
νίσκε, σοὶ λέγω, ἐγέρθη. 15 Καὶ  
ἀνεκράτισεν ὁ νεκρὸς, καὶ ἤρξατο λα-  
λεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ  
αὐτοῦ. 16 Ἐλαβὲ δὲ φόβος ἅπαν-  
τας, καὶ ἐδόξαζον τὸν Θεόν, λέγον-  
τες· Ὅτι τοσούτης μέγας ἐγγήγερ-  
ται ὃς ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ  
Θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ ἐξηλ-  
θεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰου-  
δαίᾳ, καὶ ἐν πάσῃ τῇ  
περιχώρῳ.

18 Καὶ ἀπήγγειλαν Ἰωάννη οἱ μα-  
θηταὶ αὐτοῦ περὶ πάντων τούτων.

not found so great faith, no,  
not in Israel.

10 And they that were sent,  
returning to the house, found  
the servant whole that had  
been sick.

11 And it came to pass the  
day after, that he went into a  
city call'd Nain; and many of  
his disciples went with him,  
and much people.

12 Now when he came nigh  
to the gate of the city, behold,  
there was a dead man carry'd  
out, the only son of his mo-  
ther; and she was a widow :  
and much people of the city  
was with her.

13 And when the Lord saw  
her, he had compassion on her,  
and said unto her, Weep not.

14 And he came and touch'd  
the bier, (and they that bare  
him stood still) and he said,  
Young man, I say unto thee,  
Arise.

15 And he that was dead  
sat up, and began to speak :  
and he deliver'd him to his  
mother.

16 And there came a fear  
on all : and they glorify'd God,  
saying, That a great prophet  
is risen up among us ; and,  
That God hath visited his  
people.

17 And this rumour of him  
went forth throughout all Ju-  
dea, and throughout all the  
region round about.

18 And the disciples of John  
shew'd him of all these things.

Καὶ



TEXT.

TRANSLATION.

19 Καὶ προσκαλεσάμενος δύο πινὰς  
τῶ μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε  
αὐτοὺς τῷ Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος,  
ἢ ἄλλον προσδοκῶμεν; 20 Παραγε-  
νόμην δὲ πρὸς αὐτὸν οἱ ἄνδρες, εἶπον·  
Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς  
πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος,  
ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐ-  
τῇ δὲ τῇ ᾠρᾷ ἐθεράπευσεν πολλὰς  
ἀπὸ νόσων καὶ μαστιγῶν καὶ πνιγμάτων

19 And John calling unto  
him two of his disciples, sent  
them unto Jesus, saying, Art  
thou he that should come, or  
look we for another?

20 When the men were  
come unto him, they said,  
John Baptist hath sent us unto  
thee, saying, Art thou he that  
should come, or look we for  
another?

21 And in that same hour  
he cur'd many of their infir-  
mities and plagues, and of evil

πνιγμάτων.

P A R A P H R A S E.

Faith, no, not in Israel. 10 And they that were sent, returning to  
the House, found the Servant whole that had been sick.

11 And it came to pass the day after, that he went into a City call'd  
Nain; and many of his Disciples went with him, and much People.  
12 Now when he came nigh to the Gate of the City, behold, there was  
a dead Man carry'd out, the only Son of his Mother; and she was a Wi-  
dow: and much People of the City was with her. 13 And when the  
Lord saw her, he had compassion on her, and said unto her, Weep not.  
14 And he came and touch'd the Bier, (and they that bare him stood  
still) and he said, Young Man, I say unto thee, Arise. 15 And he  
that was dead sat up, and began to speak; and he deliver'd him to his  
Mother. 16 And there came a Fear, or awful Reverence of Christ, on  
All present; and they glorify'd God, saying, That a Great Prophet is  
risen up among us; and, That God hath graciously visited his People  
Israel, by sending so great a Prophet among them. 17 And this Rumour  
of him i. e. the Fame of this Miracle done by him, went forth through-  
out all Judea, and throughout all the Region round about.

18 And the Disciples of (p) John Baptist went to him now in Prison,  
and shew'd or told him of all these things. 19 And John calling unto  
him two of his Disciples, sent them unto Jesus, saying, Art thou he  
that should come, or look we for another? 20 When the Men were  
come unto him, they said, John Baptist hath sent us unto thee, saying,  
Art thou he that should come, or look we for another? 21 And in  
that same Hour he cur'd many of their Infirmitiēs and Plagues, and of

VI.  
He raises a Dead  
Man to Life at  
Nain.

VII.  
His Answer to  
the Enquiry of  
the Baptist.

(p) See Matt. II. 2 — 19.

evil

## TEXT.

## TRANSLATION.

πνευμάτων· καὶ τυφλοῖς πολλοῖς ἐχαρίσατο  
τὸ βλέπειν. 22 Καὶ ἀποκριθεὶς ὁ  
Ἰησοῦς, εἶπεν αὐτοῖς· Πορευθέντες ἀπα-  
γείλατε Ἰωάννην ἃ εἶδτε καὶ ἠκούσατε·  
ὅτι τυφλοὶ ἀναβλέψουσιν, χωλοὶ περι-  
πατήσουσιν, λεπτοὶ καθαρίζονται, κωφοὶ  
ἀκούσουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγ-  
γελίζονται. 23 Καὶ μακάριός ἐστιν  
ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Απελθόντων δὲ τῶν ἀγγέ-  
λων Ἰωάννου, ἤρξατο λέγειν πρὸς  
τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξηγη-  
λύθατε εἰς τὴν ἔρημον θεάσασθαι;  
κάλυμα ὑπὸ ἀνέμου σαλευόμενον;  
25 Ἀλλὰ τί ἐξηγηλύθατε ἰδεῖν; ἄν-  
θρωπον ἐν μαλακοῖς ἱματίοις ἡμ-  
φοισμένον; ἰδὲ, οἱ ἐν ἱματισμῷ ἐν-  
δοῦν καὶ τυρῷ ὑπάρχοντες, ἐν  
τοῖς βασιλείοις εἰσὶν. 26 Ἀλλὰ τί  
ἐξηγηλύθατε ἰδεῖν; περιφύτιον; καὶ  
λέγω ὑμῖν, καὶ περὶ αὐτοῦ περιφύτης.  
27 Οὗτός ἐστι περὶ ᾧ γέγραπται·  
Ἰδὲ, ἐγὼ ἀποτέλλω τὸν ἀγγελόν μου  
πρὸ προσώπου σου, ὅς καθαροποιήσῃ  
τὴν ὁδὸν σου ἔμπροσθέν σου. 28 Λέγω  
ὑμῖν, μείζων ἐστὶν γεννητοῖς γυναικῶν  
περιφύτης Ἰωάννης ὁ βαπτιστὴς ὁδεῖς  
ἐστίν· ὁ δὲ μικρότερος ἐστὶν τῇ βασιλείᾳ  
τοῦ Θεοῦ, μείζων αὐτοῦ ἐστίν. 29 Καὶ  
πᾶς ὁ λαὸς ἀκούσας, καὶ οἱ τελῶναι,

spirits; and unto many that  
were blind he gave sight.

22 Then Jesus answering,  
said unto them, Go your way,  
and tell John what things ye  
have seen and heard; how that  
the blind see, the lame walk,  
the lepers are cleans'd, the deaf  
hear, the dead are rais'd, to the  
poor the gospel is preach'd.

23 And blessed is he who-  
soever shall not be offended in me.

24 And when the messen-  
gers of John were departed, he  
began to speak unto the people  
concerning John, What went  
ye out into the wilderness for  
to see? A reed shaken with  
the wind?

25 But what went ye out  
for to see? A man cloth'd in  
soft raiment? Behold, they  
which are gorgeously appa-  
rell'd, and live delicately, are  
in kings courts.

26 But what went ye out  
for to see? A prophet? Yea,  
I say unto you, And much more  
than a prophet.

27 This is he of whom it  
is written, Behold, I send my  
messenger before thy face,  
which shall prepare thy way  
before thee.

28 For I say unto you, A-  
mong those that are born of  
women, there is not a greater  
prophet than John the Baptist:  
but he that is least in the king-  
dom of God, is greater than he.

29 And all the people that  
heard him, and the publicans,

## T E X T.

## T R A N S L A T I O N.

ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ  
 βάπτισμα Ἰωάννου. 30 Οἱ δὲ φαρισαῖοι  
 καὶ οἱ νομικοὶ † βυβλὶν ἔθεν ἡρέτησαν  
 εἰς αὐτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.  
 31 † Τίνι ἔνι ὁμοιωσώ τῆς ἀνθρώπου  
 καὶ γυναιὸς αὐτῆς; καὶ τίνι εἰσὶν ὅμοιοι;

justify'd God, being baptiz'd  
 with the baptism of John.

30 But the Pharisees and  
 lawyers rejected the counsel of  
 God\* towards themselves, being  
 not baptiz'd of him.

31 Whereunto then shall I  
 liken the men of this genera-  
 tion? and to what are they like?

32. Ομοιοι

## P A R A P H R A S E.

evil Spirits; and unto many that were blind he gave Sight. 22 Then  
 Jesus answering, said unto them, Go your way, and tell John what  
 things ye have seen and heard; how that the Blind see, the Lame walk,  
 the Lepers are cleans'd, the Deaf hear, the Dead are rais'd, to the Poor  
 the Gospel is preach'd. 23 And blessed is he whosoever shall not be  
 offended in me.

24 And when the Messengers of John Baptist were departed, he be-  
 gan to speak unto the People concerning John, What went ye out into  
 the Wilderness for to see? A Reed shaken with the Wind? 25 But  
 what went ye out for to see? A Man cloath'd in soft Raiment? Behold,  
 they which are gorgeously apparell'd, and live delicately, are in Kings  
 Courts. 26 But what went ye out for to see? A Prophet? Yea, I say  
 unto you, And much more than a Prophet. 27 This is he of whom  
 it is written, Behold, I send my Messenger before thy Face, which  
 shall prepare thy way before thee. 28 For I say unto you, Among  
 those that are born of Women, there is not a greater Prophet than John  
 the Baptist: but he that is least in the Kingdom of God, is greater than  
 he. 29 And all the Common People that heard him *with well-dispos'd*  
*hearts, and the Publicans also that heard him so qualify'd, justify'd God,*  
*i. e. approv'd and prais'd the Wisdom and Goodness of God in thus calling*  
*them by the Preaching of the Baptist to Repentance, and so to Salvation;*  
 being agreeably hereto baptiz'd with the Baptism of John. 30 But the  
 Pharisees and Lawyers rejected the Counsel of God towards themselves,  
*i. e. the Counsel or gracious Design of God to bring them to Repentance*  
*by the Preaching of the Baptist, being Proud and Conceited of their own*  
*Righteousness, and so of their needing no Repentance, and consequently*  
 being not baptiz'd of him, *i. e. the Baptist in token of their Repentance.*  
 31 Whereunto then shall I liken the Men of this Generation? and to  
 what

VIII.  
 His Discourse to  
 the People con-  
 cerning the Bap-  
 tist.

## A N N O T A T I O N S.

V. 31. † Εἰπὶ δὲ ὁ Κύριος is not read in Alex. Cant. and a great Number of other  
 MSS. nor in Copt. Arab. and Ethiop. Versions. It is scarcely to be doubted,  
 but

## TEXT.

## TRANSLATION.

32 Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ  
καθημένοις, καὶ προσφωνοῦσιν ἀλλή-  
λοις, καὶ λέγουσιν· Ὑψήλωσαμεν ὑμῖν,  
καὶ ἔκ ὠρχήσασθε· ἱθνηήλωσαμεν ὑμῖν,  
καὶ οὐκ ἐκλαύσατε. 33 Ἐλήλυθε  
γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον  
ἐσθίων, μήτε οἶνον πίνων· καὶ λέγετε·  
Δαιμόνιον ἔχει. 34 Ἐλήλυθει ὁ υἱὸς  
τῷ ἀνθρώπῳ ἐσθίων καὶ πίνων· καὶ  
λέγετε· Ἰδὲ, ἄνθρωπος φάγος καὶ οἰ-  
νοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν.  
35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν  
τέκνων αὐτῆς πάντων.

36 Ἡρώτα δὲ τις αὐτὸν τῶν φα-  
ρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ  
εἰσελθὼν εἰς τὴν οἰκίαν τῷ φαρι-  
σαίου, ἀνεκλίθη. 37 Καὶ ἰδὲ, γυνὴ  
ὡς τῇ πόλει ἦτο ἡμεῖς ἀμαρτωλὸς,  
ἐπιγνῶσα ὅτι ἀνάκειται ὡς τῇ οἰκίᾳ  
τῷ φαρισαίου, κομίσασα ἀλάβασ-  
τον μύρου. 38 καὶ ἔστα ὡρᾷ  
τὰς πόδας αὐτοῦ, ὀπίσω, κλαίονσα,  
ἤρξατο βρέχειν τὰς πόδας αὐτοῦ  
τοῖς δάκρυσι· καὶ παῖς θριξὶ τῆς κε-  
φαλῆς αὐτῆς ἐξέμασσε, καὶ ἔτε-  
φίλει τὰς πόδας αὐτοῦ, καὶ ἤλειφε  
τὸ μύρω. 39 Ἰδὼν δὲ ὁ φαρισαῖος  
ὁ καλέσας αὐτοὺς, εἶπεν ὡς ἑαυτοῦ,  
λέγων· Οὐτῷ, εἰ ἡμεῖς προφῆτης,  
ἐγίνωσκεν ἂν τίς καὶ ποῦ πατὴρ ἡ γυνή

32 They are like unto chil-  
dren sitting in the market-place,  
and calling one to another,  
and saying, We have pip'd un-  
to you, and ye have not danc'd:  
we have mourn'd to you, and  
ye have not wept.

33 For John the Baptist  
came neither eating bread, nor  
drinking wine; and ye say, He  
hath a devil.

34 The Son of man is come  
eating and drinking; and ye  
say, Behold, a gluttonous man,  
and a wine-bibber, a friend of  
publicans and sinners.

35 But wisdom is justify'd  
of all her children.

36 And one of the Pharisees  
desir'd him that he would eat  
with him. And he went into  
the Pharisee's house, and sat  
down to meat.

37 And behold, a woman  
in the city, which was *former-  
ly* a sinner, when she knew that  
Jesus sat at meat in the Phari-  
see's house, brought an alaba-  
ster-box of ointment,

38 And stood at his feet be-  
hind him weeping, and began  
to wash his feet with tears, and  
did wipe *them* with the hairs  
of her head, and kiss'd his feet,  
and anointed *them* with the  
ointment.

39 Now when the Pharisee  
which had bidden him, saw *it*,  
he spake within himself, say-  
ing, This man, if he were a  
prophet, would have known  
who, and what manner of wo-

## TEXT.

## TRANSLATION.

ἦπε ἀπὸ αὐτοῦ· ὅτι ἀμαρτωλός  
 ἔστι. 40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς,  
 εἶπε πρὸς αὐτόν· Σίμων, ἔχω  
 σοι τι εἰπεῖν· Ὁ δὲ φησὶ· Διδά-  
 σκαλε, εἰπέ. 41 Δύο χρεωφειλέ-  
 ται ἦσαν δανειστῇ πνι· ὁ εἰς ὥφειλε  
 δυνάμεια πεντακόσια, ὁ δὲ ἑπὶ  
 πενήκοντα. 42 Μὴ ἐχόντων δὲ αὐ-

man *this is* that toucheth him:  
 for she is a sinner.

40 And Jesus answering,  
 said unto him, Simon, I have  
 somewhat to say unto thee.  
 And he saith, Master, say on.

41 There was a certain cre-  
 ditor, which had two debtors:  
 the one ow'd five hundred  
 pence, and the other fifty.

42 And when they had no-

τῶν

## PARAPHRASE.

what are they like? 32 They are like unto Children sitting in the Market-place, and calling one to another, and saying, We have pip'd unto you, and ye have not danc'd: we have mourn'd to you, and ye have not wept. 33 For John the Baptist came neither eating Bread, nor drinking Wine; and ye say, He hath a Devil. 34 The Son of Man is come eating and drinking; and ye say, Behold, a gluttonous Man, and a Wine-bibber, a Friend of Publicans and Sinners. 35 But Wisdom is justify'd of all her Children.

36 And one of the Pharisees desir'd him that he would eat with him. And he went into the Pharisee's House, and sat down to meat. 37 And behold, a Woman in the City, which was formerly a Sinner, when she knew that Jesus sat at meat in the Pharisee's House, brought an Alaba-ster-box of Ointment, 38 and stood at his Feet behind him weeping, and began to wash his Feet with Tears, and did wipe them with the Hairs of her Head, and kiss'd his Feet, and anointed them with the Ointment. 39 Now when the Pharisee, which had bidden him, saw it, he spake within himself, saying, This Man, if he were a Prophet, would have known who, and what manner of Woman this is that toucheth him: for she is a Sinner, *and so by touching him she defiles him.* 40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 *Then Jesus said on thus:* There was a certain Creditor, which had two Debtors: the one ow'd five hundred Pence, and the other fifty. 42 And when they had nothing

IX.

A Woman anoints him &c. as he was eating at a Pharisee's House: with the Discourse occasion'd thereby, about Penitent Sinners.

## ANNOTATIONS.

but they have been added by some that thought the two foregoing v. 29, 30. were the Words of St Luke, and not of Christ himself in a continu'd Discourse with what went Afore and comes After. This Addition has been Early, it being read by the Syriack Interpreter and Vulgar Latin.

K

V. 44.

## TEXT.

## TRANSLATION.

τῶν ὑποδουῶναι, ἀμφοτέροις ἐχαί-  
σατο. Τίς οὖν αὐτῶν εἰπέ, πλεῖον  
αὐτὸν ἀγαπήσῃ; 43 Αποκριθεὶς δὲ  
ὁ Σίμων, εἶπεν· Υπολαμβάνω ὅτι  
ὦ τὸ πλεῖον ἐχαίεσθαι. Ο δὲ εἶ-  
πεν αὐτῷ· Ὁρθῶς ἔκρινας. 44 Καὶ  
γραφεὶς ὡρᾶς τιμὴν ἡμῶν, τῷ Σί-  
μωνι ἔφη· Βλέπεις ὅτι τὴν τιμὴν ἡ-  
μῶν; εἰσῆλθόν σου εἰς τὴν οἰκίαν,  
ὕδωρ ἔπι τῶν πόδας μου ὅτι ἔδω-  
κας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μου  
τῶν πόδας, καὶ ταῖς χεῖρσιν ἑώραξεν  
τῆς κεφαλῆς μου. 45 Φίλημά μοι ἔκρινες  
αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ  
διέλιπε καταφιλοῦσά μου τῶν πό-  
δας. 46 Ελαίῳ τὴν κεφαλὴν μου  
ὅτι ἡλείψας· αὕτη δὲ μύρω ἡλεί-  
ψέ μου τῶν πόδας. 47 Οὐ χά-  
ριν, λέγω σοι, ἀφένεται αἱ ἁμαρ-  
τίαι αὐτῆς αἱ πολλά· ὅτι ἠγάπησε  
πολύ. ὦ δὲ ὀλίγον ἀφίεται, ὀλί-  
γον ἀγαπᾷ. 48 Εἶπε δὲ αὐτῇ·  
Ἀφένονται σοι αἱ ἁμαρτίαι. 49 Καὶ  
ἤρξαντο οἱ συνακαθήμενοι λέγειν πρὸς  
ἑαυτοὺς· Τίς οὗτος ὅστις οὕτως καὶ ἁμαρ-  
τίας ἀφίησιν; 50 Εἶπε δὲ ὡρᾶς  
τιμὴν ἡμῶν. Ἡ πίστις σου σέσωκέ σε  
πορεύου εἰς εἰρήνην.

Κεφ. η'. Καὶ ἐγένετο ὅτι πρὸς καθ-  
έστη, καὶ αὐτὸς διώδδεν κατὰ πό-

thing to pay, he frankly for-  
gave them both. Tell me there-  
fore, which of them will love  
him most?

43 Simon answer'd and said,  
I suppose that he to whom he  
forgave most. And he said  
unto him, Thou hast rightly  
judg'd.

44 And he turn'd to the wo-  
man, and said unto Simon, Seest  
thou this woman? I entred in-  
to thine house, thou gav'st me  
no water for my feet: but she  
hath wash'd my feet with tears,  
and wip'd them with the hairs  
of her head.

45 Thou gav'st me no kifs:  
but this woman, since the time  
I came in, hath not ceas'd to  
kifs my feet.

46 Mine head with oyl thou  
didst not anoint: but this wo-  
man hath anointed my feet  
with ointment.

47 Wherefore I say unto  
thee, Her sins which are many,  
are forgiven; \* therefore she  
has lov'd much: but to whom  
little is forgiven, the same lov-  
eth little.

48 And he said unto her,  
Thy sins are forgiven.

49 And they that sat at meat  
with him, began to say within  
themselves, Who is this that  
forgiveth sins also?

50 And he said to the wo-  
man, Thy faith hath sav'd thee;  
go in peace.

## Chap. VIII.

And it came to pass after-  
ward, that he went throughout

## TEXT.

## TRANSLATION.

λιν καὶ κώμῃς, κηρύσσον καὶ εὐαγ-  
γελιζόμενοι ἡ βασιλείαν τοῦ Θεοῦ.

every city and village, preach-  
ing, and shewing the glad ti-  
dings of the kingdom of God :

καὶ

## PARAPHRASE.

nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answer'd and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judg'd. *Let us then apply this now to the present Case.* 44 And he turn'd to the Woman, and said unto Simon, Seest thou this Woman? I entred into thine House, thou gav'st me no Water for my Feet: but she hath wash'd my Feet with tears, and wip'd them with the hairs of her Head. 45 Thou gav'st me no Kifs, according to the ordinary manner of Salutation or Expression of Kindness; but this Woman, since the time I came in, hath not ceas'd to kifs my Feet. 46 Mine Head with Oyl thou didst not anoint: but this Woman hath anointed my Feet with Ointment. 47 Wherefore I say unto thee, Her Sins, which are or have been indeed many, are so far from rendring her now Unworthy to come unto me, that they are forgiven her upon her sincere Repentance; and out of a deep Sense of the great Mercy of God in thus forgiving her Sins, therefore she has lov'd, and still does love God much, and consequently has now express'd such her extraordinary Love in an extraordinary Manner: but to whom Little, in comparison of the Sins of Others much more Wicked, is forgiven, the same, according to the natural Workings of the Heart or Affections, proportionably loveth God Little in comparison of Those, who having been much greater Sinners, have had greater Instances of God's Love in forgiving such their greater Sins. 48 And he said unto her, Thy Sins are forgiven. 49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth Sins also, which is the sole Prerogative of God? 50 And he said to the Woman, Thy Great Faith hath sav'd thee, i. e. been the happy means of qualifying thee for obtaining proportionably Great Mercy and Pardon: go in peace, i. e. with full Assurance of God's Favour to thee, and with full Quietness and Satisfaction of Mind thereupon.

Chap. VIII. And it came to pass afterward, that he went throughout every City and Village of Galilee, preaching and shewing the glad Tidings of the great Spiritual Blessings, that were now offer'd by God to All such, as would become true Subjects of the Kingdom of the Messiah

X.  
He preaches &c.  
again thro' Ga-  
lilee.

## ANNOTATIONS.

V. 44. † Τῆς κηρύξεως is not read here in Alex. Cant. and some other MSS. nor in Vulg Latin. Syr. Perf. Copt Gorn. or Ethiop. Versions. It is most probable, that it was at first added by way of a Marginal Note from v. 38. and so crept out of the Margin into the Text.

## T E X T.

## TRANSLATION.

καὶ οἱ δώδεκα σὺν αὐτῷ· 2 Καὶ γυναῖ-  
κές τινες αἱ ἦσαν τετραποδύμας ἀπὸ  
πνιδικῶν πονηρῶν καὶ ἀσθενειῶν· Μα-  
ρία ἡ καλεσθεῖσα Μαγδαληνὴ, ἀφ' ἧς  
δαίμονια ἐπὶ ἐξελήλυθη, 3 καὶ  
Ἰωάννα γυνὴ Χυζᾶ ἑπιτρόπου Ἡρώδου,  
καὶ Σαραννα, καὶ ἕτεραι πολλαί, αἵτινες  
διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

4 Συναίοντος δὲ ὄχλου πολλοῦ, καὶ  
τῷ χτ'ὶ πόλιν ἐπιπορευομένων τῶν αὐ-  
τὸν, εἶπε αὐτοῖς ὡς ἑξῆς· 5 Ἐξήλ-  
θεν ὁ σπείρων ὅτι σπείρω τὸ σπόρον αὐτοῦ·  
καὶ ἐν τῷ σπείρειν αὐτὸν, ὁ μὲν ἔπεσε  
ὡς ἐν τῷ ὁδῷ, καὶ καταπατήθη, καὶ τὰ  
πτερινὰ τῷ οὐρανοῦ κατέφαγεν αὐτό.  
6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ  
φύεν ἐξηράνθη, αὐτὸ μὴ ἔχειν ἰκ-  
μάδα. 7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ  
τῶν ἀκανθῶν, καὶ συμφυεῖσθαι αἱ ἀκανθαὶ  
ἀπέπνιξαν αὐτό. 8 Καὶ ἕτερον ἔπε-  
σεν ἐπὶ τὴν γῆν τὴν ἀγροῦ, καὶ φύεν  
ἐποίησε καρπὸν ἑκατονταπλασίονα.  
Ταῦτα λέγων ἐφώνη· Ὁ ἔχων ὦτα  
ἀκούειν, ἀκούτω. 9 Ἐπηρεώτων δὲ  
αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, τίς  
εἴη ἡ πρᾶξις αὐτῆς. 10 Ὁ δὲ εἶπεν·  
Τμὴν δίδωται γινῶσθαι τὰ μυστήρια τῆς  
βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς  
ὡς ὡς βολαῖς, ἵνα βλέποντες μὴ  
βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

and the twelve *were* with him ;  
2 And certain women which  
had been heal'd of evil spirits,  
and infirmities ; Mary call'd  
Magdalene, out of whom had  
went seven devils ;

3 And Joanna the wife of  
Chuzas Herod's steward, and  
Sufanna, and many others,  
who ministr'd unto him of  
their substance.

4 And when much people  
were gather'd together, and  
were come to him out of every  
city, he spake by a parable :

5 A sower went out to sow  
his seed : and as he sow'd, some  
fell by the ways side, and it was  
trodden down, and the fowls of  
the air devour'd it.

6 And some fell upon a rock,  
and asoon as it was sprung up,  
it wither'd away, because it  
lack'd moisture.

7 And some fell among  
thorns, and the thorns sprang  
up with it, and choak'd it.

8 And other fell on good  
ground, and sprang up, and  
bare fruit an hundred-fold.  
And when he had said these  
things, he cry'd, He that hath  
ears to hear, let him hear.

9 And his disciples ask'd  
him, saying, What might this  
parable be ?

10 And he said, Unto you  
it is given to know the myste-  
ries of the kingdom of God :  
but to others in parables ; that  
seeing they might not see, and  
hearing they might not under-  
stand.



TEXT.

TRANSLATION.

11 Ἐπὶ δὲ αὐτῇ ἡ πῆλοσολή· Ὁ ἀπο-  
 ρῥῶσθ' ὅστιν ὁ λόγος τῷ Θεοῦ. 12 Οἱ  
 δὲ ὡς πλὴν ὁδὸν, εἰσὶν οἱ ἀκύν-  
 τες· εἶτα ἔρχεται ὁ ἀφ' ὧσολῃ, καὶ  
 ἀρῇ τὸν λόγον ἀπὸ τῆς καρδίας αὐ-  
 τῆς, ἵνα μὴ πιστεύσαντες σωθῶσιν.

11 Now the parable is this:  
 The seed' is the word of God.  
 12 Those by the way-side,  
 are they that hear: then com-  
 eth the devil, and taketh away  
 the word out of their hearts,  
 lest they should believe, and  
 be sav'd.

13 Οἱ

PARAPHRASE.

or *Christ* now erected and propagating by God; and the Twelve *Apostles*  
 were with him; 2 and so were also certain Women which had been  
 heal'd of evil Spirits and Infirmities, Mary call'd Magdalene, out of  
 whom had went seven Devils, being cast out by *Christ*, 3 and Joanna  
 the Wife of Chuza Herod's Steward, and Susanna, and many others,  
 who ministr'd unto him, i. e. supply'd him with Necessaries out of their  
 Substance, or at their cost.

4 And when *Jesus* was return'd again to Capernaum, the Scribes and  
 Pharisees ascrib'd his Power of casting out Devils to a Confederacy he had  
 with the Devil; whereupon our Saviour warns them of the Greatness of  
 the Sin against the Holy Ghost: and also upon their seeking a Sign, he  
 shews them the Unreasonableness of it &c. Which Particulars are taken  
 notice of by *St Matthew* (9) and *Mark*, but here pass'd over by *St Luke*,  
 who proceeds immediately to take notice of his Parable of the Sower thus:  
 When much People were gather'd together, and were come to him out  
 of every City, he, (r) sitting in a Ship on the Sea of Galilee, spake by a  
 Parable: 5 A Sower went out to sow his Seed: and as he sow'd, some  
 fell by the Ways side, and it was troden down, and the Fowls of the  
 Air devour'd it. 6 And some fell upon a Rock, and as soon as it was  
 sprung up, it wither'd away, because it lack'd Moisture. 7 And some  
 fell among Thorns, and the Thorns sprang up with it, and choak'd it.  
 8 And other fell on good Ground, and sprang up, and bare Fruit an  
 hundred-fold. And when he had said these things, he cry'd, He that  
 hath Ears to hear, let him hear. 9 And his Disciples ask'd him, saying,  
 What might this Parable be? 10 And he said, Unto you it is given  
 to know the Mysteries of the Kingdom of God: but to others in Para-  
 bles; that seeing they might not see, and hearing they might not under-  
 stand. 11 Now the Parable is this: The Seed is the Word of God.  
 12 Those denoted by the Seed that fell on the Way-side, are they that  
 hear: then cometh the Devil, and taketh away the Word out of their  
 Hearts, lest they should believe, and be sav'd. 13 They denoted by the

XI.  
 The Parable of  
 the Sower. A Gap  
 here in this Go-  
 spel.

(9) *Matt.* 12. 22 — ult. and *Mark* 3. 22 — ult.

(r) Compare *Matt.* 13. 1, 2, &c. and *Mark* 4. 1, &c.

*Seed*

## TEXT.

## TRANSLATION.

13 Οἱ δὲ ὅτι τὸ πείρασ, οἱ ὅταν ἀκού-  
σωσι, μετὰ χαρᾶς δέχονται τὸ λόγον· καὶ  
ἔτι οἱ ῥίζαν ἔκ ἔχουσιν, οἱ πρὸς καιρὸν  
πειτεύουσιν, καὶ ὡς καιρῷ πειρασμῷ ἀφί-  
σανται. 14 Τὸ δὲ εἰς τὰς ἀκάνθας  
πεσόν, ἔτι οἱ εἰσιν οἱ ἀκάνθανες, καὶ ὑπὸ  
μειμνῶν καὶ πλῆγας καὶ ἡδονῶν τῆ βίης  
πορβύμνοι συμπίπτουσι, καὶ ἔτι πλε-  
σσοῦσι. 15 Τὸ δὲ ἐν τῇ καλῇ γῇ,  
ἔτι οἱ εἰσιν οἵτινες ὡς καρδίᾳ καλῇ καὶ  
ἀγαθῇ, ἀκάνθανες τὸν λόγον, κατέ-  
χουσιν, καὶ καρποφοροῦσιν ὡς ὑπομονῇ.

16 Οὐδεὶς δὲ λύχνον ἀψας, κα-  
λύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλί-  
νης τίθεισιν· ἀλλ' ὅτι λυχνίας ὅτι-  
τίθεισιν, ἵνα οἱ ἐκπορβύμνοι βλέ-  
πωσι τὸ φῶς. 17 Οὐ γὰρ ἔστι κρυ-  
πτόν ὃ ἐφανερόν γενήσεται· ὅσα δὲ  
ἀπόκρυφον ὃ ἐγνωσθήσεται, καὶ εἰς  
φανερόν ἔλθῃ. 18 Βλέπετε ὅτι πῶς  
ἀκούετε· ὅς γὰρ ἂν ἔχη, δοθήσε-  
ται αὐτῷ· καὶ ὅς ἂν μὴ ἔχη,  
καὶ ὃ δοκεῖ ἔχειν ἀρθησέται ἀπ'  
αὐτοῦ.

19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ  
μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ  
ἠδύναντο συνιῦναι αὐτῷ διὰ τὸν  
ὄχλον. 20 Καὶ ἀπηγγέλη αὐτῷ,  
λεγοντο· Ἡ μήτηρ σου καὶ οἱ ἀδελ-  
φοί σου ἐστήλασιν ἔξω, ἰδεῖν σε θέλουσιν.

13 They on the rock, are  
they, which when they hear,  
receive the word with joy: and  
these have no root, which for  
a while believe, and in time  
of temptation fall away.

14 And that which fell a-  
mong thorns, are they, which  
when they have heard, go forth,  
and are choak'd with cares,  
and riches, and pleasures of  
this life, and bring no fruit to  
perfection.

15 But that on the good  
ground, are they, which in an  
honest and good heart, having  
heard the word, keep it, and  
bring forth fruit with patience.

16 No man when he hath  
lighted a candle, covereth it  
with a vessel, or putteth it un-  
der a bed: but setteth it on a  
candlestick, that they which  
enter in may see the light.

17 For nothing is secret,  
that shall not be made mani-  
fest: neither any thing hid,  
that shall not be known, and  
come abroad.

18 Take heed therefore how  
ye hear: for whosoever hath,  
to him shall be given; and  
whosoever hath not, from him  
shall be taken even that which  
he seemeth to have.

19 Then came to him his  
mother and his brethren, and  
could not come at him for the  
\*crowd.

20 And it was told him by  
certain, which said, Thy mo-  
ther and thy brethren stand  
without, desiring to see thee.

TEXT.

TRANSLATION.

21 Ο δὲ ἀποκριθεὶς, εἶπε πρὸς αὐ-  
τὺς· Μήτηρ μου καὶ ἀδελφοί μου,  
ὅτι οἱ εἰσὶν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούον-  
τες, καὶ ποιῶντες αὐτόν.

21 And he answer'd and  
said unto them, My mother  
& my brethren are these which  
hear the word of God, and  
do it.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ  
αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ·

22 Now it came to pass on  
a certain day, that he went  
into a ship with his disciples :

καὶ

P A R A P H R A S E.

*Seed that fell on the Rock, are they, which when they hear, receive the Word with joy; and these have no Root, which for a while believe, and in time of Temptation fall away.* 14 And *They that are denoted by that Seed which fell among Thorns, are they, which when they have heard, go forth, and are choak'd with Cares, and Riches, and Pleasures of this Life, and bring no Fruit to perfection.* 15 But *they denoted by that Seed which fell on the good Ground, are they, which in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience.*

16 And he said moreover unto them: No Man, when he has lighted (f) a Candle, covereth it with a Vessel, or putteth it under a Bed: but setteth it on a Candlestick, that they which enter in may see the Light. 17 For nothing is secret, which shall not be made manifest: neither any thing hid, that shall not be known, and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

XII.  
The Duty of the  
Disciples, as de-  
sign'd to be Lights  
of the World, &c.

19 Then, *i. e. the same day that Christ deliver'd the foregoing Parable of the Sower, (and several others mention'd by St Matthew and Mark, tho' pass'd over by St Luke) but before Christ went out of the House where he was talking with the Scribes and Pharisees, and went to the Sea, as evidently appears both from (1) St Matthew and Mark, came to him his Mother and his Brethren, and could not come at him for the Crowd.* 20 And it was told him by certain, which said, Thy Mother and thy Brethren stand without, desiring to see thee. 21 And he answer'd and said unto them, My Mother and my Brethren are these which hear the Word of God, and do it.

XIII.  
who in his esteem  
are his Mother &c.  
Brethren, &c.

22 Now it came to pass on a certain day, *viz. (u) the same day that he deliver'd the foregoing Parable,* that he went into a Ship with his

XIV.  
He stills a Storm  
by his Command.

(s) See Matt. 5. 15. and 10. 26. and 13. 12.

(f) Matt. 12. 46. and Mark 3. 31. (u) See Mark 4. 35.

Disciples:

## TEXT.

## TRANSLATION.

καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνέχθησαν.  
 23 Πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαίλαψ ἀνέμῳ εἰς τὴν λίμνην· καὶ συνεπληρώθη, καὶ ἐκινδυνεύον.  
 24 Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες· Ἐπιστάτα, ὁπιστάτα, σπολύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τῷ ὕδατι· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.  
 25 Εἶπε δὲ αὐτοῖς· Ποῦ ἔστι ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῆς Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.  
 27 Εξελθόντι δὲ αὐτῷ ὅτι τὴν γῆν, ὑπὸ ἡγήτησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαίμονια ἐκ χρόνων ἰκαίων, καὶ ἰμάτιον ἐκ σιδηροῦς, καὶ ἐν οἰκίᾳ ἐκ ἔμμεν, ἀλλ' ἐν τοῖς μνημασιν.  
 28 Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ ὁ ὑψίστος; δέομαί σε μὴ με βασανίσῃς.  
 29 Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις

and he said unto them, Let us go over unto the other side of the lake. And they lanch'd forth.

23 But as they sail'd, he fell asleep: and there came down a storm of wind on the lake, and they were fill'd with water, and were in \* danger.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuk'd the wind, and the raging of the water: and they ceas'd, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondred, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 And they arriv'd at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him \* a certain man of that city, which had devils a long time, and ware no cloaths, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cry'd out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man: For oftentimes it

## T E X T.

## T R A N S L A T I O N.

σωτηράκι αὐτόν· καὶ ἐδεσμῆτο ἀλύσει  
καὶ πέδασι φυλασόμενος· καὶ ἀφ' ῥήσων  
τὰ δεσμά, ἠλαύνετο ὑπὸ τοῦ δαίμονος  
εἰς τὰς ἐρήμους. 30 Ἐπρωτίσθη δὲ  
αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι ὄνο-  
μα; Ὁ δὲ ἔπε· Λεγεών· ὅτι δαίμο-  
νια πολλὰ ἐσθλῆθεν εἰς αὐτόν. 31 Καὶ  
παρεχάλετο αὐτὸν ἵνα μὴ ἔπιταῖξῃ αὐτοῖς  
εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 Ἦν δὲ  
ἐκεῖ ἀγέλη χοίρων ἰσχυρῶν βοσκομένων

had caught him : and he was  
kept bound with chains, and  
in fetters; and he brake the  
bands, and was driven of the  
devil into the wilderness.)

30 And Jesus ask'd him,  
saying, What is thy name? And  
he said, Legion : because many  
devils were enter'd into him.

31 And they befought him  
that he would not command  
them to go out into the deep.

32 And there was there an  
herd of many swine feeding on

ἐν

## P A R A P H R A S E.

Disciples : and he said unto them, Let us go over unto the other, *i. e.*  
*Eastern-side* of the Lake, *viz. Genesareth or Sea of Galilee.* And they  
lanch'd forth. 23 But as they sail'd, he fell asleep : and there came  
down a Storm of Wind on the Lake, and they were fill'd with Water,  
and were in danger. 24 And they came to him, and awoke him, say-  
ing, Master, master, we perish. Then he arose, and rebuk'd the Wind,  
and the raging of the Water : and they ceas'd, and there was a Calm.  
25 And he said unto them, Where is your Faith? And they being  
afraid, wondred, saying one to another, What manner of Man is this?  
for he commandeth even the Winds and Water, and they obey him.

26 And they arriv'd at the Country of the Gadarenes, (*w*) which is  
over against Galilee. 27 And when he went forth to land, there met  
him a certain Man of that City or Country, (*one of the two mention'd*  
*by St Matthew*) who had Devils a long time, and wore no Cloaths,  
neither abode in any House, but in the Tombs. 28 When he saw Je-  
sus, he cry'd out, and fell down before him, and with a loud Voice  
said, What have I to do with thee, Jesus thou Son of God most high?  
I beseech thee torment me not. 29 (For he had commanded the un-  
clean Spirit to come out of the Man. For oftentimes it had caught him :  
and he was kept bound with Chains, and in Fetters; and he brake the  
Bands, and was driven of the Devil into the Wilderness.) 30 And  
Jesus ask'd him, saying, What is thy Name? And he said, Legion :  
because many Devils were enter'd into him. 31 And they befought  
him that he would not command them to go out into the Deep. 32 And  
there was there an Herd of many Swine feeding on the Mountain : and

XV.  
He casts out a  
Legion of Devils.

(*w*) See *Matt.* 8. 28. and *Mark* 5. 1.

L

they

## TEXT.

## TRANSLATION.

οὐ τῷ ὄρει· καὶ παρεχάλου αὐτὸν ἵνα  
 ὅπως ἐφῆ αὐτοῖς εἰς ἐκεῖνας εἰσελθεῖν.  
 Καὶ ἐπέτρεψεν αὐτοῖς. 33 Εξεληθόν-  
 ται δὲ τὰ δαίμονια ἀπὸ τῶ ἀνθρώπου,  
 εἰσῆλθεν εἰς τὰς χοίρους· καὶ ὤρμησεν  
 ἡ ἀγέλη κατὰ τῆ κρημνοῦ εἰς τὴν  
 λίμνην, καὶ ἀπεπνίγη. 34 Ἰδόντες  
 δὲ οἱ βόσκοντες τὸ γεγενημένον, ἔφυ-  
 γον· καὶ ἀπελθόντες ἀπήγγειλαν  
 εἰς τὴν πόλιν καὶ εἰς τὰς ἀγρούς.  
 35 Εξῆλθον δὲ ἰδεῖν τὸ γεγεμένον· καὶ  
 ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον  
 κατὰ τὸν ἄνθρωπον, ἀφ' οὗ τὰ  
 δαίμονια ἐξεληλύθη, ἱματισμένον καὶ  
 σωφρονουῦντα πρὸς τὰς πόδας τῷ  
 Ἰησοῦ· καὶ ἐφοβήθησαν. 36 Ἀπήγγει-  
 λαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς  
 ἐσώθη ὁ δαίμονιός τις. 37 Καὶ ἠρώ-  
 τησαν αὐτὸν ἅπαν τὸ πλῆθος ὅτι ποῦ  
 χωρὶς πάντων Γαδαρηνῶν, ἀπελθεῖν ἀπ'  
 αὐτῶν, ὅτι φόβῳ μεγάλῳ σιυνείχοντο·  
 αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέ-  
 σπρεψεν. 38 Ἐπεὶ δὲ αὐτῷ ὁ ἀνὴρ  
 ἀφ' οὗ ἐξεληλύθη τὰ δαίμονια, εἶναι  
 σὺ αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰη-  
 σοῦς, λέγων· 39 ὑπόσπερε εἰς τὸν  
 οἶκόν σου, καὶ διηροῦ ὅσα ἐποίησέν σοι  
 ὁ Θεός. Καὶ ἀπῆλθε, κατὰ ὅλην  
 τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐ-  
 τῷ ὁ Ἰησοῦς.

the mountain: and they be-  
 sought him that he would suf-  
 fer them to enter into them.  
 And he suffer'd them.

33 Then went the devils  
 out of the man, and entred in-  
 to the swine: and the herd ran  
 violently down a steep place  
 into the lake, and were choak'd.

34 When they that fed them  
 saw what was done, they fled,  
 and went and told it in the  
 city and in the country.

35 Then they went out to  
 see what was done; and came  
 to Jesus, and found the man  
 out of whom the devils were  
 departed, sitting at the feet of  
 Jesus, cloath'd, and in his right  
 mind: and they were afraid.

36 They also which saw it,  
 told them by what means he  
 that was possess'd of the devils,  
 was heal'd.

37 Then the whole multi-  
 tude of the country of the Ga-  
 darenes round about, besought  
 him to depart from them; for  
 they were taken with great  
 fear: and he went up into the  
 ship, and return'd back again.

38 Now the man out of  
 whom the devils were departed,  
 besought him that he might be  
 with him: but Jesus sent him  
 away, saying,

39 Return to thine own  
 house, and shew how great  
 things God hath done unto  
 thee. And he went his way,  
 and publish'd throughout the  
 whole city, how great things  
 Jesus had done unto him.

TEXT.

TRANSLATION.

40 Εγένετο δὲ ὡς τῷ ὑποσέφαι τὸ  
 Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν  
 γὰρ πάντες προσδοκῶντες αὐτόν. 41 Καὶ  
 ἰδὼς, ἦλθεν ἀνὴρ ὃν ὄνομα Ἰάειρος, καὶ αὐ-  
 τὸς ἄρχων τῆ συναγωγῆς ἐπῆρχε· καὶ πε-  
 σὼν ᾤχετο τὰς πόδας τοῦ Ἰησοῦ, παρεκάλει  
 αὐτόν εἰσελθεῖν εἰς τὸ οἶκον αὐτοῦ.  
 42 Ὁπιθυγιάτηρ μονογενὴς ἱεὺς αὐτοῦ  
 ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν.

40 And it came to pass, that  
 when Jesus was return'd, the  
 people gladly receiv'd him :  
 for they were all waiting for  
 him.

41 And behold, there came  
 a man nam'd Jairus, and he  
 was a ruler of the synagogue :  
 and he fell down at Jesus's feet,  
 & besought him that he would  
 come into his house :

42 For he had one only  
 daughter, about twelve years  
 of age, and she lay a dying.

(E)

P A R A P H R A S E.

they besought him that he would suffer them to enter into them. And he suffer'd them. 33 Then went the Devils out of the Man, and entered into the Swine : and the Herd ran violently down a steep place into the Lake, and were choak'd. 34 When they that fed them saw what was done, they fled, and went and told it in the City and in the Country. 35 Then they went out to see what was done ; and came to Jesus, and found the Man out of whom the Devils were departed, sitting at the feet of Jesus, cloath'd, and in his right Mind : and they were afraid. 36 They also which saw it, told them by what Means he that was possess'd of the Devils, was heal'd. 37 Then the whole Multitude of the Country of the Gadarenes round about, besought him to depart from them ; for they were taken with great Fear : and he went up into the Ship, and return'd back again. 38 Now the Man out of whom the Devils were departed, besought him that he might be with him : but Jesus sent him away, saying, 39 Return to thine own House, and shew how great things God hath done unto thee. And he went his way, and publish'd throughout the whole City or Country, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was (x) return'd to the other, i. e. Western side of the Lake or Sea, the People gladly receiv'd him : for they were all waiting for him. 41 And behold, there came a Man nam'd Jairus, and he was a Ruler of the Synagogue : and he fell down at Jesus's feet, and besought him that he would come into his House : 42 For he had one only Daughter, about twelve years of Age, and she lay a

XVI.  
 He cures the  
 Bloody Flux, and  
 raises Jairus's  
 Daughter to  
 Life.

(x) Matt. 9. 18. and Mark 5. 21.

## TEXT.

## TRANSLATION.

(Εἰ δὲ πρὸς ὡς αὐτὸν, οἱ ὄχλοι  
 συνέπιπτον αὐτόν. 43 Καὶ γυνὴ ἔσθα  
 ὅς ῥύσθ' αἵματι· ἔτι ἐτῶν δώδεκα,  
 ἥτις εἰς ἰατρὰς ὁρσασαλῶσασα ὅλον  
 τὸ βίον, οὐκ ἴχουσιν ὡς ὁδοῦνός γε-  
 ραπευθῆναι. 44 Ὡς οὖν ἔσθα ὅπι-  
 σθεν, ἥφατο τῇ κρασπέδῳ τῆ ἱματί-  
 αὐτῆς· καὶ ὡς ἀρχὴμα ἔσθ' ἡ ῥύσις τῇ  
 αἵματι αὐτῆς. 45 Καὶ εἶπεν ὁ Ἰη-  
 σὺς· Τίς ὁ ἀφάρμος μου; Ἀρραμῶν  
 δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ'  
 αὐτῶν· Ἐπιστάτα, οἱ ὄχλοι συνέχουσί  
 σε καὶ ἀποθλίβουσιν, καὶ λέγουσιν· Τίς ὁ  
 ἀφάρμος σου; 46 Ο δὲ Ἰησὺς εἶ-  
 πεν· Ἡφατό μου τίς· ἐγὼ γὰρ ἐγνων δύ-  
 ναμιν ἐξελεῖσθαι ἀπ' ἐμῶν. 47 Ἰδῶ-  
 σα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμου-  
 σα ἦλθε, καὶ ὡς ἀπεσῆσα αὐτῷ, δι-  
 κὰ ἀπὸ αὐτοῦ ἥφατο αὐτῇ ἀπὸ γυναι-  
 αὐτῷ ἐνώπιον πάντων τῶν λαῶν, καὶ ὡς  
 ἰάθη παρὰ ἀρχὴμα. 48 Ο δὲ εἶπεν  
 αὐτῇ· Θάρσ' θυγάτηρ· ἡ πίστις σου  
 σέσωκέ σε· πορεύου εἰς εἰρήνην.)  
 49 Ἐπὶ αὐτῇ λαλῶντος, ἔρχεται τις  
 ὡς ἄρχισυνάγωγος, λέγων αὐτῷ·  
 Ὁπὶ τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλ-  
 λα πὸν διδάσκαλον. 50 Ο δὲ Ἰη-  
 σὺς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων·  
 Μὴ φοβῆ· μόνον πίστευε, καὶ σωθήσεται.)

(But as he went, the people  
 throng'd him.

43 And a woman having a  
 \* bloody flux twelve years,  
 which had spent all her living  
 upon physicians, neither could  
 be heal'd of any,

44 Came behind him, and  
 touch'd the border of his gar-  
 ment: and immediately her  
 \* bloody flux stanch'd.

45 And Jesus said, Who  
 touch'd me? When all deny'd,  
 Peter, and they that were with  
 him, said, Master, the multi-  
 tude throng thee, and press  
 thee, and say'st thou, Who  
 touch'd me?

46 And Jesus said, Some  
 body hath touch'd me: for I  
 perceive that virtue is gone  
 out of me.

47 And when the woman  
 saw that she was not hid, she  
 came trembling, and falling  
 down before him, she declar'd  
 unto him before all the people,  
 for what cause she had touch'd  
 him, and how she was heal'd  
 immediately.

48 And he said unto her,  
 Daughter, be of good comfort:  
 thy faith hath made thee whole;  
 go in peace.)

49 While he yet spake, there  
 cometh one from the ruler of  
 the synagogue's house, saying to  
 him, Thy daughter is dead;  
 trouble not the Master.

50 But when Jesus heard it,  
 he answer'd him, saying, Fear  
 not: believe only, and she shall  
 be made whole.



## T E X T.

## T R A N S L A T I O N.

51 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ  
 ἀφῆκεν εἰσελθεῖν ἑξήντα, εἰ μὴ Πέτρον  
 καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα καὶ  
 τὴν μητέρα. 52 Ἐκλαλόν δὲ  
 πάντες καὶ ἐκόπionτο αὐτήν· ὁ δὲ εἶπε·  
 Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ  
 καθεύδει. 53 Καὶ κατεγέλων αὐτῷ, εἰ-  
 δότες ὅτι ἀπέθανεν. 54 Αὐτὸς δὲ ἐκ-  
 βαλὼν ἔξω πάντας, καὶ κρατήσας τῆς  
 χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς,  
 ἐγείρου. 55 Καὶ ἐπέσπερε τὸ πνεῦμα

51 And when he came into  
 the house, he suffer'd no man  
 to go in, but Peter, and James,  
 and John, and the father and  
 mother of the maid.

52 And all wept and be-  
 wail'd her: but he said, Weep  
 not; she is not dead, but  
 sleepeth.

53 And they laugh'd him  
 to scorn, knowing that she was  
 dead.

54 And he put them all out,  
 and took her by the hand, and  
 call'd, saying, Maid, arise.

55 And her spirit came a-  
 γαίνῃς.

## P A R A P H R A S E.

dying. (But as he went, the People throng'd him. 43 And a Woman  
 having a bloody Flux twelve years, which had spent all her Living  
 upon Physicians, neither could be heal'd of any, 44 came behind him,  
 and touch'd the border of his Garment: and immediately her bloody  
 Flux stanch'd. 45 And Jesus said, Who touch'd me? When all deny'd,  
 Peter, and they that were with him, said, Master, the Multitude throng  
 thee, and press thee, and say'st thou, Who touch'd me? 46 And Je-  
 sus said, Some body hath touch'd me: for I perceive that Virtue is gone  
 out of me. 47 And when the Woman saw that she was not hid, she  
 came trembling, and falling down before him, she declar'd unto him be-  
 fore all the People, for what cause she had touch'd him, and how she  
 was heal'd immediately. 48 And he said unto her, Daughter be of  
 good comfort: thy Faith hath made thee whole; go in peace. 49 While  
 he yet spake, there cometh one from the Ruler of the Synagogue's  
 House, saying to him, Thy Daughter is dead; trouble not the Master.  
 50 But when Jesus heard it, he answer'd him, saying, Fear not: be-  
 lieve only, and she shall be made whole. 51 And when he came into  
 the House, he suffer'd no Man, *of them that follow'd him*, to go in, but  
 Peter, and James, and John, and the Father and Mother of the Maid,  
*who afore this time were come out to meet him*. 52 And all wept, and  
 bewail'd her: but he said, Weep not; she is not dead, but sleepeth.  
 53 And they laugh'd him to scorn, knowing that she was dead. 54 And  
 he put them all out *of the Room where the Maid lay*, but Peter, and  
 James, and John, and the Parents of the Maid, and took her by the  
 Hand, and call'd, saying, Maid, arise. 55 And her Spirit came again,  
 and

## TEXT.

## TRANSLATION.

αὐτῆς, καὶ ἀνέστη ὁ θύραρχημα· καὶ  
διέταξεν αὐτῇ δοῦναι φαγεῖν. 56 Καὶ  
ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ πα-  
τήρ αὐτῶν αὐτοῖς μὴδεν εἰπεῖν τὸ  
γεγονός.

Κεφ. 9. Συλῆγαλεσάμενος δὲ τὸς  
δώδεκα†, ἔδωκεν αὐτοῖς δυνάμιν καὶ  
ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ  
νόσους θεραπεύειν. 1. Καὶ ἀπέστειλεν  
αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ,  
καὶ ἰᾶσθαι τοὺς ἀσθενεῖν. 2 Καὶ εἶπε  
πρὸς αὐτούς· Μὴδὲν αἶρετε εἰς τὴν ὁδόν,  
μήτε ῥάβδους, μήτε ὤραν, μήτε ἄρτον,  
μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας  
ἔχειν. 4 Καὶ εἰς ἡν οἰκίαν εἰσελθῆτε,  
ἐκεῖ μῶνετε, καὶ ἐκεῖθεν ἐξέρχεσθε.  
5 Καὶ ὅσοι ἀντὶ μὴ δεξωθῆναι ὑμᾶς, ἐξερ-  
χόμενοι ἀπὸ τῆ πόλεως ἐκεῖνης, καὶ τὸν  
κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινά-  
ξατε, εἰς μαρτύριον ἐπ' αὐτούς. 6 Εξερ-  
χόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαλ-  
γολίζόμενοι καὶ θεραπεύοντες πανταχῶς.

7 Ἦκουσε δὲ Ἡρώδης ὁ τετράρ-  
χης τὰ γινόμενα ὑπὸ αὐτοῦ πάντα·  
καὶ διηπόρει, λέγων τὸ λέγεσθαι ὑπὸ  
πινω, ὅτι Ἰωάννης ἐγήγαρτο ἐκ νεκρῶν.  
8 Ὑπὸ πινω δὲ, ὅτι Ἠλίας ἐφάνη·  
ἄλλω δὲ, ὅτι προφήτης εἰς τὴν ἔρ-  
χόμενον ἀνέστη. 9 Καὶ εἶπεν ὁ Ἡρώδης·  
Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστίν

gain, and she arose straight-  
way: and he commanded to  
give her meat.

56 And her parents were  
astonish'd: but he charg'd them  
that they should tell no man  
what was done.

## Chap. IX.

Then he call'd the twelve\*  
together, and gave them power  
and authority over all devils,  
and to cure diseases.

2 And he sent them to preach  
the kingdom of God, and to  
heal the sick.

3 And he said unto them,  
Take nothing for your jour-  
ney, neither staves, nor scrip,  
neither bread, neither money;  
neither have two coats apiece.

4 And whatsoever house ye  
enter into, there abide, and  
thence depart.

5 And whosoever will not  
receive you, when ye go out  
of that city, shake off the very  
dust from your feet for a testi-  
mony against them.

6 And they departed, and  
went through the towns,  
preaching the gospel, and heal-  
ing every where.

7 Now Herod the tetrarch  
heard of all that was done by  
him: and he was perplex'd, be-  
cause that it was said of some,  
that John was risen from the dead:

8 And of some, that Elias  
appear'd: and of others, that  
one of the old prophets was  
risen again.

9 And Herod said, John  
have I beheaded: but who is

TEXT.

TRANSLATION.

ἐπὶ τοῖς ἐκ τοῦ ἀκούειν ταῦτα ; this of whom I hear such  
καὶ ἐζήτει ἰδεῖν αὐτόν. things? And he desir'd to see  
him.

10 καὶ

PARAPHRASE.

and she arose straightway: and he commanded to give her Meat. 56 And her Parents were astonish'd: but he charg'd them that they should tell no Man what was done.

Chap. IX. *After this Jesus went again (γ) to Nazareth, and to the Villages about it.* Then he call'd the Twelve together, and gave them Power and Authority over all Devils, and to cure Diseases. 2 And he sent them to preach the Kingdom of God, and to heal the Sick. 3 And he said unto them, Take nothing for your Journey, neither Staves, nor Scrip, neither Bread, neither Money; neither have two Coats apiece. 4 And whatsoever House ye enter into, there abide, and thence depart, *i. e. abide there till you depart out of that Place.* 5 And whosoever will not receive you, when ye go out of that City, shake off the very Dust from your Feet for a Testimony against them. 6 And they departed, & went thro' the most considerable (at least) Towns, and that of all the Holy Land except (z) Samaria, preaching the Gospel, and healing every where.

XVII.  
He sends the A-  
postles to preach,  
and cast out De-  
vils, &c.

7 Now by this means (a) Herod the Tetrarch of Galilee heard of all that was done by him: and he was perplex'd with Fears and Doubts, because it was said of some, that John Baptist was risen from the Dead; who having been kill'd by him, he fear'd would severely revenge his unjust Death upon him: 8 and of some, that Elias appear'd again, and consequently that according to the Prophecy of Malachi and receiv'd Opinion of the Jews, the Messiah was come or coming, who was to be the great King of the Jews; and Herod was perplex'd likewise with Doubts, because it was said of others, that it was only One of the old Prophets which was risen again; which tho' it might occasion no Fears in Him, yet made him the more uncertain what to think. 9 And Herod said, John have I beheaded indeed: but who is this, of whom I hear such wonderful things, more (b) likely to be than He risen again from the Dead? And being therefore very much afraid of this, he desir'd very much to see him of whom he heard such things, *i. e. Jesus, that he might be thoroughly satisfy'd, whether it was the Baptist risen again or not.*

XVIII.  
Herod the Te-  
trarch hears of  
his Fame, and de-  
sires to see him.

ANNOTATIONS.

V. 1. † Μαθητὰς αὐτοῦ is not read in Alex. Cant. and a great number of other MSS. nor in Syr. Version, nor Dial. against Marcion, nor Theophylact. And instead thereof is read Ἀποστόλους in some MSS. and in Vulg. Copt. Ethiop. Goth. Arab. and Sax. Versions. So that it is not to be doubted, but both the One and the Other has been added to τὰς δόξαις, which alone was the true Orig. Reading.

(γ) Compare Matt. 13. 5. and Mark 6. 1.

(z) Compare Matt. 10. 5, 6.

(a) See Matt. 14. 1. and Mark 6. 14.

(b) Compare Matt. 14. 2.

SECT.

## TEXT.

## TRANSLATION.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι  
 δηγῶσαντο αὐτῷ ὅσα ἐποίησεν· καὶ πᾶ-  
 λαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν  
 εἰς τόπον ἔρημον πόλεως χαλουμδύης  
 Βηθσαιῶδα. 11 Οἱ δὲ ὄχλοι γνώτες,  
 ἠκολούθησαν αὐτῷ. καὶ δεξιόμενος αὐτούς,  
 ἐλάλησεν αὐτοῖς περὶ τῆς βασιλείας τοῦ  
 Θεοῦ, καὶ τὴν χρείαν ἔχοντας θεραπεύ-  
 πείας ἰᾶτο. 12 Ἡ δὲ ἡμέρα ἦρξατο  
 κλίνειν· προσελθόντες δὲ οἱ δώδεκα,  
 εἶπον αὐτῷ· Ἀπύλυσον τὸ ὄχλον, ἵνα  
 ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ  
 τὰς ἀγρούς, καταλύσωσι, καὶ εὕρωσιν  
 ὅπσισι τισιμόν· ὅτι ὥδε οἱ ἐρήμῳ τόπῳ  
 ἐσμέν. 13 Εἶπε δὲ πρὸς αὐτούς· Δό-  
 τε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον·  
 Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι  
 καὶ δύο ἰχθύες· εἰ μήτι πορευθέντες ἡμεῖς  
 ἀγορεύσωμεν εἰς πάντα τὸ λαὸν τοῦτον  
 βρώματα. 14 Ἦσαν γὰρ ὡσεὶ ἄνδρες  
 πεντακισχίλιοι· εἶπε δὲ πρὸς τὴν μα-  
 θηταῖς αὐτοῦ· Κατακλίνατε αὐτούς κλί-  
 σίας ἀνά πενήκοντα. 15 Καὶ ἐποίη-  
 σαν οὕτως· καὶ ἀνέκλιναν ἅπαντας.  
 16 Λαβὼν δὲ τὴν πέντε ἄρτους καὶ  
 τὴν δύο ἰχθύας, ἀναβλέψας εἰς τὸν  
 οὐρανόν, ἐλόγησεν αὐτούς· καὶ κατέ-  
 κλασε, καὶ ἐδίδου τοῖς μαθηταῖς πᾶ-  
 ρθῆναι τὰ ὄχλα. 17 Καὶ ἔφαγον,  
 καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη

10 And the apostles, when  
 they were return'd, told him  
 all that they had done. And  
 he took them, and went aside  
 privately into a desert place,  
 belonging to the city call'd  
 Bethsaida.

11 And the people when  
 they knew it, follow'd him:  
 and he receiv'd them, and  
 spake unto them of the king-  
 dom of God, and heal'd them  
 that had need of healing.

12 And when the day be-  
 gan to wear away, then came  
 the twelve and said unto him,  
 Send the multitude away, that  
 they may go into the towns  
 and country round about, and  
 lodge, and get victuals: for we  
 are here in a desert place.

13 But he said unto them,  
 Give ye them to eat. And they  
 said, We have no more but  
 five loaves and two fishes: ex-  
 cept we should go and buy  
 meat for all this people.

14 For they were about five  
 thousand men. And he said  
 to his disciples, Make them  
 sit down by fifties in a com-  
 pany.

15 And they did so, and  
 made them all sit down.

16 Then he took the five  
 loaves and the two fishes, and  
 looking up to heaven, he bless'd  
 them, and brake, and gave to  
 the disciples to set before the  
 multitude.

17 And they did eat, and  
 were all fill'd: and there was

TEXT.

TRANSLATION.

τὸ εἰσθεῖσαν αὐτοῖς κλασμάτων,  
κόρινοι δώδεκα.

taken up of fragments that  
remain'd to them, twelve bas-  
kets.

18 Καὶ

P A R A P H R A S E.

S E C T I O N V.

*Containing such Particulars as are related by St Luke, From a little before the Passover that was in the thirty fourth Year of Christ's Life (or A.D. 32.) To Christ's first Departure out of Galilee after the Imprisonment of the Baptist, namely to keep at Jerufalem the Feast of Tabernacles, which was in the same Year aforementioned. And these Particulars take up Chap. IX. 10 — 51.*

10 And the Apostles, when they were return'd from their first Mis-  
sion related at the beginning of this Chapter, told him All that they had  
done. And he took them, and went aside as privately as he (c) could<sup>1.</sup> by Ship into a desert Place belonging to the City call'd Bethsaida : for  
where he was afore, there were many coming and going continually, so  
that they had not leisure so much as to eat. 11 And tho' he went away  
as privately as he could, yet some of the People saw them going; and see-  
ing which Way they steer'd the Boat or Ship, thereby they knew the Place  
whither he was retiring, and told others: whereupon the People, when  
they knew it, follow'd him: and he receiv'd them, and spake unto them  
of the Kingdom of God, and heal'd them that had need of healing.  
12 And when the Day began to wear away, then came the Twelve and  
said unto him, Send the Multitude away, that they may go into the  
Towns and Country round about, and lodge, and get Victuals: for we  
are here in a desert Place. 13 But he said unto them, Give ye them  
to eat. And they said, We have no more, but five Loaves and two  
Fishes; except we should go and buy Meat for all this People. 14 For  
they were about five thousand Men. And he said to his Disciples, Make  
them sit down by fifties in a Company. 15 And they did so, and made  
them all sit down. 16 Then he took the five Loaves and the two  
Fishes, and looking up to Heaven, he bless'd them, and brake, and gave  
to the Disciples to set before the Multitude. 17 And they did eat, and  
were all fill'd: and there was taken up of Fragments, that remain'd to  
them, twelve Baskets.

(c) Compare Mark 6. 30. and Matt. 14. 13.

M

18 Here

## T E X T.

## TRANSLATION.

18 Καὶ ἐγένετο ὡς τῷ εἶναι αὐτὸν  
 ὁρῶντος ἑαυτὸν ὡς μόνον, συνῆλθον αὐτὸν  
 οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέ-  
 γων· Τίνα με λέγεσιν οἱ ὄχλοι (εἰ) ;

19 Οἱ δὲ ἀποκριθέντες, εἶπον· Ἰωάννην  
 τὸν βαπτιστὴν· ἄλλοι δὲ Ἠλίαν· ἄλλοι δὲ  
 ὅτι ὁ ἐκ τῶν προφητῶν ἀνέστη.

20 Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με  
 λέγετε (εἰ) ; Ἀποκριθεὶς δὲ ὁ Πέτρος,  
 εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ.

21 Ο δὲ  
 ἐπιτιμῶν αὐτοῖς, πρὸς ἑαυτὸν μνησθὲν  
 εἶπεν· Τούτοις·

22 Εἰπὼν· Ὅτι ὁ υἱὸς  
 τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκι-  
 μασθῆναι, καὶ τῶν πρεσβυτέρων καὶ ἀρχιε-  
 ρέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,  
 καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23 Εἶπε δὲ πρὸς πάντας· Εἴ τις  
 θέλῃ ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω  
 ἑαυτὸν, καὶ ἀρπάξῃ τὸ σταυρὸν αὐτοῦ καθ'  
 ἡμέραν, καὶ ἀκολουθήτω μοι.

24 Ὃς  
 ᾧ ἀνθρώπῳ θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι,  
 ἀπολέσει αὐτήν· ὃς δ' ἀνθρώπος ἀπολέσῃ τὴν  
 ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, ἔσται σώ-  
 τής.

25 Τίς γὰρ ὠφελεῖται ἄνθρωπος  
 κερδίσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ  
 ἀπολέσας, ἢ ζημιωθείς ;

26 Ὃς ᾧ ἀν-  
 θρώπῳ θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι,  
 ἀπολέσει αὐτήν· ὃς δ' ἀνθρώπος ἀπολέσῃ τὴν  
 ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, ἔσται σώ-  
 τής.

27 Δεῖξαι δὲ ὑμῖν ἀλη-

18 And it came to pass as  
 he was alone praying, his di-  
 sciples were with him: and he  
 ask'd them, saying, Whom say  
 the people that I am ?

19 They answering, said,  
 John the Baptist: but some  
 say, Elias: and others say, that  
 one of the old prophets is risen  
 again.

20 He said unto them, But  
 whom say ye that I am? Peter  
 answering, said, The Christ of  
 God.

21 And he strictly charg'd  
 them, and commanded them  
 to tell no man that thing;

22 Saying, The Son of man  
 must suffer many things, and  
 be rejected of the elders, and  
 chief priests, and scribes, and  
 be slain, and be rais'd the third  
 day.

23 And he said to them all,  
 If any man will come after  
 me, let him deny himself, and  
 take up his cross daily, and fol-  
 low me.

24 For whosoever will save  
 his life, shall lose it: but who-  
 soever will lose his life for my  
 sake, the same shall save it.

25 For what is a man ad-  
 vantag'd, if he gain the whole  
 world, and lose himself, or be  
 cast away?

26 For whosoever shall be  
 ashamed of me and of my words,  
 of him shall the Son of man be  
 ashamed, when he shall come in  
 his own glory, and in his Fa-  
 ther's, and of the holy angels.

27 But I tell you of a truth,

ἰσως,

TEXT.

TRANSLATION.

ἦσιν, εἰσὶ πινες τῶν ὧδε ἐσθιόντων, οἳ ἔ  
μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν  
βασιλείαν τοῦ Θεοῦ.

there be some standing here  
which shall not taste of death,  
till they see the kingdom of  
God.

28 Εἰς-

PARAPHRASE.

18 *Here is a considerable Gap in this Gospel; All that is mention'd by St Matthew from Chap. 14. 23. to Chap. 16. 12. as also by St Mark, from Chap. 6. 47. to Ch. 8. 26. being here omitted by St Luke. Namely St Luke having mention'd v. 9. our Saviour's coming to a place belonging to Bethsaida, omits All that is recorded by the two former Evangelists, and was done between This and his coming to Bethsaida mention'd Mark 8. 22. For being come to Bethsaida (as we learn Mark 8. 22 and 27.) he went thence into the Towns belonging to the District or Jurisdiction of Cesarea Philippi. And it came to pass, as he was going from Bethsaida, he went (as is probable) thro' the Desert or solitary Place belonging to Bethsaida, and mention'd v. 10. of this Chapter; and being thus alone, he laid hold of this Opportunity for to spend some time in praying, his Disciples joining herein with him, they being the only Persons that were then with him. And having thus pray'd, quickly after, as he was travelling along with them, he ask'd them, saying, Whom (d) say the People that I am? 19 They answering, said, John the Baptist: but some say, Elias: and others say, that one of the old Prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering, said, the Christ of God. 21 And he strictly charg'd them, and commanded them to tell no man that thing, viz. that he was Christ, till after the Resurrection; 22 saying further, and by way of Reason why it was not to be made known that he was Christ, The Son of Man, or Christ according to the Prophecies of the Old T. must suffer many things, and be rejected of the Elders, and Chief Priests, and Scribes, and be slain, and be rais'd the third day. Whereupon (e) Peter began to dissuade him from entertaining any thoughts of suffering such things: for which Christ sharply reprov'd him.*

II.  
Another Gap in  
this Gospel; and  
the different Opinions concerning  
Jesus.

23 And then calling the People to him, he said to them all, If any Man will come (f) after me, let him deny himself, and take up his Cross daily, and follow me. 24 For whosoever will save his Life, shall lose it: but whosoever will lose his Life for my sake, the same shall save it. 25 For what is a Man advantag'd, if he gain the whole World, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my Words, of him shall the Son of Man be ashamed, when he shall come in his own Glory, and in his Father's, and of the holy Angels. 27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the Kingdom of God.

III.  
The Duty of taking up the Cross.

(d) See Matt. 16. 13. and Mark 8. 27.  
(f) See Mark 8. 34.

(e) See Matt. 16. 22.  
M 2

28 And

## TEXT.

## TRANSLATION.

28 Εγένετο δὲ μετὰ τὰς λόγους ταύτας ὥσπερ ἡμέραι ὀκτώ, καὶ ἀναλαβὼν ἔπειτα Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος θωροσεύξασθαι. 29 Καὶ ἐγένετο ὡς παρὰ θωροσεύχοντος αὐτόν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔπερυν, καὶ ἱματισμοὺς αὐτοῦ λευκοὺς ὥσπερ χιτῶνα. 30 Καὶ ἰδὼν αὐτοὺς δύο σινοβάλοι αὐτοῦ, οἱ πινες ἦσαν Μωσῆς καὶ Ἠλίας. 31 Οἱ ὁφθέντες αὐτῷ δόξαν, ἔλεγον τι ἔξοδον αὐτοῦ, ὡς ἔμελλε πληρῆν ἐν Ἱερουσαλὴμ. 32 Ο δὲ Πέτρος καὶ οἱ σὺν αὐτοῖς ἦσαν βεβαρημένοι ὑπνῷ. ἀφ᾽ ἡγρηγορήσαντες δὲ εἶδον ὅτι δόξαν αὐτοῦ, καὶ τὰς δύο ἀνδρας τὰς σινοβάτους αὐτοῦ. 33 Καὶ ἐγένετο ὡς παρὰ ἀφ᾽ ἡγρηγορήσαντος αὐτοῦ ἀπ᾽ αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τοὺς ἑταίρους· Ἐπιστάτα, χαλὸν ὅστιν ἡμεῖς ὧδε ἐσμεν, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοι, καὶ Μωσῆς μίαν, καὶ Ἠλίας μίαν. μὴ εἰδὼς ὃ λέγει. 34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῇ ἐκείνῃ εἰσελθεῖν εἰς τὴν νεφέλην. 35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγων· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτὸς ἀκούετε. 36 Καὶ ὡς παρὰ φωνῆς τῆς φωνῆς, εὗρεθι ὁ Ἰησοῦς μόνος· καὶ αὐτοὶ ἐσίγησαν, καὶ ἔδεν ἀπήγγελλαι ἐν ἐκείναις ταῖς ἡμέραις ὅτι ὧν ἐωράκασι.

28 And it came to pass, about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he pray'd, the fashion of his countenance was alter'd, and his raiment was white and glistering.

30 And behold, there talk'd with him two men, which were Moses and Elias:

31 Who appear'd in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud and overshadow'd them: and they fear'd as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those days any of those things which they had seen.



TEXT.

TRANSLATION.

37 Εγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς.

38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων· Διδάσκαλε, δέομαί σου, ὅτι βλεψόν ἑπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἑστὶ μοι.

39 Καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἑξαίφνης

37 And it came to pass, that on the next day, when they were come down from the \* mountain, much people met him.

38 And behold, a man of the company cry'd out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth  
κράζει,

PARAPHRASE.

28 And it came to pass, about eight Days, (*namely (g) inclusively of the Day from, and the Day to which the Evangelist here reckons*) after these Sayings, he took Peter, and John, and James, and went up into a Mountain to pray. 29 And as he pray'd, the fashion of his Countenance was alter'd, and his Raiment was white and glistering. 30 And behold, there talk'd with him two Men, which were Moses and Elias: 31 Who appear'd in *glory, i. e. in a glorious manner or form likewise*, and spake of his Decease which he should accomplish at Jerusalem. 32 But Peter, and they that were with him, were heavy with Sleep: and when they were awake, they saw his Glory, *i. e. glorious Appearance, and also the glorious Appearance of the two Men that stood with him.* 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three Tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a Cloud, and overshadow'd them: and they fear'd as they entred into the Cloud. 35 And there came a Voice out of the Cloud, saying, This is my beloved Son, hear him. 36 And when the Voice was past, Jesus was found alone: and they kept it close, and told no Man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the Mountain, much People met him. 38 And behold, a Man of the Company cry'd out, saying, Master, I beseech thee look upon my Son, for he is mine only Child. 39 And lo, a Spirit taketh him, and he

IV.  
Christ is transfigur'd.

V.  
He casts out a Devil, which his Disciples could not.

ANNOTATIONS.

(g) So what St Luke here says, is easily reconcil'd to the *six Days* mention'd Matt. 17. 1. and Mark 9. 2. For *eight Days inclusively* of the *Day from* and the *Day to* which any Reckoning is made, is the same as *six Days exclusively* of the *Day from* and the *Day to*.

suddenly

## TEXT.

## TRANSLATION.

καὶ ἐκείνους ἀποβάλλει αὐτὸν μὲν ἀφ' ὧν,  
καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ, συνελαβὼν  
αὐτόν. 40 Καὶ ἐδεήθη τῶν μαθητῶν  
οὕτως ὡς ἀβάλλωσιν αὐτόν, καὶ οὐκ ἠδύ-  
νηθησαν. 41 Αποκριθεὶς δὲ ὁ Ἰησοῦς,  
εἶπεν· Ὡ γένεα ἄπειρος καὶ διεστραμμένη,  
ἕως ποῦτε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξο-  
μαι ὑμῶν; Προσάγαγε ὧδε τὸ υἱόν σου.  
42 Ἐπὶ δὲ προσερχομένου αὐτοῦ, ἔρρηξεν  
αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν·  
ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι  
τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸ παιδίον· καὶ  
ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

43 Ἐξεπλήθυνον δὲ πάντες ὅτι τῇ  
μεγαλειότητι τοῦ Θεοῦ. πάντων δὲ θαυμα-  
ζόντων ὅτι πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς,  
εἶπε πρὸς τοὺς μαθητάς αὐτοῦ. 44 Θέωρε  
ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τού-  
τους· ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πα-  
ρίστασθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ  
δὲ ἠγνόουν τὸ ῥῆμα τούτο, καὶ ἦν πρᾶκε-  
καλυμμένοι ἀπ' αὐτῶν, ἵνα μὴ ἁρταν-  
ται αὐτό· καὶ ἐφοβήντο ἐρωτᾶν αὐτὸν  
πρὸς τὸ ῥῆμα τούτο.

46 Εἰσηλθὲ δὲ διαλογισμὸς ἐν αὐ-  
τοῖς, πότε ἀν' εἴη μέγιστος αὐτῶν. 47 Ὁ  
δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας  
αὐτῶν, ὅτι λαβόμομος παίδης, ἔφησεν  
αὐτοῖς· ὅτι ἐαυτῶν. 48 καὶ εἶπεν αὐ-  
τοῖς· Ὅς ἐὰν δεξήται τούτο τὸ παιδίον

out, and it \*throws him into  
convulsions that he foameth  
again, and bruising him, hard-  
ly departeth from him.

40 And I besought thy di-  
sciples to cast him out, and  
they could not.

41 And Jesus answering,  
said, O faithless and perverse  
generation, how long shall I  
be with you, and suffer you?  
Bring thy son hither.

42 And as he was yet a com-  
ing, the devil threw him down,  
and \*put him into convulsions:  
and Jesus rebuk'd the unclean  
spirit, and heal'd the child, and  
deliver'd him again to his fa-  
ther.

43 And they were all amaz'd  
at the mighty power of God:  
but when they wondered every  
one at all things which Jesus  
did, he said unto his disci-  
ples,

44 Let these sayings sink  
down into your ears: \* name-  
ly the Son of man shall be  
deliver'd into the hands of  
men.

45 But they understood not  
this saying, and it was hid from  
them, that they perceiv'd it not:  
and they fear'd to ask him of  
that saying.

46 Then there arose a rea-  
soning among them, which of  
them should be greatest.

47 And Jesus perceiving the  
thought of their heart, took a  
child, and set him by him,

48 And said unto them,  
Whosoever shall receive this

## P A R A P H R A S E.

suddenly crieth out, and it throws him into Convulsions that he foameth again, and bruising him, hardly departeth from him. 40 And I besought thy Disciples to call him out, and they could not. 41 And Jesus answering, said to the (b) Scribes that had been making wrong Inferences from his Disciples not being able to cast out the said Devil, O faithless and perverse Generation, how long shall I be with you, and suffer you? Bring thy Son higher. 42 And as he was yet a coming, the Devil threw him down, and put him into Convulsions: and Jesus rebuk'd the unclean Spirit, and heal'd the Child, and deliver'd him again to his Father.

43 And they, *i. e. the People*, were all amaz'd at the mighty Power of God which thus shew'd it self in Christ: but while they wondred every one at all things which Jesus did, he said unto his Disciples, 44 Let these Sayings sink down into your Ears, *so as to be well remembered by you, that thereby you may be prevented from making wrong Inferences from this Power you see in me to do Miracles; namely (i) what I have afore told you plainly of, that notwithstanding this mighty Power you see in me, yet I the Son of Man shall be deliver'd into the hands of Men, and they shall kill him, and the third day he shall rise again.* 45 But they understood not the Meaning of this Saying; and by means of their being prepossess'd with a false Notion of the great Worldly Grandeur the Messiah should appear in, and by their natural Desires it should be so, it was hid from them, that they perceiv'd it not: and they fear'd to ask him the Meaning of that Saying, either lest Christ should reprove them for their slowness of Understanding herein, and their Worldly Mindedness which kept them from understanding what was said; or else lest they should be undeceiv'd as to those great Hopes they had entertain'd of sharing themselves in the Grandeur and Glory of the Messiah their Master.

46 But so far was Christ's Admonition (v. 44.) from having its due Effect on the Twelve, that on the contrary, out of the foremention'd Notions of the Worldly Grandeur of the Messiah which they were possess'd with, even then there arose a (k) Reasoning among them, which of them should be greatest. 47 And Jesus perceiving the thought of their Heart, took a Child, and set him by him, 48 and said unto them, Whofo-

VI.

He forewarns his Disciples again of his Sufferings and Death.

VII.

He exhorts them to Humility.

## A N N O T A T I O N S.

(b) Compare Mark 9. 14. and Matt. 17. 14.

(i) Such is the true Import of *parabola* in several places of Scripture; it being to be understood, not Causally, but rather Exegetically, or by way of Explanation.

(k) See Matt. 18. 1. and Mark 9. 34.

## TEXT.

## TRANSLATION.

ὅτι τὸ ὄνοματί μου, ἐμὲ δέχεται· καὶ  
ὅς ἐάν ἐμὲ δεξήται, δέχεται καὶ ἄποστεί-  
λαντά με· ὁ γὰρ μικρότερος ἐστὶ πάντων  
ἐμῶν ὑπάρχων, ὅστις ἔσται μέγας.

49 Αποκριθεὶς δὲ ὁ Ἰωάννης, εἶπεν·  
Επιστάτα, εἶδομέν πνα ὅτι τὸ ὄνοματί  
σου ἐκβάλλοντα τὰ δαμόνια· καὶ ἐκωλύ-  
σαμεν αὐτὸν, ὅτι ἔκ ἀκολουθεῖ μὴ ἡμῶν.  
50 Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ  
κωλύει· ὅς γὰρ ἔστι κατ' ἡμῶν, ὑπὲρ  
ἡμῶν ὅτιν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι  
τοῖς ἡμέραις τῆ ἀναλήψεως αὐτοῦ, καὶ αὐτὸς  
τὸ πρὸς ὅσον αὐτὸς ἐσήειξε ἔτι πορεύεσθαι  
εἰς Ἱερουσαλήμ. 52 Καὶ ἀπέστειλεν  
ἀγγέλους πρὸς τὰς πόλεις αὐτοῦ· καὶ πορεύ-

child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answer'd and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 And it came to pass, when the time was come that he should be receiv'd up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went,

γένετο

## PARAPHRASE.

ever shall receive this Child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

VIII.

Such as propagate the Gospel, are not to be hindered.

49 And John (1) the Apostle answer'd and said, Master, we saw one casting out Devils in thy name; and we forbid him, because he followeth not with us. 50. And Jesus said unto him, Forbid him not: for he that is not against us, is for us. And here it is observable, that St Luke is much shorter in that part of the Gospel-history, which is contain'd from the beginning of Chap. 8. to this place, than either of the two former Evangelists; and that, as it seems, for this very Reason, viz. because he saw the other two had given an Account large enough of that part of the Gospel-history. Whereupon he rightly judg'd, that it would be more serviceable, not to repeat all the Particulars taken notice of by them, but to hasten rather to supply that most considerable Gap or Defect as to our Saviour's Ministry, which is made in the two former Gospels; and this he accordingly does next.

(1) See Mark 9. 38.

SECT.

## SECTION VI.

*Containing such Particulars as are related by St Luke, From Christ's Departing from Galilee to go to Jerusalem in order to keep there the Feast of Tabernacles, which was in the thirty fourth Year of his Life, (or A. D. 32.) To Christ's Departure again from Jerusalem after the said Feast. Which Particulars take up Chap. IX. 51 — X. 16. but are wholly pass'd over by St Matthew and Mark.*

*St Luke now proceeds to supply the most considerable Gap or Defect, which is to be found in the two former Gospels; and this he does very Largely: this Supplement taking up no less than Eight whole Chapters of this Gospel, with part of Two others, (viz. Ch. 9. 51—18. 14.) Wherefore this Supplement being so long, and also the nature of the Matter therein contain'd properly requiring it, I have distinguish'd it into several Sections, which will serve to give the Reader a clearer or more distinct Knowledge of the several Parts of our Saviour's Life. To return then to our sacred Historian. 51 And it came to pass, when the time was come now near that He should be crucify'd, and being rais'd again from the Dead should be receiv'd up into Heaven, notwithstanding he fully foreknew, that by his going up to Jerusalem and preaching and working Miracles there, he should but increase the Malice and Rage of the Jewish Rulers against him, and so in its due time bring on his Sufferings and Death; yet he stedfastly let his Face to go to Jerusalem at this time, in order to be present at the next Feast of Tabernacles, which was always on the fifteenth of the Month Tisin, (that was now about the middle of our October.) The Reason of his coming up to this Feast was, that he might have the better Opportunity of publishing the Gospel, both by his Preaching and doing Miracles, to the Jews, not only that came out of other parts of the Holy Land, but also out of other Countries, to the said Feast. Now the Reason why St Luke is so short in his Account of this Journey, (it ending at v. 16. of the next Chapter) may be very well inferr'd from what St John says Ch. 7. 8 — 10 viz. that Jesus did not go up to the said Feast when his Brethren did, but afterwards; and therefore made the more haste when he went, and in order thereto went not openly, but as it were in secret; so that he perform'd probably no Miracle, nor did any thing remarkable, but what St Luke takes notice of in this short Compass between v. 51. of this Chapter, and v. 16. of the next. To return then to the History of this Journey: Christ being stedfastly resolv'd to go now to Jerusalem, and having stay'd later than Others before he began his Journey, resolv'd also to go the shortest Way, and consequently thro' Samaria. 52 And he sent two of his Disciples Messengers before his face, i. e. be-*

I.  
Christ, in his way to Jerusalem, is refus'd Reception by the Samaritans.

## T E X T.

## TRANSLATION.

γέντις εἰσῆλθον εἰς κώμην Σαμαρειτῶν,  
ὥτε ἐτοιμάσῃ αὐτοῖς. 53 Καὶ ἔκ ἐδὲ-  
ξαντο αὐτόν, ὅτι τὸ ὡρόσωπον αὐτοῦ ἦν  
πορφυρόμυρον εἰς Ἱερουσαλήμ. 54 Ἰδόν-  
τες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ  
Ἰωάννης, εἶπον· Κύριε, θέλεις εἰπαμεν  
πῦρ καταβῆναι ἀπὸ τοῦ ὕδατος, καὶ  
ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε;  
55 Στραφείς δὲ ἐπετίμησεν αὐτοῖς,  
καὶ εἶπεν· Οὐκ οἶδάτε οἴου πνεύματός  
ἐστε ὑμεῖς. 56 Ὁ υἱὸς τοῦ ἀνθρώπου  
οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέ-  
σαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν  
εἰς ἑτέραν κώμην.

57 Ἐγένετο δὲ πορφυρομήμων αὐτῶν,  
ἐν τῇ ὁδῷ εἰπὺς πρὸς αὐτόν· Ακο-  
λυθήσω σοι ὅπως ἂν ἀπέρχῃ. Κύριε.  
58 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Αἱ ἀλώ-  
πικες φωλεὰς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ  
ὕδατος, κατασκευάσεις· ὁ δὲ υἱὸς τοῦ  
ἀνθρώπου ἔκ ἐχθρῶν τῆ κεφαλῇ καλὴν.  
59 Εἶπε δὲ πρὸς ἑπτερόν· Ακολούθη-  
τέ μοι. Ὁ δὲ εἶπε· Κύριε, ἅπτεσθόν μοι  
ἀπελθόντι ὡρώτων θάψαι τὸν πατέρα μου.  
60 Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Αφες τὰς  
νεκρὰς θάψαι τὰς ἑαυτῶν νεκρὰς· σὺ δὲ  
ἀπελθὼν διάχελλε τὴν βασιλείαν τοῦ Θεοῦ.  
61 Εἶπε δὲ καὶ ἑπτερός· Ακολυθήσω  
σοι, Κύριε· ὡρώτον δὲ ἅπτεσθόν μοι  
ἀποταξάσθαι τοῖς εἰς τὸν οἶκόν μου.

and entred into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, & consume them, even as Elias did?

55 But he turn'd, & rebuk'd them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save *them*. And they went to another village.

57 And it came to pass that as they went, in the way a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me: But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

## P A R A P H R A S E.

fore him, to make ready things where he was to lodge, against he came: and they went, and entred into a Village of the Samaritans, to make ready for him. 53 And they did not or would not receive or entertain him, because his Face was as tho', i. e. they could easily perceive that he would go to Jerusalem to Worship, or keep the Feast of Tabernacles; whereas the Samaritans (m) contended, that not Jerusalem but Mount Gerizim in Samaria was the Place whither Men ought to come to pay their more solemn Worship of God. 54 And when his Disciples James and John saw this, they said, Lord, wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias (n) did of old to consume them that oppos'd him? 55 But he turn'd, and rebuk'd them, and said, Ye know not what manner of Spirit, i. e. Temper or Disposition ye are to be of in conformity to the gracious Design of the Gospel. 56 For tho' under the Law which was a Dispensation of Severity, at least in comparison to the Gospel-dispensation; and at a time when the Honour and just severity of the said Law was to be vindicated in respect of a Wicked and Idolatrous Prince, and the Commission of Elijah was to be prov'd to be from God, by such a severe Instance; it was requisite that such a severe Method should be made use of by Elijah as he did: yet this is contrary to the gracious Design of the Gospel, or my Coming into the World; inasmuch as the Son of Man is not come to destroy Mens even Temporal Lives, but to save them, and gain Men to their Duty by Methods of Gentleness and Patience. And accordingly, without any ado, they went to another Village.

57 And it came to pass that as they went, in the way a certain Man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And, as this was the same that another had formerly (o) said to him, and out of the same Carnal Motive, so Jesus said unto him the same as he had formerly said to the other, viz. Foxes have Holes, and Birds of the Air have Nests, but the Son of Man hath not where to lay his Head. 59 And here it may be proper to take notice, how at (p) another time he said unto another on the contrary, Follow me: but he said, Lord, suffer me first to go and bury my Father. 60 Jesus said unto him, Let the Dead bury their Dead; but go thou and preach the Kingdom of God. 61 And at another time Another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my House, as in other respects, so by settling my Worldly Affairs with them.

II.  
Christ's Answers  
to several, about  
following him.

(m) See John 4. 20.  
(o) Matt. 8. 19.

(n) 2 Kings 1. 10.  
(p) Matt. 8. 21.

## TEXT.

## TRANSLATION.

62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ὀπιθαλῶν ἢ χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

## Chap. X.

Κεφ. ι'. Μετὰ δὲ ταῦτα, ἀνέδειξεν ὁ Κύριος καὶ ἑτέρας ἐξοδμήκοντα, καὶ ἀπέστειλεν αὐτὰς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἔμελλεν αὐτὸς ἔρχεσθαι. 2 Ἐλεγον οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

3 Ὑπάγετε· ἰδὲ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 4 Μὴ βαστάξετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα χεῖ τι τὴν ὁδὸν ἀσπασσάσθε. 5 Εἰς τὴν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ. 6 Καὶ ἐὰν μὴ ἡ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσειαί ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀναχέμεθα. 7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μῖνετε, ἐσθionτες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός ἐστι ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Μὴ μεταβάλλετε ἐξ οἰκίας εἰς οἰκίαν. 8 Καὶ εἰς τὴν δ' ἂν πόλιν εἰσέρχησθε, καὶ δεχόμενοι ὑμᾶς, ἐσθete τὰ παρ' αὐτῶν ὅσα ὑμῖν. 9 Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγατε αὐτοῖς·

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them,

τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγατε αὐτοῖς·

Ἠγλίκεν



TEXT.

TRANSLATION.

Ἡγίκεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 10 Εἰς ὃν δ' αὖ πόλιν εἰσερχοῦσθε, καὶ μὴ δέχωνται ὑμᾶς, The kingdom of God is come nigh unto you.  
10 But into whatsoever city ye enter, and they receive you  
ἔξελ-

P A R A P H R A S E.

62 And Jesus said unto him, *As it is a Proverbial Saying with relation to the common Husbandman, that he is no good Plow-man, that keeps looking backwards, (because this will hinder him from making his Furrows straight;) so it holds true likewise of the spiritual Husbandman, viz. No Man having put his hand to the Spiritual Plow or Ministry of the Gospel, and looking back on his Worldly Affairs with Affection or too great Concern, is fit for to be employ'd in promoting the Kingdom of God.*

Chap. X. After these things, the Lord Jesus, *designing (as it seems) after he had been at the Feast of Tabernacles to spend the Remainder of his Life, chiefly in Judea more properly so call'd, or in distinction to Galilee, in order to dispose and prepare the People in those parts, where he had yet but little, if at all convers'd, and so was not so well known to them as to the People of Galilee: In order therefore to prepare These to receive him the better, when he should come to them, He appointed or ordain'd other Seventy also, besides the twelve Apostles formerly appointed or ordain'd, and sent them two and two, not with so General a Commission as he sent the Apostles, (viz. to go and preach Where they would, provided they confin'd themselves to the lost Sheep (q) of the House of Israel, i. e. to the Jews,) but with a much more restrain'd Commission, viz. Only before his face into every City and Place, whither He himself would come.* 2 Therefore said he unto them, *giving them much the same Instructions as he had afore to the Apostles, The (r) Harvest truly is great, but the Labourers are few: pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest.* 3 Go your ways: behold, I send you forth as (s) Lambs among Wolves. 4 Carry neither Purse, nor Scrip, nor Shoes: and salute no Man by the way, *that you may not delay or hinder your Journey and Work by needless Ceremonies or the like.* 5 And into whatsoever House ye enter, first say, Peace be to this House. 6 And if the Son of Peace be there, your Peace shall rest upon it: if not, it shall turn to you again. 7 And in the same House remain, eating and drinking such things as they give: for the Labourer is worthy of his Hire. Go not from House to House. 8 And into whatsoever City ye enter, and they receive you, eat such things as are set before you. 9 And heal the Sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. 10 But into whatsoever City ye enter, and they receive you not, go your ways

III.

Christ sends the Seventy to preach, &c.

(q) Matt 10. 5, 6.

(r) Matt. 9. 37.

(s) Matt. 10. 11, 16, &c.

out

## TEXT.

## TRANSLATION.

ἔξελθόντες εἰς τοὺς πλατείας αὐτῆς, εἶπατε· 11 Καὶ τὸν κονιορτὸν τῆς πόλεως ὑμῶν, σπομασόμεθα ὑμῖν· πλὴν τὸ γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 12 Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. 13 Οὐαὶ σοι Χοραζὶν, ὡς σοι Βεθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μελενόησαν. 14 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 Καὶ σὺ Καπερναὺμ ἡ ἕως ἔθ' ὕψανός ὑψωθεῖσα, ἕως ἄδυσ καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν, ἐμὲ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

17 Ὑπέστρεψαν δὲ οἱ ἐβδόμηκοὶ μετ' χαρᾶς, λέγοντες· Κύριε, καὶ ταῖς δαιμόνιαις ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 Εἶπε δὲ αὐτοῖς· Εἰδότες τὴν σατανάν, ὡς ἀσραπὴν, ὡς ὕψανός πεσόντα. 19 Ἰδοὺ, δίδωμι ὑμῖν τὴν ἔξουσίαν τοῦ πατεῖν ἐπ' ἀνθρώπων ὄφειν καὶ σκορπίων, καὶ ὅτι πᾶσαι τιαυδύαμιν τῷ ἐχθρῷ· καὶ ὅτι ἐν ὑμᾶς ἐν μὴ ἀδικήσῃ. 20 Πλὴν ἐν τῷ μὴ

not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Wo unto thee, Chorazin; wo unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 And the seventy return'd again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding in this

χαίρει

out into the Streets of the same, and say, 11 Even the very Dust of your City, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the Kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that City. 13 Wo unto thee, (t) Chorazin; wo unto thee, Bethsaida: for if the mighty Works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in Sackcloth and Ashes. 14 But it shall be more tolerable for Tyre and Sidon at the Judgment, than for you. 15 And thou Capernaum, which art exalted to Heaven, shalt be thrust down to Hell. 16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

## S E C T I O N VII.

*Containing such Particulars as are taken notice of by St Luke, and were transacted (as seems most probable) Between Christ's Departure from Jerusalem, after he had been there at the Feast of Tabernacles in the thirty fourth Year of his Life, (or A. D. 32.) and his Return to Jerusalem at the Feast of the Dedication in the same Year. Which Particulars are likewise wholly pass'd over by St Matthew and Mark, and take up Chap. X. 17. — XIII. ult. of this Gospel.*

17 Jesus having been at the Feast of Tabernacles, and discours'd much with the Jews, and cur'd the Man that was born blind, and done other things, which are related John 7. 1 — 10. 21. he departs again from Jerusalem. And after this his Departure the Seventy return'd again to him with joy, saying, Lord, even the Devils are subject unto us, and are cast out by us, thro' thy Name. 18 And he said unto them, Wonder not thereat: for I tell you that for some time have I beheld in my Mind Satan as Lightning fall from Heaven, i. e. the Power of the Devil diminishing, and consequently the Doctrine of Truth or the Gospel spreading its self in its room over the World, with incredible Swiftnefs. 19 And in order to bring this about, Behold, I give, i. e. continue and confirm unto you the Power to tread on Serpents and Scorpions, and over all the Power of the Enemy or Devil; and nothing shall by any means hurt you. 20 Notwithstanding in this rejoyce not so much, that the

If  
The Seventy re-  
turn to Christ.

(t) Matt. II. 21.

## TEXT.

## TRANSLATION.

χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς.

21 Εἰν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Εὐλογοῦμαι σοι πάτερ, Κύριε ὁ ὑψανὺς καὶ τὴν ἡγίαν, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι ἕτως ἐγένετο εὐδοκία ἐμμορῶσέν σου. 22 Πάντα παρῑδομένη μοι ὑπὸ τοῦ πατρὸς μου· καὶ ὁ οὐκ οἶσιν τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι. 23 Καὶ γραφεὶς ὡρὸς τῶν μαθητῶν, καὶ ἰδὼν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἀβλέπετε. 24 Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ ὀφθαλμοὶ καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἀ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἀ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδὼν, νομικός τις ἀνέστη, ἀκπειράζων αὐτόν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ο δὲ εἶπε πρὸς αὐτόν· Εἰν τῷ νόμῳ τί γέγραπται; πῶς ἀναγνώσκεις; 27 Ο δὲ ἀποκριθεὶς, εἶπεν· Αγαπήσεις Κύριον τὸ Θεόν σου ἅξ ὅλης τῆς καρδίας σου, καὶ ἅξ ὅλης τῆς ψυχῆς σου, καὶ ἅξ ὅλης τῆς ἰσχύος σου, καὶ ἅξ ὅλης

rejoyce not, that the spirits are subjeēt unto you: but *rather* rejoyce, because your names are written in heaven.

21 In that hour Jesus rejoyc'd in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast reveal'd them unto babes: even so, Father, for so it seem'd good in thy sight.

22 All things are deliver'd to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turn'd him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desir'd to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 And behold, a certain lawyer stood up, and \*try'd him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy

TEXT.

TRANSLATION.

τῆς ἀλαοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτὸν. 28 Εἶπε δὲ αὐτῷ· Ὁρθῶς ἀπεκρίθης· Ὡς το ποίει, καὶ ζήσῃ. 29 Ὁ δὲ, θέλων δικαιοῦν	mind; and thy neighbour as thy self. 28 And he said unto him, Thou hast answer'd right: this do, and thou shalt live. 29 But he willing to justify
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εαυτὸν,

PARAPHRASE.

evil Spirits are thus subject unto you as to be cast out of Others by you, and not able to hurt your own Bodies; but rather rejoyce, because ye are enabled by the Grace of God to withstand the wicked Temptations of the Devil, and to live holy Lives, and thereupon your Names are written in Heaven in the Book (u) of Life. 21 Moreover in that Hour Jesus rejoyc'd in (x) Spirit, i. e. his Mind or Heart, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and hast reveal'd them unto Babes: even so, Father, for so it seem'd good in thy sight. 22 All things are deliver'd to me of my Father: and no Man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turn'd him unto his Disciples, and said unto them privately, or being now alone, Blessed are the Eyes (y) which see the things that ye see. 24 For I tell you, that many Prophets and Kings have desir'd to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And behold, a certain Lawyer, i. e. Scribe or Expounder of the Law, particularly vers'd in solving Questions, and deciding Difficulties in the Law, stood up, and try'd him, i. e. made Trial of Christ's Knowledge and Skill in the Law, saying, Master, what shall I do to inherit eternal Life? 26 He said unto him, What is written in the Law? how readest thou? 27 And he answering, said, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thy self. 28 And he said unto him, Thou hast answer'd right: this do, and thou shalt live Eternally, or inherit eternal Life according to thy Question afore (v. 25.) propos'd. 29 But he, willing to justify himself, i. e. to make

II.  
Christ shews,  
who is to be  
esteem'd ones  
Neighbour.

ANNOTATIONS.

V. 20. † Μακάριον is not read in Alex. Cant. or a vast number of other MSS. nor in any of the seven Ancient Versions. It is not to be doubted, but it was at first put into the Margin by way of Explanation, and thence taken afterwards into the Text; and accordingly I have retain'd it in the English Translation, but put in a different Character, to shew it is not the Original Reading.

(u) Rev. 20. 12. and 3. 5. (x) Matt. 11. 25. (y) Matt. 13. 16.

O

himself

## TEXT.

## TRANSLATION.

ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ὅςτί μὲ πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς, εἶπεν· Ἀνθρώπος τις κατέβαινον ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼν, καὶ ληστῆς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθνή τυγχάνοντα. 31 Κατὰ συκυεῖαν δὲ ἱερεὺς τις κατέβαινον ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. 32 Ὀμοίως δὲ καὶ λουίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν. 33 Σαμαρείτης δὲ τις ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη. 34 Καὶ προσελθὼν κατέθηκε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. 35 Καὶ ἐπὶ τὸ αὔριον ἐξελθὼν, ἐκβαλὼν δύο δυνάμεια ἔδωκε τῷ πανδοχῇ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὅ, τι αἰ ποροδαπάνησῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαι με, ἀποδώσω σοι. 36 Τίς οὖν τῶν τῶν τριῶν δοκῇ σοι πλησίον γεγενῆσθαι τῷ ἐμπεσόντος εἰς τὰς ληστὰς; 37 Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίη ὁμοίως.

himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripp'd him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he pass'd by on \* one side.

32 And likewise a Levite, when he was at the place, came and look'd *on him*, and pass'd by on \* one side.

33 But a certain Samaritan, as he journey'd, came where he was: and when he saw him, he had compassion *on him*,

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shew'd mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Εἰπάτω

himself appear a *Just* or *Righteous Man* in having fully discharg'd his Duty to his Neighbour, in having been very kind to his Neighbour in the Sense wherein the Jews understood the Word, viz. to them that dwell near him, and were of his own Nation, Religion and Sect, said unto Jesus, And who is my Neighbour? 30 And Jesus answering, said, *I will rectify your wrong Notions herein, and teach you who is truly to be esteem'd your Neighbour by a plain Parable or Similitude:* A certain Man, being a Jew, went down from Jerusalem to Jericho, and fell among Thieves, which stripp'd him of his Raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came a certain Priest that way, *who one would have expected, (agreeably to his sacred Function, and the more than ordinary Degree of Holiness and Charity becoming his said Function) should have took pity on the poor Traveller (especially being of his own Country and Religion) and assisted him all he could: and yet on the contrary, when he saw him, he pass'd by on one side at a distance, without coming so much as to look on him.* 32 And likewise a Levite, when he was at the place, came and look'd indeed on him, and did no more but pass by on one side; *whereas it might have been likewise expected reasonably from him on account of his sacred Function, that he should have shewn some Charity to his poor distress'd Countryman and Brother in Religion.* 33 But a certain Samaritan, as he journey'd, came where he was; and when he saw him, *tho' himself, as being a Samaritan, was both a Stranger to the Nation, and an Enemy to the Religion of the Jews, yet he had compassion on him,* 34 and went to him, and bound up his Wounds, pouring in or on them first Oyl and Wine to wash and assuage them, and set him on his own Beast, and brought him to an Inn, and took care of him. 35 And on the Morrow when he departed, he took out two Roman Pence, *which were of value enough, as things went in those days, to pay off what had been already bad, and to have somewhat remaining for to pay for what the poor wounded Man should want for the future;* and gave them to the Host or Inn-keeper, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was Neighbour unto him that fell among the Thieves? 37 And he said, He that shew'd Mercy on him. Then said Jesus, Go, and do thou likewise, *i.e. Look not on those only to be your Neighbours, who live near you, and are of the same Nation, Religion, or Sect; but think every one such as stands in need of your Assistance or Relief.*

## T E X T.

## TRANSLATION.

38 Εγένετο δὲ ἐν τῷ πορεύεσθαι αὐ-  
 τὸς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην πνά-  
 γωμην δὲ τις ὀνόματι Μάρθα ὑπεδέξατο  
 αὐτὸν εἰς τὸ οἶκον αὐτῆς. 39 Καὶ τῇ δὲ  
 ἰωὴ ἀδελφῇ καλεσμένῃ Μαρία, ἡ καὶ πα-  
 ρακαθίσαισα πρὸς τοὺς πόδας Ἰησοῦ,  
 ἤκουε τὸ λόγον αὐτοῦ. 40 Ἡ δὲ Μάρθα  
 παρεπαύτο πρὸς πολλὰ διακονίαν.  
 ὁππότε δὲ εἶπε· Κύριε, ὁ μὲν σοι ὅτι  
 ἡ ἀδελφὴ μου μόνη με κατέλιπε δια-  
 κονεῖν; εἰπέ ὅτι αὐτῇ ἵνα μοι συναντιλά-  
 βῃ. 41 Αποκριθεὶς δὲ εἶπεν αὐτῇ ὁ  
 Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τρυ-  
 βάζῃ ὧς πολλά. 42 Ἐνὸς δὲ ἐστὶ χρεία.  
 Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο,  
 ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

Κεφ. ια'. Καὶ ἐγένετο ἐν τῷ ἔτι αὐτὸν  
 ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο,  
 εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύ-  
 ριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς  
 καὶ Ἰωάννης ἐδίδασκε τοὺς μαθητάς αὐτοῦ.  
 2 Εἶπε δὲ αὐτοῖς· Ὁταν προσεύχησθε,  
 λέγετε· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς ὕερανοις,  
 ἀγαθά δέχου τὸ ὄνομά σου· ἐλθέτω ἡ βασι-  
 λεία σου· γενήθω τὸ θέλημά σου, ὡς ἐν  
 ὕερα, καὶ ὅπου ἔστι σου. 3 Τὸν ἄρτον ἡμῶν  
 τὸν ἐπίσπον δίδου ἡμῖν τὸ καθ' ἡμέραν.  
 4 Καὶ ἄφεσις ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ  
 ὃ αὐτοῖς ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν.  
 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
 ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

38 Now it came to pass, as  
 they \*journey'd, that he entred  
 into a certain village: and a  
 certain woman, nam'd Martha,  
 receiv'd him into her house.

39 And she had a sister call'd  
 Mary, which also sat at Jesus  
 feet, and heard his word.

40 But Martha was cum-  
 bred about much serving, and  
 came to him, and said, Lord,  
 dost thou not care that my  
 sister hath left me to serve  
 alone? bid her therefore that  
 she help me.

41 And Jesus answer'd, and  
 said unto her, Martha, Martha,  
 thou art careful, and troubled  
 about many things:

42 But one thing is needful.  
 And Mary hath chosen that  
 good part, which shall not be  
 taken away from her.

## Chap. XI.

And it came to pass, that as  
 he was praying in a certain  
 place, when he ceas'd, one of  
 his disciples said unto him,  
 Lord, teach us to pray, as John  
 also taught his disciples.

2 And he said unto them,  
 When ye pray, say, Our Fa-  
 ther which art in heaven, Hal-  
 lowed be thy name. Thy king-  
 dom come. Thy will be done,  
 as in heaven, so in earth.

3 Give us day by day our  
 daily bread.

4 And forgive us our sins;  
 for we also forgive every one  
 that is indebted to us. And  
 lead us not into temptation,  
 but deliver us from evil.

5 Καὶ



## P A R A P H R A S E.

38 Now it came to pass, as they journey'd about from place to place, that he entred into a certain Village, viz. *Betbany*; and a certain Woman, nam'd *Martha*, receiv'd him into her Houfe. 39 And she had a Brother call'd *Lazarus*, and a Sister call'd *Mary*, who also was a pious Woman as was *Martha*; but these two Sisters express'd their Piety and Respect to Jesus after two different ways, according to their different Tempers: namely *Mary* being chiefly solicitous about her Spiritual Improvement by Christ's Presence, sat at Jesus Feet, and heard his Word or Discourses, not troubling her self about bodily Provisions and Entertainment. 40 But *Martha* was cumbred about much serving, i. e. wholly taken up and mightily toil'd in providing an Entertainment for Christ; and thereupon came to him, and said, Lord, dost thou not care that my Sister hath left me to serve alone, i. e. to provide alone the Entertainment for you? Bid her therefore that she help me. 41 And Jesus answer'd, and said unto her, *Martha, Martha*, thou art careful, and troubled about many things in order to Entertain me kindly, which I accept indeed as a mark of your Respect to me: 42 But One thing is needful much above such an Entertainment, as being both more Profitable for you, and Acceptable to me, viz. your Improvement in Spiritual Knowledge; and *Mary* has chosen that good or more preferable Part, or way of shewing her Respect to me, which shall not be taken away from her, i. e. which I shall not, by any means, order her to desist from, but rather encourage her to persist in.

III.  
Christ is entertain'd by *Martha* and *Mary*.

Chap. XI. And it came to pass, that as he was Praying in a certain place, when he ceas'd, one of his Disciples said unto him, Lord, teach us a Form to pray by, as John the Baptist also taught his Disciples. 2 And accordingly he said unto them, When ye pray, say this Form: Our Father which art in Heaven, Hallowed be thy name. Thy Kingdom come. Thy Will be done, as in Heaven, so in Earth. 3 Give us day by day our daily Bread. 4 And forgive us our Sins; for we also forgive every one that is indebted to us. And lead us not into Temptation, but deliver us from Evil.

IV.  
Christ teaches his Disciples to pray, by giving them the Form of the Lord's Prayer.

5 And he said unto them withall, I have formerly warn'd you not to use barely vain Repetitions or Multiplicity of Words, as if barely by them ye should be heard. However this is not to be so understood, as if ye were not to use Frequency and Importunity in your Prayers, such as proceeds from a true and lively Sense of your own Wants, and so need of God's Help; and which is so far from being Displeasing, that it is very Acceptable to God, and will prevail much with him to grant you what ye thus importunately pray for; as may be illustrated to you by the following Similitude and plain familiar Instance: Which of you shall have

V.  
Importunity requisite to Prayer.

a Friend,

## TEXT.

## TRANSLATION.

5 Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίῳ, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσθαι μοι τρεῖς ἄρτους. 6 Επειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. 7 Καὶ κεινὸς ἔσθωθεν ἀποκριθεὶς εἶπῃ· Μὴ μοι κόποις πάρεχε· ἦδη ἡ θύρα κλείεται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τιλὴ καίτιν εἰσὶν· ὃ δυνάμει ἀναστὰς δοῦνά σοι. 8 Λέγω ὑμῖν, εἰ καὶ ὃ δώσῃ αὐτῷ ἀναστὰς, ἀλλ' τὸ εἶναι αὐτοῦ φίλον· ἀλλ' γε τιλὴ ἀνάδελφον αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. 9 Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 10 Πᾶς γὰρ ὁ αὐτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκε· καὶ τῷ κρούοντι ἀνοιγήσεται.

11 Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; εἰ καὶ ἰχθυῶν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; 12 Ἡ καὶ ἐὰν αἰτήσῃ ὄν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; 13 Εἰ ὅν ὑμεῖς πονηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δώματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ, δώσῃ πνεῦμα ἅγιον τοῖς αἰτῶσιν αὐτόν.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at mid-night, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be open'd unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.

11 If a son shall ask bread of any of you that is a Father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

TEXT.

TRANSLATION.

14 Καὶ ὡς ἐκάλων δαίμονιον,  
καὶ αὐτὸ ὡς κωφόν· ἐγένετο δὲ ὁ δαί-  
μονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός·  
καὶ ἐθαύμασαν οἱ ὄχλοι. 15 Τινὲς  
δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβούλ  
ἄρχοντι πᾶν δαιμονίων ἐκάλει τοὶ  
δαίμονια. 16 Ἄλλοι δὲ πειράζοντες,  
σημεῖον παρ' αὐτοῦ ἐζητοῦν ἐξ οὐρανοῦ.

14 And he was casting out  
a devil, and it was dumb. And  
it came to pass when the devil  
was gone out, the dumb spake:  
and the people wondered.

15 But some of them said,  
He casteth out devils through  
Beelzebub, the chief of the  
devils.

16 And others tempting him,  
sought of him a sign from hea-  
ven.

17 Αὐτὸς

P A R A P H R A S E.

a Friend, and shall go unto him at Mid-night, and say unto him, Friend, lend me three loaves; 6 for a Friend of mine in his Journey is come to me, and I have nothing to set before him: 7 And he from within shall answer and say, Trouble me not: the Door is now shut, and my Children are with me in bed; I cannot rise and give thee. 8 I say unto you, Tho' he will not rise and give him *the Loaves he desires*, because he is his Friend; yet *if the Man, that comes to borrow of him, will not take a Denial, but continues still to importune him, at length* because of his Importunity he will rise, and give him as many *Loaves* as he needs. 9 And I say unto you, *In like manner (x) ask of God*, and it shall be given you: seek, and ye shall find: knock, and it shall be open'd unto you. 10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.

11 *Further you may depend on God's Readiness to give you what you duly pray for, on account of his Goodness and even Fatherly Kindness to you. For if a Son (a) shall ask Bread of any of you that is a Father, will he give him a Stone? or if he ask a Fish, will he for a Fish give him a Serpent? 12 Or if he shall ask an Egg, will he offer him a Scorpion? 13 If ye then, being Evil, know how to give good Gifts unto your Children: how much more shall your heavenly Father give the Holy Spirit to them that ask him, tho' it be the Greatest of Blessings which he can give you here? and if he will thus give you the Greatest Blessing, much more will he give you all other Lesser Blessings, that ye shall stand in need of and pray for.*

14 And he was casting out a Devil, and it was dumb. And it came to pass when the Devil was gone out, the Dumb spake: and the People wondered. 15 But some of them said *now, as they had formerly (b) on the like Occasion*, He casteth out Devils through Beelzebub, the chief of the Devils. 16 And others tempting him, sought of him a Sign from

(x) Matt. 7. 7. (a) Matt. 7. 9. (b) Matt. 9. 34. and 12. 24.

Heaven.

VI.

As also a Reliance on God's Fatherly Goodness.

VII.

Christ's Answer to the Jews for ascribing his casting out Devils to Beelzebub.

## TEXT.

## TRANSLATION.

17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ ἀγνοήματα, εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἢ ἐαυτῷ ἀφμεριοῦσα ἐρημύεται, καὶ οἶκος ὅτι οἶκον, πίπτει.  
 18 Εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἐαυτὸν διεμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ὅτι Βεελζεβὺλ ἐκβάλλει με τὰ δαιμόνια. 19 Εἰ δὲ ἐγὼ ὁ Βεελζεβὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; ἀλλὰ τίς το κριταὶ ὑμῶν αὐτοὶ ἔσονται.  
 20 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 21 Ὅταν ὁ ἰσχυρὸς κηρώπλισμός τις φυλάσῃ τὴν αὐτοῦ αὐλήν, ὅτι εἰρήνη ὅτι τὰ ὑπάρχοντα αὐτοῦ. 22 Ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, ἢ παροπλίσκῃ αὐτὸν ἄρτι ἐφ' ἣ ἐπεποίθη, καὶ τὰ σκευὰ αὐτοῦ ἀφαιρῇ. 23 Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμὲ ὅτι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίσει. 24 Ὅταν τὸ ἀκαθάρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὗρίσκον, λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 Καὶ ἐλθὼν εὗρεσκέ σπαραγμῶν καὶ κεκοσμημῶν. 26 Τότε πορεύεται καὶ παραλαμβάνει ἐπὶ ἑτέρα πνεύματα πονηρότερα αὐτοῦ· καὶ εἰσελ-

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation : and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man arm'd keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me : and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest : and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnish'd.

26 Then goeth he and taketh to him seven other spirits more wicked than himself, and

ἔρχονται

T E X T.

T R A N S L A T I O N.

θόντα καὶ οὕτως ἐκδὶ· καὶ γίνεῃ τὰ ἔχαται  
ἢ ἀνθρώπου ἐκείνου χείρονα τῷ πρῶτον.

27 Εγένετο δὲ ἐν τῷ λέγειν αὐτὸν  
ταῦτα, ἐπάρεσά τις γυνὴ φωνῶν ἐκ  
τοῦ ὄχλου, εἶπεν αὐτῷ· Μακάρεῖς ἡ κοί-  
λια ἡ βαρύνουσα σε, καὶ μαστοὶ ὅς ἐθί-  
λας. 28 Αὐτὸς δὲ εἶπε· Μενουῶ-  
με μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ  
θεοῦ, καὶ φυλάσσοντες αὐτόν.

they enter in, and dwell there:  
and the last state of that man  
is worse than the first.

27 And it came to pass as he  
spake these things, a certain  
woman of the company lift up  
her voice, and said unto him,  
Blessed is the womb that bare  
thee, and the paps which thou  
hast suck'd.

28 But he said, Yea, rather  
blessed are they that hear the  
word of God, and keep it.

29 Τῶν

P A R A P H R A S E.

Heaven. 17 But he knowing their Thoughts, said unto them *the same as he had afore on the same Occasion*: Every Kingdom divided against it self, is brought to desolation: and a House divided against a House, falleth. 18 If Satan also be divided against himself, how shall his Kingdom stand? because ye say that I cast out Devils through Beelzebub. 19 And if I by Beelzebub cast out Devils, by whom do your Sons cast them out? therefore shall they be your Judges. 20 But if I with the finger of God cast out Devils, no doubt the Kingdom of God is come upon you. 21 When a strong Man arm'd keepeth his Palace, his goods are in peace. 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his Spoils. 23 He that is not with me, is against me: and he that gathereth not with me, scattereth. 24 When the unclean (c) Spirit is gone out of a Man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my House whence I came out. 25 And when he cometh, he findeth it swept and garnish'd. 26 Then goeth he, and taketh to him seven other Spirits more wicked than himself, and they enter in, and dwell there: and the last State of that Man is worse than the first.

27 And it came to pass as he spake these things, a certain Woman of the Company lift up her Voice, and said unto him, Blessed is the Womb that bare thee, and the Paps which thou hast suck'd. 28 But he said, Yea, rather blessed are they that hear the Word of God, and keep it.

VIII.  
Who are Bless'd.

(c) Matt. 11. 43.

P

29 And

## TEXT.

## TRANSLATION.

29 Τῶν δὲ ὄχλων ἐπαθροισομένων  
ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονη-  
ρὰ ὅτι· σημεῖον ὀπιζητῇ, καὶ σημεῖον  
ὃ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον  
Ἰωάν· τῷ περὶ τῆς. 30 Καθὼς γὰρ  
ἐγένετο Ἰωάν· σημεῖον τοῖς Νινευίταις,  
οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
τῇ γενεᾷ αὐτῇ. 31 Βασίλισσα νό-  
τε ἐγερθήσεται ἐν τῇ κρίσει μετὰ  
τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ  
κατακρινῇ αὐτούς· ὅτι ἦλθεν ἐκ τῶν  
περάτων τῆς γῆς ἀκούσαι τιλῆ σο-  
φίας Σολομῶντος· καὶ ἰδοὺ, πλεῖον  
Σολομῶντος ὧδε. 32 Ἄνδρες Νι-  
νυβί ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς  
γενεᾶς ταύτης, καὶ κατακρινῶσιν αὐ-  
τήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα  
Ἰωάν· καὶ ἰδοὺ, πλεῖον Ἰωάν ὧδε.  
33 Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυ-  
πὸν τίθει, ὅθεν ὑπὸ τὸν μόδιον,  
ἀλλὰ ὅπου τὴν λυχνίαν, ἵνα οἱ εἰσπο-  
ρευόμενοι τὸ φέγγος βλέπωσιν. 34 Ὁ  
λύχνος τῷ σώματός ὅτι· ὁ ὀφθαλ-  
μός· ὅταν οὖν ὁ ὀφθαλμός σου  
ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου  
φωτεινὸν ὅτι· ἐπὶ δὲ πονηρὸς ᾖ,  
καὶ τὸ σῶμά σε σκοτεινόν. 35 Σκόπη  
εἰ μὴ τὸ φῶς τὸ ἐν σοὶ, σκοτὶς ἐστίν.  
36 Εἰ οὖν τὸ σῶμά σου ὅλον φωτει-  
νόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται

29 And when the people  
were gather'd thick together,  
he began to say, This is an evil  
generation: they seek a sign,  
and there shall no sign be giv-  
en it, but the sign of Jonas the  
prophet.

30 For as Jonas was a sign  
unto the Ninevites, so shall al-  
so the Son of Man be to this  
generation.

31 The queen of the south  
shall rise up in the judgment  
with the men of this genera-  
tion, and condemn them: for  
she came from the utmost parts  
of the earth, to hear the wis-  
dom of Solomon; and behold,  
a greater than Solomon is here.

32 The Men of Nineve shall  
rise up in the judgment with this  
generation, and shall condemn  
it: for they repented at the  
preaching of Jonas; and behold,  
a greater than Jonas is here.

33 No man when he hath  
lighted a candle, putteth it in  
a secret place, neither under a  
bushel; but on a candlestick,  
that they which come in may  
see the light.

34 The light of the body is  
the eye: therefore when thine  
eye is single, thy whole body  
also is full of light: but when  
thine eye is evil, thy body also  
is full of darkness.

35 Take heed therefore, that  
the light which is in thee, be  
not darkness.

36 If thy whole body there-  
fore be full of light, having no  
part dark, the whole shall be

φωτεινόν

## P A R A P H R A S E.

29 And when the People were gather'd thick together, he began to say, This is an evil Generation: they seek a Sign (d) from Heaven, (as v. 16.) and there shall no such Sign be given it, but the Sign of Jonas the Prophet. 30 For as Jonas being three days and nights in the Whale's Belly, and afterward cast up again alive, was a Sign unto the Ninevites, that he was a Prophet sent to them by God; so shall also the Son of Man's being three days and three nights in the Heart of the Earth, or Bury'd, and then rais'd to Life again, be a Sign to this Generation, that I am come from God. 31 The Queen of the South shall rise up in the Judgment with the Men of this Generation, and condemn them: for she came from the utmost parts of the Earth, to hear the Wisdom of Solomon; and behold, a greater than Solomon is here. 32 The Men of Nineve shall rise up in the Judgment with this Generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. 33 As no Man when he hath (e) lighted a Candle, putteth it in a secret Place, neither under a Bushel; but on a Candlestick, that they which come in may see the Light: So there is no one who is truly Pious and religiously Dispos'd, but will express and give evidence to Others about him of such his Piety and Disposition, as in other respects, so particularly by an unprejudic'd Willingness to receive all Divine Truths upon sufficient Conviction. So that the Men of this Generation do in vain pretend to True Piety, while they reject Me and my Gospel thro' unreasonable Prejudices and resolute Obstinacy, whereby is corrupted their very Understanding, and consequently their Judgment of things. For the Understanding is most fitly compar'd to the Eye: 34 Namely, the (f) Light of the Body is the Eye: In like manner the Light of the Soul is the Understanding. Therefore when the Understanding is Uncorrupted by any Prejudice or Bias, then Men clearly see their Duty, and are easily convinc'd thereof: but when the Understanding is Corrupted by Prejudice or any other Bias, then Men can by no means see or be convinc'd of the Truth or their Duty. 35 Take heed therefore, that the Light which is in thee be not Darknets, i. e. that thy Understanding be not darken'd or blinded with Prejudice or any other Bias; for then thou shalt become incapable of Seeing, and consequently of being convinc'd by the Truth. 36 On the other hand, As if thy whole Body therefore be full of Light, having no part, viz. not the Eye (design'd to enlighten thee) Dark, but single or clear-sighted, then the whole Body shall be as Full of Light as it was by Nature design'd to be, or is capable of; and consequently Thou shalt be sufficiently enlighten'd to perform any

IX.  
Christ's Answer  
to the Jews seeking  
a Sign from  
Heaven.

(d) Matt. 11. 38. and read also my Paraphrase on Rev. 13. 13.

(e) Matt. 5. 15. (f) Matt. 6. 22.

## TEXT.

## TRANSLATION.

φωταίνεν ὅλοι, ὡς ὅταν ὁ λύχνος τῇ ἀγραπῇ φωτίζη σε.

full of light, as when the bright shining of a candle doth give thee light.

37 Ἐν δὲ τῇ λαλήσει, ἡρώτα αὐτὸν φαρισαῖός τις ὅπως αἰσθήσῃ πρὸ αὐτοῦ· εἰσελθὼν δὲ ἀνέπεσεν. 38 Ὁ δὲ φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι ἔωρον ἐβαπτίσθη πρὸ τῆς αἰψου.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

38 Ὁ δὲ φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι ἔωρον ἐβαπτίσθη πρὸ τῆς αἰψου.

38 And when the Pharisee saw it, he marvelled that he had not first wash'd before dinner.

39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νυνὺ ὑμεῖς οἱ φαρισαῖοι τὸ ἔξωθεν τῆς ποτηρίου καὶ τῆς πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γὰρ ἀρπαγῆς καὶ πονηρίας.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of rapine and wickedness.

40 Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;

40 Ye fools, did not he that made that which is without, make also that which is within?

41 Πλὴν ταῦτά ἐσονται δοῦναι ἡλεημοσύνην καὶ ἰδοὺ, πάντα καθαροὶ ὑμῖν ὄσιν.

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 Αλλ' οὐαὶ ὑμῖν τοῖς φαρισαῖοις, ὅτι σποδεκατῶτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ πατέρχεσθε τιλὴν κείσιν καὶ τιλὴν ἀγάπην τῷ Θεῷ. Ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφίεναι.

42 But wo unto you, Pharisees: for ye tythe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Οὐαὶ ὑμῖν τοῖς φαρισαῖοις, ὅτι ἀγαπᾶτε τιλὴν τρωτόχρηστρίαν ἐν ταῖς σιναγωγαῖς, καὶ τῆς ἀσπασμῶς ἐν ταῖς ἀγοραῖς.

43 Wo unto you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Οὐαὶ ὑμῖν†, ὅτι ἐστὶ ὡς τὰ μνημεῖα καὶ ἀδελφὰ, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω ἐκ οἷδασι.

44 Wo unto you\*: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

45 Απο-

## ANNOTATIONS.

V. 44. † Γραμματαὶ καὶ Φαρισαῖοι, ὑποκρίται is not read in Vulg. Latin Version, nor two other MSS. nor is ὑποκρίται read in Cant. MS. So that from hence, and what follows in the next verse, viz. 45. it seems most probable that these words have been added, as *Lucas Brugensis* and *Grotius* also infer. Indeed there can be



## P A R A P H R A S E.

*bodily Operation, as a Room is enlighten'd when the bright shining of a Candle does give thee Light sufficient for what thou wouldst do therein. In like manner, if thy Understanding be free from Prejudice and all other Biasses, then thy Soul shall be as full of Light as it was design'd by Nature, and is capable of in respect of its own natural Faculties, and thou shalt be sufficiently enlighten'd to see and embrace the Truth of the Gospel.*

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. 38 And when the Pharisee saw it, he marvelld that he had not first wash'd before dinner. 39 And the Lord said unto him, Now do ye Pharisees, *by such your superstitious Observance of Washing your hands before you eat, and the like, act as absurdly as if a Man should be very carefull (g) to make clean the Outside of the Cup and the Platter he uses, but matter not how dirty or unclean the Inside is: for so you are superstitiously carefull to observe Outward Ceremonies relating to your Bodies, but consider not that in the mean while your Inward Part or Soul is full of Uncleaness in the sight of God by your Rapine or Injustice to others, and other Acts of Wickedness.* 40 Ye Fools, did not He, viz. God that made that part of Man which is without, i. e. his Body, make also that other part of him which is within, i. e. his Soul? and therefore how can ye think that he should rather regard the Cleanness of the One than of the Other? 41 But indeed of the Two he rather regards the Cleanness or Purity of the Soul; inasmuch that if ye be but truly carefull to perform those moral Duties, on which depends the Cleanness of the Soul, particularly not to take from Others, what is Theirs, by Rapine or Injustice, but on the contrary to give Alms of such things as you have, i. e. according to your Ability, All things that you shall eat or drink or use outwardly are clean unto you, i. e. such as you may eat or drink or use without becoming Unclean or Unholy in the sight of God. 42 But wo unto you, Pharisees: for ye (h) tythe the Mint and Rue, and all manner of Herbs, and pass over Judgment and the Love of God: these ought ye to have done, and not to leave the other undone. 43 Wo unto you, Pharisees: for ye (i) love the uppermost Seats in the Synagogues, and Greetings in the Markets. 44 Wo unto you: for ye are as Graves which appear not so to be, being grown over with Grass or the like, and so the Men which walk over them, are not aware of them: for in like manner your inward Corruption or Wicked-

X.  
Christ reproves  
the Hypocrisy of  
the Pharisees and  
Scribes or Lawyers.

## A N N O T A T I O N S.

be no Reason why these words should have been Omitted; but there is an obvious Reason why they should be here Added, namely, in agreement (as it was thought by some one who took what is here said and what is set down *Matt. 23.* to be one and the same Discourse) to *Matt. 23. 44.* That this Addition was very early, appears from its being to be found in all the Ancient Versions, but the Latin, which is the most ancient of all.

(g) *Matt. 23. 25.* (h) *Matt. 23. 23.* (i) *Matt. 23. 6.*

ness

## TEXT.

## TRANSLATION.

45 Αποκριθεὶς δὲ τις τῶν νομικῶν λέ-  
γει αὐτῷ· Διδάσκαλε, ταῦτα λέγων  
καὶ ἡμᾶς ὑβρίζεις. 46 Ο δὲ εἶπε·  
Καὶ ὑμῖν τοῖς νομικοῖς ἔαί, ὅτι φορ-  
τίζετε τὰς ἀνθρώπους φορτία δυσβά-  
στακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων  
ὑμῶν ἔσπερσάτε τοῖς φορτίοις.  
47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ  
μνημεῖα τῶν ῥηφῶν, οἱ δὲ πατέ-  
ρες ὑμῶν ἀπέκλειναν αὐτούς. 48 Αἶ-  
μαρτυρεῖτε καὶ σιωβόδουτε τοῖς ἔρ-  
ργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν  
ἀπέκλειναν αὐτούς, ὑμεῖς δὲ οἰκοδο-  
μεῖτε αὐτῶν τὰ μνημεῖα. 49 Διὰ  
τῆτο καὶ ἡ σοφία τῆ Θεοῦ εἶπεν·  
Αποστέλλει εἰς αὐτούς ῥηφῆτας, καὶ  
ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενεῖσι  
καὶ ἐκδιώξουσιν. 50 ἵνα ἐκζητηθῇ  
τὸ αἷμα πάντων τῶν ῥηφῶν, τὸ ἐκ-  
χυμένον ἀπὸ καταβολῆς κόσμου,  
ἀπὸ τῆς γενεᾶς Αἰῶντος, 51 ἀπὸ τῆς  
αἱματὸς Αβελ ἕως τῆς αἱματὸς Ζα-  
χαρίου, τῆς ἀπολομένης μεταξὺ τῆς  
ἑκταστής καὶ τῆς οἴκτου· καὶ λέγω ὑμῖν,  
ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς Αἰ-  
ῶντος. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς,  
ὅτι ἔρατε πλὴν κλεῖδα τῆς γνώσεως·  
αὐτοὶ οὐκ εἰσῆλθετε, καὶ τὰς εἰσερ-  
χόμενας ἐκωλύσατε. 53 Λέγοντες δὲ  
αὐτῷ ταῦτα πρὸς αὐτούς, ἤρξαντο

45 Then answer'd one of  
the lawyers, and said unto him,  
Master, thus saying, thou re-  
proachest us also.

46 And he said, Wo unto  
you also, ye lawyers: for ye  
lade men with burdens grie-  
vous to be born, and ye your  
selves touch not the burdens  
with one of your fingers.

47 Wo unto you: for ye  
build the sepulchres of the pro-  
phets, and your fathers kill'd  
them.

48 Truly ye bear witness  
that ye allow the deeds of your  
fathers: for they indeed kill'd  
them, and ye build their se-  
pulchres.

49 Therefore also said the  
wisdom of God, I will send  
them prophets and apostles,  
and *some* of them they shall  
flay and persecute:

50 That the blood of all the  
prophets, which was shed from  
the foundation of the world,  
may be requir'd of this gene-  
ration;

51 From the blood of Abel  
unto the blood of Zacharias,  
which perish'd between the al-  
tar and the temple: verily I  
say unto you, it shall be re-  
quir'd of this generation.

52 Wo unto you, lawyers:  
for ye have taken away the key  
of knowledge: ye \* have not  
entred in your selves, and them  
that were entring in ye \* have  
hindred.

53 And as he said these  
things unto them, the Scribes

## TEXT.

## TRANSLATION.

οἱ γραμματεῖς καὶ οἱ φαρισαῖοι δει-  
νῶς αἰέχουσιν, καὶ ἀποστοματίζειν αὐ-  
τὸν διὰ πλείονων. 54 Εὐεδρεύον-  
τες αὐτὸν, καὶ ζητοῦντες ἀπρεῦσαι τι  
ἐκ τῆ στόματος αὐτοῦ, ἵνα κατηγο-  
ρήσωσιν αὐτοῦ.

and the Pharisees began to urge  
him vehemently, and to pro-  
voke him to speak of many  
things:

54 Laying wait for him, and  
seeking to catch something out  
of his mouth, that they might  
accuse him.

Κεφ.

## PARAPHRASE.

*ness appears not, by reason of your Hypocrisy and outward Shew of Piety; and so Men are not aware that you are such wicked Persons Inwardly as ye are.* 45 Then answer'd one of the Lawyers, i. e. Scribes or Expounders of the Law, and said unto him, Master, thus saying *against the necessity of Washing before Dinner, and observing such other outward Rites*, thou reproachest us also, *who teach these things to be necessary.* 46 And he said, Wo unto you also, ye (k) Lawyers: for ye lade Men with Burdens grievous to be born, and ye your selves touch not the Burdens with one of your fingers. 47 Wo unto you: for ye (l) build the Sepulchres of the Prophets, and your Fathers kill'd them. 48 Truly ye bear witness that ye allow the Deeds of your Fathers: for they indeed kill'd them, and ye build their Sepulchres. 49 Therefore also said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute: 50 that the Blood of all the Prophets, which was shed from the Foundation of the World, may be requir'd of this Generation; 51 from the Blood of Abel unto the Blood of Zacharias, which perish'd between the Altar and the Temple: verily I say unto you, it shall be requir'd of this Generation. 52 Wo unto you Lawyers: for ye have taken away (u) the Key whereby Men should be let into the Kingdom of Heaven, by depriving them of the true Knowledge of the Scripture, and consequently of their Duty, thro' your False Expositions and Vain Traditions: ye have not entred into the Kingdom of Heaven your selves, and them that were entring in ye have hinder'd. 53 And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his Mouth, that they might accuse him.

(k) Matt. 23. 4.

(l) Ibid. 29.

(u) Ibid. 13.

## TEXT.

## TRANSLATION.

Κεφ. ΙΒ'. Εἰ οἷς ὀπισσωα χτε-  
σῶν τῶν μυριάδων τῷ ὄχλου, ὥς  
καταπαῖν ἀλλήλους, ἤρξατο λέγειν  
πρὸς τοὺς μαθητὰς αὐτοῦ. Πρῶ-  
τον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύ-  
μης τῶν φαρισαίων, ἧς ὅτιν ὑπο-  
κρισις. 2 Οὐδὲν δὲ συγκεκαλυμ-  
μένον ἔστιν ὃ οὐκ ἀποκαλυφθήσεται·  
καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.  
3 Ἀντ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε,  
ὡς τῷ φωτὶ ἀκαθίσταται· καὶ ὃ πρὸς  
τὸ ὅς ἐξαλλήσατε ὡς τοῖς ταμίαις,  
κηρυχθήσεται ὅτι τῶν δωματίων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου·  
Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκλειόντων  
τὸ σῶμα, καὶ μὴ τὰ ὅσα μὴ ἔχοντων  
παρασώσονται. 5 ὑποδείξω  
δὲ ὑμῖν πᾶσα φοβηθῆτε· φοβήσεται τὸν  
μὴ τὸ ἀποκτεῖναι, ἔχοντα ἐμ-  
βαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν,  
τῷτοι φοβήσεται. 6 Οὐχὶ πέντε σπε-  
ρμὰ πωλεῖται ἀσφαλείᾳ δύο, καὶ ἐν ἑξ  
αὐτῶν οὐκ ἔστιν ὁ περὶ λησμονῆς ἐνώπιον  
τοῦ Θεοῦ; 7 Ἀλλὰ καὶ αἱ τρίχες τῆς  
κεφαλῆς ὑμῶν πᾶσαι ἠριθμηταί. μὴ  
οὖν φοβεσθε· πολλῶν σπερμάτων διαφέρει.  
8 Λέγω δὲ ὑμῖν· Πᾶς ὃς ἀνὴρ ὁμολο-  
γήσῃ ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων,  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ αὐ-  
τῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ.

## Chap. XII.

In the mean time, when there  
were gather'd together an in-  
numerable multitude of people,  
inasmuch that they trode one  
upon another, he began to say  
unto his disciples, First of all  
beware ye of the leaven of the  
Pharisees, which is hypocrisy.

2 For there is nothing co-  
ver'd that shall not be reveal'd;  
neither hid, that shall not be  
known.

3 Therefore whatsoever ye  
have spoken in darkness, shall  
be heard in the light: and that  
which ye have spoken in the  
ear in closets, shall be pro-  
claim'd upon the house-tops.

4 And I say unto you, my  
friends, Be not afraid of them  
that kill the body, and after  
that have no more that they  
can do.

5 But I will forewarn you  
whom you shall fear: Fear  
him, which after he hath kill'd,  
hath power to cast into hell;  
yea, I say unto you, Fear him.

6 Are not five sparrows fold  
for two farthings, and not one  
of them is forgotten before  
God?

7 But even the very hairs  
of your head are all number'd.  
Fear not therefore: ye are of  
more value than many spar-  
rows.

8 Also I say unto you, Who-  
soever shall confess me before  
men, him shall the Son of man  
also confess before the angels  
of God.

TEXT.

TRANSLATION.

9 Ο δὲ ἀρνησάμενός με εἰώπιον πάντων ἀνθρώπων, ἀπαρνηθήσεται εἰώπιον τοῦ ἀγγέλου τοῦ Θεοῦ. 10 Καὶ ὡς ὅς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτοῦ· τῷ δὲ εἰς

9 But he that denieth me before men, shall be deny'd before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blas-

pheme

PARAPHRASE.

Chap. XII. In the mean time, while Jesus was delivering what is contain'd v. 39 — *ult. of the foregoing Chapter*, when there were gather'd together an innumerable Multitude of People, insomuch that they trod one upon another, whilst they press'd to come near Christ, he began to say to his Disciples, First of all, or above all, beware ye of the Leaven of the Pharisees, which is, *i. e. where by Leaven I mean their Hypocrisy*. 2 For there is nothing wicked, which is cover'd at present by an Hypocritical outward Shew of Piety, that shall not be reveal'd, or discover'd one time or other; neither is any Wickedness hid, that shall not be made known, at least at the last Day. 3 Therefore for instance, whatsoever ye have spoken in Darkness, or at Night, when ye have been in your own Houses, and only with your own Family, shall be then heard in the Light or in Publick; and that which ye have spoken still more Privately, even to Others in the Ear and in Closets, shall be proclaim'd at that Day as Publickly as on the House-top.

XI.  
He warns his Disciples to be careful to avoid Hypocrisy in the first place.

4 And having thus caution'd you in the first place to beware of Hypocrisy, that ye may not thereby go about to mock or deceive God as well as Men, I proceed next to caution you, To be sure not to neglect or omit your Duty out of fear of Men, or of the worst they can do to you: Therefore I say unto you, and herein I deal with you in the truest manner as my Friends by giving you such Advice: Be not afraid of them that (m) kill the Body, and after that, have no more that they can do. 5 But I will forewarn you whom you shall fear: Fear him, which after he hath kill'd, hath power to cast into Hell; yea, I say unto you, Fear him. 6 Are not five Sparrows sold for two Farthings, and not one of them is forgotten before God? 7 But even the very Hairs of your Head are all number'd. Fear not therefore: ye are of more value than many Sparrows. 8 Also I say unto you, Whosoever shall confess me before Men, him shall the Son of Man also confess before the Angels of God. 9 But he that denieth me before Men, shall be deny'd before the Angels of God. 10 And whosoever shall speak a word against the Son (n) of Man, it shall be forgiven him: but unto him that blasphem-

XII.  
And in the next place, not to neglect their Duty to God, out of Fear of Men.

(m) Matt. 10. 26.

(n) Matt. 12. 31. Mark. 3. 28.

Q

eth

## TEXT.

## TRANSLATION.

τὸ ἅγιον πνεῦμα βλασφημήσαντι ἔκ ἀφεθήσεται. 11 Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ ταῖς συναγωγαῖς καὶ ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσασθε, ἢ τί εἴπητε. 12 Τὸ γὰρ ἅγιον πνεῦμα διδάσκει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δὲ εἴπῃν.

13 Εἶπε δὲ πρὸς αὐτὸν ἐκ τῶν ὄχλων· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

14 Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς με κατέστησε δικαστὴν ἢ μεριτῶν ἐφ' ὑμᾶς;

15 Εἶπε δὲ πρὸς αὐτούς· Οὐρανοὶ καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας· ὅτι ἔκ ἐν τῷ πειρασμένῳ πνὶ ἡ ζωὴ αὐτοῦ ὅτιν ἐκ πῶν ὑπαρχόντων αὐτοῦ.

16 Εἶπε δὲ ὁ Ἰησοῦς· Λέγων Ἀνθρώπε πρὸς αὐτούς, λέγων·

17 Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω ποδὶ συναῶν τὴν καρπὸν μου.

18 Καὶ εἶπε· Τί ποιοῦν· κατελῶ με τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναῶν ἐκ τῶν πάντων τὰ γενήματα μου, καὶ τὰ ἀγαθὰ μου.

19 Καὶ ἔειπεν τῇ ψυχῇ· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πότε, ἐφραίνου.

phemeth against the holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do; I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

## TEXT.

## TRANSLATION.

20 Εἶπε δὲ αὐτῷ ὁ Θεός· Ἀφρον,  
ταύτη τῇ νυκτὶ τὰ ψυχὰ σου  
ἐπαρῶσιν ὑπὸ τοῦ· ἃ δὲ ἡτοίμα-  
σας, τί νῦν ἔσται; 21 Οὕτως ὁ Ἰησοῦς·

20 But God said unto him,  
Thou fool, this night thy soul  
shall be requir'd of thee: then  
whose shall those things be  
which thou hast provided?

21 So is he that layeth up  
εἰς αὐτόν

## PARAPHRASE.

eth against the Holy Ghost, it shall not be forgiven. 11 And when they bring you (o) unto the Synagogues, and unto Magistrates, and Powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same Hour what ye ought to say.

13 And one of the Company said unto him, Master, *I desire you would speak to my Brother, that he would divide the Inheritance left between us with me, and not detain what is my Right from me: for you being an extraordinary Person, it is likely he may have regard to what you shall say to him about it.* 14 And he knowing that the Person that spoke to him, spoke thus more out of a Covetous Temper, than any real Respect he had for him, said unto him in the first place, Man, who made me a Judge, or a Divider over you? *i. e. gave me Authority to make your Brother divide the Inheritance between you. My Business is to instruct you in Spiritual Knowledge; I shall not intermeddle with your Temporal Concerns, especially there being no Occasion for me so to do, since you may apply to the Civil Courts of Justice, and have Right done you; and your applying to me proceeds only from a Covetous Desire of saving the Charge of a Trial.* 15 And having said thus to the Man himself, he took Occasion hereupon to warn his Hearers against Covetousness, and said unto them, Take heed, and beware of all manner or degrees of Covetousness: for the Happiness of a Man's Life consists not in the Abundance of the things which he possesses. 16 And he spake a Parable unto them, to illustrate the Truth hereof, saying, The Ground of a certain Rich Man brought forth plentifully. 17 And he thought within himself, saying, What shall I do, because I have no Room where to bestow my Fruits? 18 And he said, This will I do, I will pull down my Barns, and build greater, and there will I bestow all my Fruits and my Goods. 19 And I will say to my Soul, Soul, thou hast much Goods laid up for many years, take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou Fool, this Night thy Soul shall be requir'd of thee, *i. e. thou shalt dye*: then whose, *i. e. no longer thine* shall those things be which thou hast provided? 21 So foolish and far from being really Happy is

XIII.  
He cautions a-  
gainst Covetous-  
ness or worldly-  
mindedness.

V. 15. † ~~He~~ is read in Alex. Cant. and a great many other MSS. and in Vulg. Syr. Arab. Copt. Ethiop. Versions.

(o) Matt. 10. 19.

## TEXT.

## TRANSLATION.

ἐξων ἑαυτοῦ, καὶ μὴ εἰς Θεὸν πλου-  
τῆς.

22 Εἶπε δὲ πρὸς τοὺς μαθητὰς  
αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ  
μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά-  
γητε· μηδὲ τῷ σώματι, τί ἐνδύ-  
σασθε. 23 Ἡ ψυχὴ πλεονέχει τῆς  
τροφῆς, καὶ τὸ σῶμα, τῆς ἐνδύματός.

24 Κατανοήσατε τοὺς κόρακας, ὅτι  
ὅτι σπεύρουσιν, ὅθεν θερίζουσιν· οἷς ἔκ-  
κειται θάμνοι, ὅθεν ἀποθήκη, καὶ ὁ Θεὸς  
τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς  
ἀλγύφετε τῶν πετεινῶν;

25 Τίς δὲ  
ἐξ ὑμῶν μεριμνῶν διύαλαν προοι-  
νᾷ ὅτι τι ἡλικίαν αὐτοῦ πῆχυν  
ἔσται; 26 Εἰ οὖν οὕτως ἐλάττω δύ-  
νασθε, τί φέρετε τῶν λοιπῶν μεριμνᾶτε;

27 Κατανοήσατε τὰ κείνα, πῶς  
αὐξάνει· καὶ κοπιᾷ, ὅθεν νήθει· λέγω  
δὲ ὑμῖν, ὅθεν Σολομὼν ἐν πάσῃ τῇ  
δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τέλει.

28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἄρῳ σή-  
μερον ὄντα, καὶ αὔριον εἰς κλίβανον  
βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέν-  
υσαι, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγη-  
τε, καὶ τί πίετε· καὶ μὴ μελεορίζεσθε.

30 Ταῦτα γὰρ πάντα τὰ ἔθνη καὶ  
κράνη ἐπιζητοῦν· ὑμῶν δὲ ὁ πατὴρ οἶδεν

treasure for himself, and is not  
rich towards God.

22 And he said unto his  
disciples, Therefore I say unto  
you, \* Be not solicitous for  
your life, what ye shall eat;  
neither for the body, what ye  
shall put on.

23 The life is more than  
meat, and the body is more  
than raiment.

24 Consider the ravens: for  
they neither sow nor reap;  
which neither have store-house  
nor barn; and God feedeth  
them: How much more are ye  
better than the fowls?

25 And which of you, with  
taking thought, can add to his  
stature one cubit?

26 If ye then be not able  
to do that thing which is least,  
why take ye thought for the  
rest?

27 Consider the lilies how  
they grow: They toil not,  
they spin not: and yet I say  
unto you, that Solomon, in all  
his glory, was not array'd like  
one of these.

28 If then God so cloath  
the grass, which is to day in  
the field, and to morrow is cast  
into the oven; how much more  
will he cloath you, O ye of  
little faith?

29 And seek not ye what  
ye shall eat, or what ye shall  
drink, neither be ye of doubt-  
ful mind.

30 For all these things do  
the nations of the world seek  
after: and your Father know-



## TEXT.

## TRANSLATION.

ὅτι χρῆζετε τούτων. 31 Πλὴν  
ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ,  
καὶ τὰ ταῦτα πάντα προστεθήσεται  
ὑμῖν. 32 Μὴ φοβοῦ, τὸ μικρὸν  
ποίμνιον· ὅτι εὐδίκησεν ὁ πατήρ  
ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

eth that ye have need of these things.

31 But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Πωλή-

## PARAPHRASE.

he that lays up Treasure *only* for to satisfy himself with the Enjoyments of this World, and is not Rich towards God, i. e. by laying out his Riches in promoting of God's Honour does not lay up for himself Treasure in Heaven, or secure to himself Eternal Happiness in the World to come.

22 And he said unto his Disciples, *still going on to warn them against* Worldly-mindedness, or too great a Concern for the things of this Life; Be not solicitous (p) or overcarefull for your Life, what ye shall eat, neither for the Body, what ye shall put on. 23 The Life is more than meat, and the Body is more than Raiment. 24 Consider the Ravens, for they neither sow, nor reap; which neither have Store-house nor Barn, and God feedeth them: how much more are ye better than the Fowls? 25 And which of you, with taking thought, can add to his Stature one Cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the Lilies how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his Glory was not array'd like one of these. 28 If then God so cloath the Grass, which is to day in the Field, and to morrow is cast into the Oven; how much more will he cloath you, O ye of little Faith! 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtfull mind. 30 For all these things do the Nations of the World seek after: and your Father knoweth that ye have need of these things: 31 But rather seek ye the Kingdom of God, and all these things shall be added unto you. 32 *You have good reason to fear not the want of any things necessary to this Life, who are as it were my little Flock taken out of the rest of Mankind:* for it is your Father's good Pleasure to give you the Kingdom *mention'd in the foregoing verse, viz. of Eternal Happiness and Glory; and therefore if he is willing to give you what is most Valuable, you have no reason to doubt, but he will give you what is less Valuable, viz. the Necessaries of this Life.* 33 *Therefore so far should you be from being over-carefull about*

XIV.

And exhorts them to be Careful chiefly of their Spiritual Welfare.

(p) Matt. 6. 25.

the

## TEXT.

## TRANSLATION.

33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν  
καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυ-  
τοῖς βαλάντια μὴ παλαιόμενα, θη-  
σαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς· ὅπου  
κλέπτης ἔκ ἐγγίζει, ἔδὲ οὐκ διαφθείρει.

34 Οπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν,  
ἐκεῖ ἔσθ' ἡ καρδία ὑμῶν ἕστα.

35 Εἴτωρ ὑμῶν αἱ ὀσφύες διε-  
ξωσμέναι, καὶ οἱ λύχνοι καύόμενοι,

36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ-  
δεχομένοις τὸν κύριον ἑαυτῶν, πότε  
ἀναλύσει ἐκ τῶν γάμων· ἵνα ἔλθον-  
τες καὶ κρούσαιν' αὐτούς, εὐθέως ἀνοι-  
ξωσιν αὐτοῖς.

37 Μακάριοι οἱ δοῦ-  
λοι ἐκεῖνοι οὓς ἔλθων ὁ κύριος εὖ-  
ρήσῃ γρηγοροῦντας· ἀμὲν λέγω ὑμῖν,  
ὅτι περὶ αὐτῶν γίνεται, καὶ ἀνακλινεῖς αὐ-  
τοῖς, καὶ παρελθὼν, ἀφαιρήσῃ αὐ-  
τοῖς.

38 Καὶ ἐὰν ἔλθῃ αὐτὸς τῇ δευ-  
τέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυ-  
λακῇ ἔλθῃ, καὶ εὕρῃ οὕτως, μακά-  
ριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι.

39 Τῷ-  
πο δὲ γινώσκετε, ὅτι εἰ ἢ ἀπὸ τοῦ οἰ-  
κοδεσπότου ποῖα ὥρα ὁ κλέπτης ἔρ-  
χεται, ἐξηγέρησεν αὐτὸν, καὶ οὐκ αὐ-  
τὸν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

40 Καὶ ὑμεῖς οὕτως γίνεσθε ἑτοιμοί·  
ὅτι ἢ ὥρα ἔσθ' ἡ δοκεῖτε, ὃ ὁ υἱὸς τοῦ ἀν-  
θρώπου ἔρχεται.

33 Sell that ye have, and  
give alms: provide your selves  
bags which wax not old, a  
treasure in the heavens that  
faileth not; where no thief ap-  
proacheth, neither moth cor-  
rupteth.

34 For where your trea-  
sure is, there will your heart  
be also.

35 Let your loyns be girded  
about, and your lights burn-  
ing;

36 And ye your selves like  
unto men that wait for their  
Lord, when he will return from  
the wedding, that when he  
cometh and knocketh, they may  
open unto him immediately.

37 Blessed are those servants,  
whom the Lord, when he cometh,  
shall find watching: verily  
I say unto you, that he shall  
gird himself, and make them  
to sit down to meat, and will  
come forth and serve them.

38 And if he shall come  
in the second watch, or come  
in the third watch, and find  
them so, blessed are those ser-  
vants.

39 And this \* you know,  
that if the good-man of the  
house had known what hour  
the thief would come, he would  
have watch'd, and not have  
suffer'd his house to be broken  
through.

40 Be ye \* also therefore  
ready: for the Son of man  
cometh at an hour when ye  
think not.

TEXT.

TRANSLATION.

41 Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύ-  
ριε, ὡς ἡμᾶς τίς ὁμοιωθήσεται  
λέγει, ἢ καὶ πρὸς πάντας;  
42 Εἶπε δὲ ὁ Κύριος· Τίς ἀγα-  
θὸς οἰκονόμος καὶ φρόνιμος, ὃν κα-  
θήσεται ὁ κύριος ἐπὶ τῆς οἰκίας αὐτοῦ,  
τῷ διδόναι ἐν καιρῷ τὸ σιτομέναιον;

41 Then Peter said unto  
him, Lord, speakest thou this  
parable unto us, or even to  
all?  
42 And the Lord said, Who  
then is that faithful and wise  
steward, whom his lord shall  
make ruler over his household,  
to give them their portion of  
meat in due season?

43 Μακά-

P A R A P H R A S E.

*the Necessaries of this Life, that you should be ready on proper Occasions  
even to tell that ye have, and give Alms to Others: by which means you  
shall provide your selves as it were Bags which wax not old, i. e. a Treas-  
ure (g) in the Heavens that faileth not, where no Thief approacheth,  
neither Moth corruptieth. 34 For where your Treasure is, there will  
your Heart be also.*

35 *Moreover since the Time of your Death, or being call'd to Judg-  
ment, is uncertain; take care to keep your selves Always prepar'd for it: let your Loyns be girt about, as Servants diligently employ'd in their  
Master's Business, and your (r) Lights burning; 36 and ye your selves  
like unto Men that wait for their Lord, when he will return from the  
Wedding-feast to the Bride-chamber, that when he cometh and knock-  
eth, they may open unto him immediately. 37 Blessed are those Ser-  
vants, whom the Lord when he cometh shall find watching: verily I  
say unto you, that he shall gird himself, and make them to sit down  
to meat, and will come forth and serve them, i. e. he will highly reward  
and honour them. 38 And if he shall come in the second Watch, or  
come in the third Watch, and find them so, blessed are those Servants.  
39 And this you know, that if the Good-man (f) of the House had  
known what hour the Thief would come, he would have watch'd, and  
not have suffer'd his House to be broken through. 40 Be ye also there-  
fore ready much more at all times: for the Son of Man comes at an  
Hour when ye think not.*

41 Then Peter said unto him, Lord, speakest thou these Instructions  
by this Parable aforementioned of the Wedding verse 37. unto us only the  
Apostles, or even to all thy Disciples? 42 And the Lord said, Who  
then (i. e. Whosoever, whether an Apostle, or any other Disciple) is that  
faithfull and wise Steward, whom his Lord shall make in any respect  
Ruler over his Household, to give them their portion of Meat in due

XV.  
And to be always  
watchful or pre-  
par'd for Death.

XVI.  
The Reward of  
such as shall be  
careful to do their  
Duty in their Sta-  
tions.

(g) Matt. 6. 20. 21. (r) Matt. 25. 1—13. (f) Matt. 24. 43.  
season?

## T E X T.

## TRANSLATION.

43 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσῃ ποιῶντα οὕτως. 44 Ἀληθῶς λέγω ὑμῖν, ὅτι ὅτι πᾶσι τοῖς ὑπάρχουσιν αὐτῷ χαλᾶς αὐτὸν. 45 Εἰ δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζῃ ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξεται τύπειν τοὺς παῖδας καὶ τοὺς παῖδας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. 46 Ἡξίῃ ὁ κύριος ὅτι δούλος ἐκεῖνος ἐν ἡμέρᾳ ἣ ἢ προσδοκᾷ, καὶ ἐν ᾧ ἡ ἢ γινώσκῃ καὶ διχοτομήσῃ αὐτόν, καὶ τὸ μέρος αὐτοῦ μὴ τῷ ἀπίστῳ θῆσθαι.

47 Εκείνος δὲ ὁ δούλος ὁ γινώσκων τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς. 48 Ὁ δὲ μὴ γινώσκων, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Πᾶσι δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αὐτίσθαι αὐτόν. 49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω; εἰ ἥδη ἀνήφθῃ. 50 Βάπτισμα δὲ ἔχω βαπτίσασθαι, καὶ πῶς σιωποῦμαι ἕως ὅτι τελεσθῇ; 51 Δοκεῖτε ὅτι εἰρήνην πρὸς ἀνθρώπους δύναι ἐν τῇ γῇ; ὅχι, λέγω ὑμῖν, ἀλλ' ἢ ἀφ' ἡμερισμοῦ.

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepar'd not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of *stripes*, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much requir'd: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth, and what will I? \* That it be already kindled.

50 \* And I have a baptism to be baptiz'd with, and how am I straitned till it be accomplish'd!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

## TEXT.

## TRANSLATION.

52 Εστιν ὃ ἀπὸ ἑνὸς οἴκου  
ἐνὶ ἀφ' ἑαυτοῦ διδωμένοι, τρεῖς ἑπὶ δύο, καὶ  
δύο ἑπὶ τρεῖς. 53 Διαμεριθίσεται

52 For from henceforth there  
shall be five in one house di-  
vided, three against two, and  
two against three.

53 The father shall be di-

πατήρ

## PARAPHRASE.

season? 43 Blessed is that Servant, whom his Lord when he cometh, shall find so doing. 44 Of a truth I say unto you, that he will make him Ruler over all that he hath. 45 But and if that Servant say in his heart, My Lord delayeth his Coming; and shall begin to beat the Men-servants and Maidens, and to eat and drink, and to be drunken: 46 The Lord of that Servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in sunder, and will appoint him his Portion with the Unbelievers.

47 And altho' the Duty of Watchfulness and Diligence belongs to All in general, yet there will be a Difference made in the Punishment of Offenders herein, according to their different Circumstances: Namely, that Servant which clearly knew his Lord's Will, and yet prepar'd not himself for his Coming, neither did according to his Will, shall be beaten with many Stripes. 48 But he that knew not so clearly or fully his Lord's Will, and so did commit or do things which, by that lesser Knowledge of his Lord's Will, he knew he ought not to do, and consequently is worthy of Stripes in doing what he knew in some degree he ought not to do: as his Knowledge of his Lord's Will was less than the others, so he shall be beaten with few Stripes in proportion to the Other: For unto whomsoever much is given, of him shall be much requir'd: and to whom Men have committed much, of him they will ask the more.

XVII.  
A just Difference shall be made in the Punishment of Sinners.

49 I am come to preach a Gospel, which, by the Wickedness of Men, will be perverted to become the means to kindle the Fire of Contention and Persecution on the Earth: and yet so conducive is this Gospel to the Happiness of Men, and even the very Contentions and Persecutions which shall arise on account of the Gospel, are so useful in discovering the inward Tempers and Hearts of Men, that what will I, or do I desire? but that this Gospel be already preach'd to the World, and so it, viz. the Fire of Contention and Persecution be already kindled. 50 And for my own part I have a Baptism, viz. of Sufferings even unto Death to be baptiz'd with, or to undergo; and how am I straiten'd, or how uneasy am I with an earnest Desire that it was done, till it, viz. the Great Work of Man's Redemption by my Death, be accomplish'd? 51 Suppose ye that I am come to give Peace (†) on Earth? I tell you, Nay; but rather Division. 52 For from henceforth there shall be five in one House divided, three against two, and two against three. 53 The Father shall be divided

XVIII.  
The Gospel shall be perverted to be the Occasion of great Contention and Animosities.

(†) Matt. 10. 34.

R

against

## TEXT.

## TRANSLATION.

πατήρ ἐφ' ἑᾶ, καὶ υἱὸς ἐπὶ πα-  
τρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυ-  
γάτηρ ἐπὶ μητρὶ· πενθερά ἐπὶ τῷ  
νύμφῳ αὐτῆς, καὶ νύμφη ἐπὶ τῷ  
πενθερᾷ αὐτῆς.

54 Εἰπὺν δὲ καὶ τοῖς ὄχλοις·  
Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλου-  
σαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμ-  
βρός ἐρχεται· καὶ γίνεται οὕτω.

55 Καὶ ὅταν ὁ ἰὸς πνεύματος, λέ-  
γετε· Ὁ καύσων ἔσται· καὶ γίνεται.

56 Ὑποκριταί, τὸ πρόσωπον τῆς  
γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμά-  
ζειν· τὸν δὲ καρδιᾶν τῶν πᾶν οὐ δο-  
κιμάζετε·

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ  
κρίνετε τὸ δίκαιον; 58 Ὡς γὰρ  
ἡ πόλις μετὰ τοῦ ἀντιπάλου σου  
ἐπ' ἀρχόντα, οὗ τῇ ὁδῷ δὲς ἐργα-  
σίαν ἀπὸ πηλᾶχθαι ἀπ' αὐτοῦ· μή-  
ποτε χαράσῃ σε πρὸς τὸν κριτὴν,  
καὶ ὁ κριτὴς σε παραδώσῃ τῷ πρᾶ-  
κτει, καὶ ὁ πρᾶκτις σε βάλλῃ εἰς  
φυλακὴν. 59 Λέγω σοι, οὐ μὴ  
ἐξέλθῃς ἐκεῖθεν ἕως ὅτε καὶ τὸ ἔχα-  
τον λεπτὸν σπένδῃς.

Κεφ. ιγ'. Παρῆσαν δὲ πῆρες ἐν αὐτῷ  
τῷ χειρῶν ἀπαγγέλλοντες αὐτῷ περὶ  
τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλά-  
του ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

vided against the son, and the  
son against the father: the mo-  
ther against the daughter, and  
the daughter against the mo-  
ther: the mother in law against  
her daughter in law, and the  
daughter in law against her  
mother in law.

54 And he said also to the  
people, When ye see a cloud  
rise out of the west, straight-  
way ye say, There cometh a  
shower; and so it is.

55 And when ye see the  
south-wind blow, ye say, There  
will be heat; and it cometh  
to pass.

56 Ye hypocrites, ye can  
discern the face of the earth,  
and of the sky: but how is  
it, that ye do not discern this  
time?

57 Yea, and why even of  
your selves judge ye not what  
is right?

58 \* For when thou goest  
with thine adversary to the ma-  
gistrate, as thou art in the way,  
give diligence that thou may'st  
be deliver'd from him; lest he  
hale thee to the judge, and the  
judge deliver thee to the offi-  
cer, and the officer cast thee  
into prison.

59 I tell thee, thou shalt  
not depart thence, till thou  
hast paid the very last mite.

## Chap. XIII.

There were present at that  
season, some that told him of  
the Galileans, whose blood Pi-  
late had mingled with their  
sacrifices.

T E X T.

TRANSLATION.

2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·  
Δοκεῖτε ὅτι οἱ Γαλιλαῖοι ἔσονται ἁμαρ-  
τωλοὶ ὡς καὶ πάντες τῆς Γαλιλαίας  
ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;

2 And Jesus answering, said  
unto them, Suppose ye that  
these Galileans were sinners  
above all the Galileans, because  
they suffer'd such things?

3 οὐχί,

P A R A P H R A S E.

against the Son, and the Son against the Father: the Mother against the Daughter, and the Daughter against the Mother: the Mother in law against her Daughter in law, and the Daughter in law against her Mother in law.

54 And he said also to the People, When ye see a Cloud rise out of the West, straightway ye say, There cometh a Shower; and so it is: 55 And when ye see the South-wind blow, ye say, There will be Heat, and it cometh to pass. 56 Ye Hypocrites, ye can discern the (u) Face of the Earth, and of the Sky: but how is it, that ye do not discern this Time?

XIX.

Christ reproach-  
es them for not  
discerning that this  
was the Time of  
the Messiah Coming  
according to the  
Prophecies of the  
Old Testament.

XX.

Common Reason is  
sufficient to teach  
Men to Repent, &  
so to make Peace  
with God before  
their Death.

57 Yea, and why even of your selves, i. e. by your own Reason, and the Likeness there is to be observ'd between your Temporal and Spiritual Conduct, as to what is fit to be done or not done, judge ye not what is right or fit to be done by you? 58 For as to your Temporal Conduct, your own Reason is sufficient to tell you, that when thou goest with thine (w) Adversary to the Magistrate, it is advisable and best, as or whilst thou art in the way, to give diligence that thou may'st be deliver'd from him; lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into Prison. 59 For I need but observe that in such a Case thy own Reason will tell thee, that thou shalt not depart thence, i. e. out of Prison when once put into it, till thou hast paid the very last Mite requir'd to make satisfaction to thy Adversary that put thee into Prison. Why therefore in like manner does not your own Reason teach you, that it is advisable and necessary for you to Reconcile your selves to God by Repentance and Reformation, whilst by giving you Life he gives you Time of Repenting and Reforming? forasmuch as if Death overtakes you before your Repentance and Reformation, nothing remains then to be expected by you, but to be cast into Hell, where you must for ever continue, because you can never make due satisfaction to the Divine Justice for those Sins wherein ye dy'd Impenitently.

XXI.

God's Judgments  
on some are de-  
sign'd to bring  
Others to Repen-  
tance.

Chap. XIII. There were present at that season, some that told him of the Galileans, whom, being disaffected to the Roman Government, Pilate the Roman Governour had slain as they were offering Sacrifice in the Temple, and whose Blood Pilate had thereby mingled with the Blood of their own Sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were Sinners above all the Galileans, because they

(u) Matt. 16 2. (w) Matt. 5 25.

R 2

set

**T E X T.**

## TRANSLATION.

3 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μεταιοῦτε, πάντες ὡσαύτως ἀπολείψε.

4 Η ἐκείνοι οἱ δὲ καὶ ὁ κληὶς ἐφ' ὅς ἐπε-  
σει ὁ πύργος ἐν τῇ Σιλωάμ, καὶ ἀπέ-  
κλεινεν αὐτὸς, δοκῦτε ὅτι ἔτοι οὐφει-  
λέται ἐγένοντο ὡς πᾶντας ἀνθρώ-  
πους τὸς χαλκοῦντας οὗ ἱερουσαλὴμ;

5 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετα-  
νοῆτε, πάντες ὁμοίως ἀπολειδοθε.

6 Ελεγε δὲ τῷ τιμῇ τῷ πατριάρχῃ·  
Συκὴν εἶχε περὶ τῆς ἀμπέλωνι αὐτῇ  
πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν  
αὐτῇ, καὶ ὄχλῳ εὗρεν. 7 Εἶπε δὲ πρὸς τὸν  
ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχεται  
ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐκ  
εὕρισκα· ἔκκοψον αὐτήν· ἵνα τί καὶ τὸ γινώσκεις  
καταργεῖ; 8 Ο δὲ ἀποκριθεὶς λέγει  
αὐτῷ, Κύριε, ἄφες αὐτήν καὶ ταῦτο τὸ  
ἔτος· ἕως ὅτε σκάψω περὶ αὐτήν, καὶ  
βάλω κορυάναν. 9 Καὶ μὲν ποιήσῃ  
καρπὸν· εἰ δὲ μή γε, εἰς τὸ μέλλον  
ἐκκόψεις αὐτήν.

10 Ἦν δὲ διδάσκων αὐτὸν μὲν τῶν  
συναγωγῶν ἐν τοῖς σάββασι. 11 Καὶ  
ἰδὼς, ἡγῶν αὐτὸν πνεῦμα ἔχουσα ἀθε-  
τείας ἔτη δέχα καὶ ὀκτώ καὶ αὐτὸν συγ-  
κῦπτουσα, καὶ μὴ δυναμένη ἀνακύψαι  
εἰς τὸ πανηγύξειν. 12 Ἰδὼν δὲ αὐτὴν ὁ  
Ἰησοῦς, παρεσφώγησεν, καὶ εἶπεν αὐτῇ·  
Γυνὼν, ἀπολέλυται ἡ ἀθετεία σου.

3 I tell you, No: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, No: but except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*:  
and if not, *then* after that thou  
shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bow'd together, and could in no wise lift up *her self*.

12 And when Jesus saw her, he call'd *her* to him, and said unto her, Woman, thou art loos'd from thine infirmity.

13 Καὶ



## T E X T.

## T R A N S L A T I O N.

13 Καὶ ἐπέθηκε αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀναρθρώθη, καὶ ἐδόξαζε τὸν Θεόν. 14 Αποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ. • Εἰς ἡμέραν εἰσὶν οἱ αἷς ὅς ἐργάζεσθαι· οἱ ταύταις οὖν ἐρχόμενοι θεραπεύεσθαι, καὶ μὴ τῇ ἡμέρᾳ τῷ σαββάτου.

13 And he laid *his* hands on her: and immediately she was made straight, and glorify'd God.

14 And the ruler of the synagogue answer'd with indignation, because that Jesus had heal'd on the sabbath-day; and said unto the people, There are six days in which men ought to work: in them therefore come and be heal'd, and not on the sabbath-day.

15 Απε-

## P A R A P H R A S E.

suffer'd such things? 3 I tell you, No: but *God permitted them to be made Examples to other Sinners*; and accordingly except ye repent, ye shall all likewise perish *after the like dreadful manner*. 4 Or those Eighteen, on whom the Tower in or of Siloam fell, and slew them, think ye that they were Sinners above all Men that dwelt in Jerusalem? 5 I tell you, No: but except ye repent, ye shall all likewise perish.

6 *To the like end of shewing God's Forbearance, and at last severely punishing such as will not be brought to Repentance*, he spake also this Parable: A certain Man had a Fig-tree planted in his Vineyard, and he came and sought Fruit thereon, and found none. 7 Then said he unto the Dresser of his Vineyard, Behold, these three Years (*which is much about the Time that Christ had now exercis'd his Publick Ministry, and Preaching among the Jews*) I come seeking Fruit on this Fig-tree, and find none: cut it down, why cumbereth it the Ground? 8 And he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

XXII.  
The Parable of  
the Fig-tree.

10 And he was teaching in one of the Synagogues on the Sabbath.

11 And behold, there was a Woman who had *by means of an Evil Spirit been held of an Infirmary eighteen Years*, and was bow'd together, and could in no wise lift up her self. 12 And when Jesus saw her, he call'd her to him, and said unto her, Woman, thou art loos'd from thine Infirmary. 13 And he laid *his* Hands on her: and immediately she was made straight, and glorify'd God. 14 And the Ruler of the Synagogue answer'd with Indignation, because that Jesus had heal'd on the Sabbath-day; and said unto the People, There are six days in which Men ought to work: in them therefore come and be heal'd, and not

on

XXIII.  
Christ cures the  
crooked Woman  
on a Sabbath day.

## TEXT.

## TRANSLATION.

15 Απεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ ἢ λύει τὸ βῆν αὐτοῦ ἢ τὸ ὄνον ἀπὸ τῆ φάτνης, καὶ ἀπαγαγὼν ποτίζει;

16 Ταῦτίν δέ, θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδουλεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὗκ ἔδει λυθῆναι ἀπὸ τῆ δεσμῶ τούτῃ τῇ ἡμέρᾳ τῷ σαββάτῳ;

17 Καὶ ταῦτα λέγοντες αὐτῷ, κατήχησύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαiren ὅτι πᾶσι τοῖς ἐσθλοῖς τοῖς γινομένοις ἐπ' αὐτῷ.

18 Ελεγε δέ· Τίνι ὁμοία ὅστιν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτῷ; 19 Ὁμοία ὅστιν κόκκῳ σιναίτι, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡύξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ περὶ αὐτὸ τῶν ὁρνέων κατασκύωσεν ἐν τοῖς κλάδοις αὐτοῦ. 20 Καὶ πάλιν εἶπε· Τίνι ὁμοιώσω ἡ βασιλεία τοῦ Θεοῦ; 21 Ὁμοία ὅστιν ζύμῃ, ἣν λαβῶσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρη σάτα τέλια, ἕως οὗ ἐζυμώθη ὅλον.

22 Καὶ διεπορεύτο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαντο εἰς Ἱερουσαλήμ.

23 Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ο δὲ εἶπε πρὸς αὐτὸν· 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆ

15 The Lord then answer'd him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loos'd from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people joyc'd for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew, and wax'd a great tree: and the fowls of the air lodg'd in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leaven'd.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be sav'd? And he said unto them,

24 Strive to enter in at the

TEXT.

TRANSLATION.

πῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν. 25 Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν καὶ

strait gate: for many I say unto you, shall seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye

ἀρξήσθε

PARAPHRASE.

on the Sabbath-day. 15 The Lord then answer'd him, and said, Thou Hypocrite, doth not each one of you on the Sabbath loose his Ox or his Ass from the Stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, *i. e. a Jew, and so one of God's People*, whom Satan hath bound, *(as it were) thus down, that she hath not been able to lift up her self* lo these eighteen years, be loos'd from this bond or infirmity thus inflicted on her by the Devil, on the Sabbath-day? 17 And when he had said these things, all his adversaries were Asham'd: & all the People rejoyc'd for all the glorious things that were done by him.

18 Then said he, Unto what is the Kingdom of God like? and whereunto shall I resemble it? 19 It is like a (x) grain of Mustard-seed, which a man took, and cast into his garden, and it grew, and wax'd a great Tree: and the Fowls of the air lodg'd in the branches of it. 20 And again he said, Whereunto shall I liken the Kingdom of God? 21 It is like (y) Leaven, which a woman took and hid in three measures of meal, till the whole was leaven'd.

XXIV.  
Parable of the Grain of Mustard-seed and of the Leaven.

22 And he went through the Cities and Villages, teaching and journeying towards Jerusalem; *He directing now his way thither in order to keep there the approaching Feast of the Dedication, which was the 25th of the Hebrew month Cisleu, which answer'd then to the 16th of our December; and at this Feast Christ was accordingly present, as we learn John 10. 22.*

XXV.  
Christ Journeys toward Jerusalem, in order to keep there the Feast of Dedication.

23 Then said one unto him, Lord, are there Few that be Sav'd? And to this more Curious than Usefull Question Christ gave no direct Answer, but said unto them that were about him, 24 Strive to enter in at the strait Gate, *that ye may be of the Number of Those that are Sav'd: for Many, I say unto you, will seek to enter in, when it is too late, and shall not be able then to get Admittance.* 25 For God's Dealing with Men may fitly be resembled to the Custom at a Feast, especially made by a Great person, of letting the Door or Gate stand Open to receive All that are invited, till such an Hour; but when once the said Hour is past, and the Master of the House or Feast is risen up, and hath shut to the Door, in order to sit down to the Feast with the Guests that come in Due time, then no Admittance is to be had by such as come after, let them

XXVI.  
Repentance not to be defer'd till Too late.

(x) Matt. 13. 31. (y) Matt. 13. 33.

knock

## T E X T.

## TRANSLATION.

ἄρξῃσθε ἔξω ἐστάναι, καὶ κρῦναι τὴν  
θύραν, λέγοντες· Κύριε, Κύριε, ἀνοι-  
ξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, οὐκ  
οἶδα ὑμᾶς, πόθεν ἐστέ· 26 Τότε  
ἄρξῃσθε λέγειν· Εφάρμοδον ἐνώπιόν σου  
καὶ ὁπίσθην, καὶ ὅτι ταῖς πλατείαις ἡμῶν  
ἐδίδαξας· 27 Καὶ ἐρεῖ· Λέγω ὑμῖν,  
οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀποστῆτε  
ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδι-  
κίας· 28 Εκκεῖ ἔσται ὁ κλαυθμὸς  
καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅτε  
ὄψῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰα-  
κώβ, καὶ πάντας τοὺς προφῆτας ἐν  
τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμεῖς δὲ ἐκ-  
βαλλομένοις ἔξω· 29 Καὶ ἔξουσιν  
ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ  
βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν  
τῇ βασιλείᾳ τοῦ Θεοῦ· 30 Καὶ ἰδὲ,  
εἰσὶν ἔρχατο οἱ ἔσονται πρῶτοι καὶ εἰσι  
πρῶτοι οἱ ἔσονται ἔχρατοι.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλ-  
θόν πινες φαρισαῖοι, λέγοντες αὐτῷ·  
Ἐξέλθε, καὶ πορεύου ἐντεῦθεν· ὅτι  
Ἡρώδης θέλει σε ἀποκτεῖναι· 32 Καὶ  
εἶπεν αὐτοῖς· Πορεύοντες εἶπατε τῇ  
ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω  
δαμόνια, καὶ ἰάσεις ὁπιτελῶ σήμε-  
ρον καὶ αὔριον, καὶ τῇ τρίτῃ πε-  
λειούμαι· 33 Πλὴν δεῖ με σή-  
μερον καὶ αὔριον καὶ τῇ ἐχθρῇ

begin to stand without, and to  
knock at the door, saying,  
Lord, Lord, open unto us;  
and he shall answer and say  
unto you, I know you not  
whence you are:

26 Then shall ye begin to  
say, We have eaten and drunk  
in thy presence, and thou hast  
taught in our streets.

27 But he shall say, I tell  
you, I know you not whence  
you are; depart from me, all  
ye workers of iniquity.

28 There shall be weeping  
and gnashing of teeth, when  
ye shall see Abraham, and Isaac,  
and Jacob, and all the prophets  
in the kingdom of God, and  
you your selves thrust out.

29 And they shall come from  
the east, and from the west, and  
from the north, and from the  
south, and shall sit down in  
the kingdom of God.

30 And behold, there are  
last which shall be first, and  
there are first which shall be  
last.

31 The same day there came  
certain of the Pharisees, saying  
unto him, Get thee out, and de-  
part hence: for Herod will  
kill thee.

32 And he said unto them,  
Go ye and tell that fox, Be-  
hold, I cast out devils, and I  
do cures to day and to mor-  
row, and the third day I shall  
be perfected.

33 Nevertheless, I must \*do  
what I have to do to day and to  
morrow, and the day follow-

## P A R A P H R A S E.

knock as much as they will: In like manner, if ye do not repent whilst the Door of Mercy stands Open, but put off your Repentance till the Door of Mercy is shut by Death, if not sooner, and so ye are reserv'd for the last Judgment: then shall your Case be like to those, who coming to a Feast too Late, and after the Door is shut, begin to stand without, and to knock at the Door, saying to the Master of the Feast, Lord, Lord, be pleas'd to Open unto Us. And he shall answer and say unto them thus representing you, I know you not whence you are; I shall not look on you as my Guests, forasmuch as ye came not at the Hour appointed, and so slighted the Honour I did you by giving you an Invitation; Here is no Admittance now for you: For in like manner at the Day of Judgment, All your Cries for Mercy and Pardon will be in Vain, if you neglect the Duty of Repentance in your Life-time here. 26 Then shall ye begin to say or plead, We have (z) eaten and drunk in thy Presence, and thou hast taught in our streets. 27 But all in vain; for He, i. e. I that shall then be your Judge, shall say then unto you, I tell you, I know you not whence ye are, i. e. I will deal with you as a Master of a Feast deals with such, as would come to his Feast when he knows not whence they are, namely, Ye shall not be admitted into the Joys of Heaven; Depart from me, into everlasting Torments, All ye that would impenitently continue Workers of Iniquity during your Life on Earth. 28 Then there shall be unto you Weeping (a) and Gnashing of Teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out. 29 And indeed not only the Good and Holy men of your Own Nation or of the Jews shall be receiv'd into Heaven: but also they that are Good and Holy shall come from the East, and from the West, and from the North, and from the South, i. e. from among the several parts of the Gentile World, and shall sit down (b) in the Kingdom of God. 30 And behold, there are last which shall be first, and there are first which shall be last.

31 Jesus being now in Galilee, as is probable, forasmuch as that belong'd to Herod's (c) Jurisdiction, the same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee; which they seem to have said, not out of Kindness to Jesus, but to get rid of him out of that Country. 32 And he said unto them, Go ye and tell that Fox, i. e. Crafty Prince, Behold, I cast out Devils, and I do Cures to day and to morrow, i. e. for a little while longer, and the third day, i. e. after that, at the time appointed by God, I shall be perfected, i. e. make an end of my Ministry, and perfect the Redemption of Mankind by suffering indeed Death. 33 Nevertheless I must, as I said afore, do what I have to do, to day and to morrow, or for the short Remainder of my Ministry elsewhere, and the day following, i. e.

XXVII.  
Christ's Reproof  
of Herod and Je-  
rusalem.

(z) Matt. 7. 22, 23.

(a) Matt. 8. 11, 12.

(b) Matt. 19. 30.

(c) See Chap. 3. 1. and also Chap. 23. 6. 7.

## TEXT.

## TRANSLATION.

πορεύεσθαι ὅτι οὐκ ὀφείλεται προφήτῳ ἀπολείπειν ἔξω Ἱερουσαλήμ.

34 Ἱερουσαλήμ, Ἱερουσαλήμ ἡ ἀποκτείνουσα τὰς προφῆτας, καὶ λιθοβολῶσα τὰς ἀπεσταλμένους πρὸς αὐτήν, πόσακις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἡ ἐαυτῆς νοστίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησας;

35 Ἰδὲ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ἀλλ' ὃν λέγω ὑμῖν, ὅτι ἔτι μὴ με ἴδῃτε ἕως ἃν ἔξῃ ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ὃν ὀνόματι Κυρίου.

Κεφ. ιδ'. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν πινος τῷ ἀρχόντων τῶν φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 Καὶ ἰδὲ, ἀνθρώπος τις ὢν ὑδροπικρὸς ἐμπροσθεν αὐτοῦ. 3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ φαρισαίους, λέγων· Εἰ ἔξεσι τῷ σαββάτῳ θεραπεύειν; 4 Οἱ δὲ ἠσύχασαν. Καὶ ἐκπλαγόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. 5 Καὶ ἀποκριθεὶς πρὸς αὐτούς, εἶπε· Τίνος ὑμεῖς ὄντες ἢ βῆς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως αἰσασθήσεται αὐτὸν ὅτι τῇ ἡμέρᾳ τῷ σαββάτου; 6 Καὶ οὐκ ἔχουσιν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

ing \*depart: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gather'd thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

## Chap. XIV.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watch'd him.

2 And behold, there was a certain man before him, which had the dropsie.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and heal'd him, and let him go:

5 And answer'd them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

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after that, when the Time of my Suffering is come, I must go or depart from whatever other Place I shall then be in, to Jerusalem: for it cannot be that a Prophet perish, in a Legal manner so much as in Appearance, out of Jerusalem where is the great Sanhedrin, which only, according to the Laws of the Jewish State, has Power to judge and condemn a Prophet. 34 O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee: how often would I have gather'd thy Children together, as a (d) Hen doth gather her Brood under her wings, and ye would not? 35 Behold your House is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

## S E C T I O N VIII.

Containing such Particulars as are related by St Luke, and were transacted (as seems most probable) After Christ's Departure from Jerusalem, when he had been there at the Feast of the Dedication, in the thirty fourth Year of his Life, or A. D. 32. and Before his Beginning his last Return to Jerusalem in the thirty fifth Year of his Life, or A. D. 33. Which Particulars are likewise wholly pass'd over by St Matthew and Mark, and take up Chap. XIV. 1 — XVII. 10. of this Gospel.

Chap. XIV. St Luke v. 22. of the foregoing Chapter observes, that Christ was then journeying toward Jerusalem, which (as appears from the Harmony of the Gospels) is most probably to be understood of his Journeying thither, in order to keep the Feast of the Dedication; which he accordingly kept there, as we learn Joh. 10. 22. After which S. John informs us at the end of the same Chapter, that Christ went away again (from Jerusalem) beyond Jordan, unto the place where John at first baptiz'd, viz. to Bethabara; and there he abode, and many resorted unto him, and believ'd on him there. And it came to pass, that during his Abode (as seems probable) in these parts, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, that they watch'd him. 2 And behold, there was a certain Man before him, which had the Drop-sie. 3 And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? 4 And they held their peace. And he took him, and heal'd him, and let him go: 5 And answer'd them, saying, Which of you shall have an Ass or an Ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? 6 And they could not answer him again to these things.

L.  
Christ cures the  
Drop-sie on the Sabbath-day.

(d) This seems to have been a sort of Proverbial or a Common Saying among the Jews, on any the like Occasion as it is here us'd by our Saviour.

## TEXT.

## TRANSLATION.

7 Ελεγε δε τὸς τὰς κεκλημένους  
 ἡραβουλῶν, ἐπέχων πῶς ταῖς ὡρωτο-  
 κλισίαις ἐξελέγοντο, λέγων τοῖς αὐ-  
 τῶν· 8 Ὅταν κληθῇς ὑπὸ πινθ  
 εἰς γάμους, μὴ κατακληθῇς εἰς τὴν  
 ὡρωτοκλισίαν· μήποτε ἐπιμώτερός σε  
 ἢ κεκλημένῳ ὑπ' αὐτοῦ· 9 Καὶ ἐλ-  
 θὼν ὁ σὲ καὶ αὐτοὶ χαλίσας, ἐρεῖ σοι·  
 Δὸς τούτῳ τόπον· ἢ τότε ἄρξῃ μετ'  
 αὐτοῦ· τὸν ἔχατον τόπον κατέχειν.  
 10 Αλλ' ὅταν κληθῇς, πορευθεὶς  
 ἀνάπεσον εἰς τὸν ἔχατον τόπον· ἵνα  
 ὅταν ἔλθῃ ὁ κεκληκὼς σέ, εἴπῃ σοι·  
 Φίλε, προσανάβηθι ἀνώτερον· τότε  
 ἔσται σοι δόξα ἀνώπιον τῆς συνα-  
 κειμένων σοι. 11 Ὅτι ὡς ὁ ὑψῶν  
 ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ τα-  
 πεινῶν ἑαυτὸν, ὑψωθήσεται.

12 Ελεγε δὲ ἢ τῷ κεκληκώτι αὐ-  
 τόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ  
 φάσῃς τοῖς φίλοις σε, μηδὲ τοῖς ἀδελ-  
 φοῖς σε, μηδὲ τοῖς συγγενεῖς σε, μηδὲ  
 γείτονας πλησίον· μήποτε ἢ αὐτοὶ σε  
 ἀντιχαλίσωσι, ἢ γνήσιά σοι ἀνταπόδομα.  
 13 Αλλ' ὅταν ποιῇς δοχὴν, χάλεψι πτω-  
 χους, ἀναπήρεις, χωλοὺς, τυφλοὺς·  
 14 Καὶ μακάριος ἔσῃ· ὅτι ἔκ' ἔχουσιν  
 ἀνταποδοθῆναι σοι· ἀνταποδοθήσε' γὰρ  
 σοι ἐν τῇ ἀναστάσει τῆς δικαίῃ.

7 And he put forth a pa-  
 rable to those which were bid-  
 den, when he mark'd how they  
 chose out the chief \* seats ;  
 saying unto them,

8 When thou art bidden of  
 any man to a wedding, sit not  
 down in the highest \* seat lest  
 a more honourable man than  
 thou be bidden of him ;

9 And he that bade thee and  
 him, come and say to thee, Give  
 this man place ; and thou begin  
 with shame to take the lowest  
 \* seat.

10 But when thou art bid-  
 den, go and sit down in the  
 lowest \* seat ; that when he  
 that bade thee cometh, he may  
 say unto thee, Friend, go up  
 higher : then shalt thou have  
 \* honour in the presence of  
 them that sit at meat with thee.

11 For whosoever exalteth  
 himself, shall be \* humbled ;  
 and he that humbleth himself,  
 shall be exalted.

12 Then said he also to him  
 that bade him, When thou  
 makest a dinner or a supper,  
 call not thy friends, nor thy  
 brethren, neither thy kinsmen,  
 nor thy rich neighbours ; lest  
 they also bid thee again, and a  
 recompence be made thee.

13 But when thou makest a  
 feast, call the poor, the maim'd,  
 the lame, the blind :

14 And thou shalt be blessed ;  
 for they cannot recompence  
 thee : for thou shalt be recom-  
 penc'd at the resurrection of  
 the just.



TEXT.

TRANSLATION.

15 Αχέσας δὲ τις τῶν σινανακει-  
μένων ταῦτα, εἶπεν αὐτῷ· Μακάριος  
ὁς φάγεῖ ἄρτον ἐν τῇ βασιλείᾳ τοῦ  
Θεοῦ. 16 Ο δὲ εἶπεν αὐτῷ· Αἰθρῶ-  
πος τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε  
πολλούς. 17 Καὶ ἀπέστειλε τὸ δούλον

15 And when one of them  
that sat at meat with him, heard  
these things, he said unto him,  
Blessed is he that shall eat bread  
in the kingdom of God.  
16 Then said he unto him,  
A certain man made a great  
supper, and bade many:  
17 And sent his servant at  
αὐτῷ

P A R A P H R A S E.

7 And he put forth a Parable to those who were bidden *to the same*  
*Pharisee's house, as well as he was*, when he mark'd how they chose out  
the chief Seats; saying unto them, 8 When thou art bidden of any  
man to a Wedding, sit not down in the highest Seat: lest a more ho-  
nourable man than thou be bidden of him; 9 and he that bade thee  
and him, come and say to thee, Give this man place; and thou begin  
with shame to take the lowest Seat. 10 But when thou art bidden, go  
and sit down in the lowest Seat; that when he that bade thee cometh,  
he may say unto thee, Friend, go up higher: then shalt thou have Ho-  
nour in the presence of them that sit at meat with thee. 11 For who-  
soever exalteth himself, shall be humbled; and he that humbleth him-  
self, shall be exalted.

II.  
He teaches Hu-  
mility.

12 Then said he also to him that bade him, When thou makest a  
Dinner or a Supper, *if thou wouldst do it to the Best purpose for promoting*  
*thy greatest Happiness*, call not thy Friends, nor thy Brethren, neither  
thy Kinsmen, nor thy Rich Neighbours; lest they also bid, *i. e. because*  
*they will also in probability bid thee again*, and so a Récompence will be  
made thee of them, and consequently thou wilt have no Grounds to expect  
any other Récompence from God. 13 But when thou makest a Feast,  
call the Poor, the Maim'd, the Lame, the Blind: 14 and thou shalt  
be blessed of God: for they cannot recompence thee; and for that reason  
thou shalt be recompenc'd at the Resurrection of the Just and Charitable.

III.  
And Charity to  
the Poor.

15 And when One of them that sat at meat with him, heard these  
things, he said unto him, Blessed is he that shall eat bread, *i. e. partake*  
*of Happiness* in the Kingdom of God. 16 Then said he unto him *this*  
*Parable, to hint unto him, that the said Blessedness he mention'd was*  
*graciously offer'd to him and the rest of the Jewish Nation, and Unthank-*  
*fully slighted and rejected by the Generality of them*: A certain man  
made a (e) great Supper, and bade many: 17 And sent his Servant at

IV.  
Parable of the  
Great Supper.

(e) See Matt. 22. 2. This Supper may also be very well apply'd to the Duty  
of Receiving the Sacrament of the Lord's Supper, as it is by our Church in one  
of its Exhortations to the said Sacrament.

Supper-

## TEXT.

## TRANSLATION.

αὐτῷ τῇ ὥρᾳ ἣ δειπνῶ εἰπεῖν τοῖς κα-  
λημένοις· Ἐρχεσθε, ὅτι ἤδη ἑτοιμαί· ὅσι  
πάντα. 18 Καὶ ἤρξαντο ἀπὸ μιᾶς  
παρατεῖναι πάντες. Ὁ πρῶτος εἶπεν  
αὐτῷ· Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην  
ἐξελθεῖν καὶ ἰδεῖν αὐτήν· ἐρωτῶ σε, ἔχε  
με παρητημένον. 19 Καὶ ἕτερος εἶπε·  
Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύο-  
μαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με  
παρητημένον. 20 Καὶ ἕτερος εἶπε·  
Γυναικα ἐνίκα, καὶ ἀπὸ τούτου ἐδιώα-  
μαι ἐλθεῖν. 21 Καὶ παραγενόμενός  
ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ  
αὐτῷ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδε-  
σπότης εἶπε τῷ δούλῳ αὐτοῦ· Εἰσελθε  
ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς  
πόλεως, καὶ τὰς πτωχὰς καὶ ἀναπήρους  
καὶ χωλὰς καὶ τυφλὰς εἰσάγαγε ὧδε.  
22 Καὶ εἶπεν ὁ δούλος· Κύριε, γέγονεν ὡς  
ἐπέταξας, καὶ ἐπὶ τόπος ὅσι. 23 Καὶ εἶ-  
πεν ὁ κύριος πρὸς τὸν δούλον· Εἰσελθε εἰς  
τὰς οἰκὰς καὶ φραγμὰς, καὶ ἀνάγκασον  
εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.  
24 Λέγω γὰρ ὑμῖν ὅτι ὅσοι τῶν ἀν-  
δρῶν ἐκείνων τὴν κεκλημένων γεύσεται  
μετὰ τῆς δειπνῆς.

25 Συναπορεύοντο δὲ αὐτῷ ὄχλοι  
πολλοί· καὶ σφραῖβε εἶπε πρὸς αὐτούς·

26 Εἴ τις ἔρχεται πρὸς με, καὶ ὁ μισθὸς τῆς  
πατρὸς αὐτοῦ καὶ τῆς μητέρας, καὶ τῆς γυναῖκος καὶ

supper-time, to say to them  
that were bidden, Come, for all  
things are now ready.

18 And they all with one  
consent began to make excuse.  
The first said unto him, I have  
bought a piece of ground, and  
I must needs go and see it: I  
pray thee have me excus'd.

19 And another said, I have  
bought five yoke of oxen, and  
I go to prove them: I pray  
thee have me excus'd.

20 And another said, I have  
marry'd a wife, and therefore  
I cannot come.

21 So that servant came, and  
shew'd his lord these things.  
Then the master of the house  
being angry, said to his ser-  
vant, Go out quickly into the  
streets and lanes of the city, and  
bring in hither the poor, and  
the maim'd, and the halt, and  
the blind.

22 And the servant said,  
Lord, it is done as thou hast  
commanded, and yet there is  
room.

23 And the lord said unto  
the servant, Go out into the  
high-ways and hedges, and  
compel *them* to come in, that  
my house may be fill'd.

24 For I say unto you, that  
none of those men which were  
bidden, shall taste of my supper.

25 And there went great  
multitudes with him: and he  
turn'd, and said unto them,

26 If any man come to  
me, and hate not his father  
and mother, and wife and

## TEXT.

## TRANSLATION.

τὰ τέκνα, καὶ τὰς ἀδελφὰς καὶ τοὺς ἀδελ-  
φούς, ἐπὶ δὲ καὶ τὴν αὐτοῦ ψυχὴν, ὃ δυνάται  
με μαθητὴς εἶναι). 27 Καὶ ὅστις ὁ βα-  
ρύνει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπί-  
σω μου, ὃ δυνάται με εἶναι μαθητὴς.  
28 Τίς γὰρ ἔξ ὑμῶν, θέλων πύργον οἰ-  
κοδομῆσαι, ἔχει ὡρῶτον καθίστας ψιφίζει  
καὶ διαπάνην, εἰ ἔχει τὰ πρὸς ἀπάρτισμόν;

children, and brethren and  
sisters, yea, and his own life al-  
so, he cannot be my disciple.

27 And whosoever doth not  
bear his cross, and come after  
me, cannot be my disciple.

28 For which of you in-  
tending to build a tower, sit-  
teth not down first, and count-  
eth the cost, whether he hath  
sufficient to finish it?

29 *Ἰνα*

## PARAPHRASE.

Supper-time, to say to them that were bidden, Come, for all things are  
now ready. 18 And they all with one consent began to make excuse.  
The first said unto him, I have bought a piece of Ground, and I must  
needs go and see it: I pray thee have me excus'd. 19 And another said,  
I have bought five yoke of Oxen, and I go to prove them: I pray thee  
have me excus'd. 20 And another said, I have marry'd a Wife, and  
therefore I cannot come. 21 So that Servant came, and shew'd his  
Lord these things. Then the Master of the house being angry, said to  
his Servant, Go out quickly into the Streets and lanes of the City, and  
bring in hither the Poor, and the maim'd, and the halt, and the blind;  
*whereby is meant preaching the Gospel, quickly after the Ascension, to the*  
*Gentiles that liv'd in Judea, as being Publicans or Proselytes to the Jew-*  
*ish Religion.* 22 And the Servant said, Lord, it is done as thou hast  
commanded, and yet there is room. 23 And the Lord said unto the Ser-  
vant, Go out into the High-ways and Hedges, and compel them to come  
in, that my House may be fill'd; *whereby is denoted the Preaching of the*  
*Gospel afterwards to the several Gentile Nations in the World, among*  
*whom many were convinc'd by the Light and Truth of the Gospel, and so*  
*compell'd as it were, by the Force of the Arguments and Motives made*  
*use of by the Apostles, to come into the Christian Church.* 24 For I say  
unto you, that none of those Men who were bidden, and refus'd to  
come, *i. e. of the Unbelieving Jews,* shall taste of my Supper.

25 And there went great (f) Multitudes with him: and he turn'd,  
and said unto them, 26 If any Man come to me, and hate not his Fa-  
ther and Mother, and Wife and Children, and Brethren and Sisters,  
yea, and his own Life also, he cannot be my Disciple. 27 And who-  
soever doth not bear his Cross, and come after me, cannot be my Dis-  
ciple. 28 For which of you intending to build a Tower, sitteth not  
down first, and counteth the cost, whether he hath sufficient to finish it?

V.  
Previous Conse-  
ration requisite to  
the becoming a  
true Christian.

(f) See *Matt.* 10. 37.

29 Left

## TEXT.

## TRANSLATION.

29 ἵνα μήποτε θετέας αὐτῷ θεμέλιον, καὶ  
μὴ ἰσχύοντες καταλέσαι, πάντες οἱ  
θεωροῦντες ἄρξονται ἐμπαίζειν αὐτόν,

30 λέγοντες· Οὐ γὰρ οὗτος ὁ ἀνθρώπος  
ἠρξάτο οἰκοδομεῖν, καὶ ἔκ ἰσχυρὸν ἐκτελέ-  
σαι.

31 Ἡ τίς βασιλεὺς πορευόμενος  
συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον,  
ἔχει καθήσας τῶν βουλευέων ἐξ ὀκτώ-  
κοντα χιλιάδων ἀπαντήσαι τῷ μὲν  
εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

32 Εἰ δὲ μήγε, ἐπὶ αὐτῷ πόρρω ὄντος,  
πρεσβείαν ἀποστείλας, ἐρωτᾷ τὰ τῶν  
εἰρήνην. 33 Οὕτως ἔν, πᾶς ἐξ ὑμῶν ὅς  
ἔκ σποτάσῃ πᾶσι τοῖς ἑαυτοῦ ὑπαρ-  
χουσιν, ἢ δυνάμει μὴ ἐπὶ μαθητῆς.

34 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ  
ἅλας μωρανθῇ, ὅν πῃν ἀρτυθήσεται;

35 Οὔτε εἰς γῆν, ἔτι εἰς κοπρίαν εὐ-  
θετόν· ἔξω βάλλουσιν αὐτό. Ὁ  
ἔχων ὦτα ἀκέειν, ἀκέτω.

Κεφ. ιε'. Ἦσαν δὲ ἐγγίζοντες αὐτῷ  
πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί,  
ἀκέειν αὐτόν. 2 Καὶ διερχόμενοι οἱ  
φαραισαῖοι καὶ οἱ γραμματεῖς, λέγοντες·  
Οὐ γὰρ οὗτος ἁμαρτωλὸς προσδέχεται, καὶ  
συνεσθίει αὐτοῖς.

3 Εἶπε δὲ τῶν αὐ-  
τῶν πρὸς τοὺς ἑταίρους αὐτῶν, λέγων·

4 Τίς ἀνθρώπος ἔξ ὑμῶν ἔχων ἑκατὸν  
προβάτια, καὶ σπολέσας ἓν ἐξ αὐτῶν, καὶ  
καταλείπει τὰ ἑνενήκοντα εννέα ἐν τῇ ἐρη-

29 Left haply after he hath  
laid the foundation, and is not  
able to finish it, all that behold  
it begin to mock him,

30 Saying, This man began  
to build, and was not able to  
finish.

31 Or what king going to  
make war against another king,  
sitteth not down first, and con-  
sulteth whether he be able with  
ten thousand to meet him that  
cometh against him with twenty  
thousand?

32 Or else, while the other  
is yet a great way off, he send-  
eth an ambassage, and desireth  
conditions of peace.

33 So likewise, whosoever  
he be of you, that forsaketh  
not all that he hath, he cannot  
be my disciple.

34 Salt is good: but if the  
salt have lost his savour, where-  
with shall it be season'd?

35 It is neither fit for the  
land, nor yet for the dunghil;  
but men cast it out. He that  
hath ears to hear, let him hear.

## Chap. XV.

Then drew near unto him  
all the publicans and sinners  
for to hear him.

2 And the Pharisees and  
scribes murmur'd, saying, This  
man receiveth sinners, and eat-  
eth with them.

3 And he spake this parable  
unto them, saying,

4 What man of you having  
an hundred sheep, if he lose  
one of them, doth not leave  
the ninety and nine in the wil-

TEXT.

TRANSLATION.

μω, καὶ πορεύεται ὅτι τὸ ἀπολωλὸς,  
ἕως εὕρῃ αὐτό; 5 Καὶ εὕρων ὅτι-  
πίσῃσι ὅτι τὰς ὥμους ἑαυτοῦ χαί-  
ρων. 6 Καὶ ἐλθὼν εἰς τὸν οἶκον,  
συγκαλεῖ τὰς φίλους καὶ τὰς γεί-  
τονας· λέγων αὐτοῖς· Συγχαίρητέ μοι,

dernefs, and go after that which  
is loft, until he find it?

5 And when he hath found  
it, he layeth it on his foulders,  
rejoycing.

6 And when he cometh  
home, he calleth together his  
friends and neighbours, faying  
unto them, Rejoyce with me,

ὅτι

P A R A P H R A S E.

29 Left haply after he hath laid the Foundation, and is not able to  
finish it, all that behold it begin to mock him, 30 faying, This Man  
began to Build, and was not able to finish. 31 Or what King going  
to make War againft another King, fitteth not down firft, and con-  
fulteth whether he be able with Ten thoufand to meet him that cometh  
againft him with Twenty thoufand? 32 Or elfe, while the other is  
yet a great way off, he fendeth an Ambaffage, and defireth Conditions  
of Peace. 33 Now as Wife men, in all other Cafes, before they venture  
upon any Great Undertaking, duly weigh the Danger and Difficulty of  
it: So likewife whofoever he be of you, that would become my Dif-  
ciple Truly and upon Good grounds, ought duly to confider the Danger and  
Difficulty you fhall fall into thereby; and whether you are refolv'd to un-  
dergo it, as thinking it much more Advantageous to you in the End, to  
undergo all fuch Dangers and Difficulties for my fake, than to avoid them  
by not becoming my Disciple: for he that forfaketh not All that he has  
in this World, when his Duty to me requires it, cannot be my Disciple.

34 Salt is (g) good: but if the Salt have loft his Savour, wherewith  
fhall it be feafon'd? 35 It is neither fit for the Land, nor yet for the  
Dunghill, but Men caft it out. He that hath Ears to hear, let him hear.

Chap. XV. Then drew near unto him all the Publicans and Sinners  
for to hear him. 2 And the Pharifees and Scribes murmur'd, faying,  
This Man receiveth Sinners, and eateth with them. 3 And he fpake  
this Parable unto them, to convince the faid Pharifees and Scribes of their  
Unreasonablenefs in fo Murmuring againft him, for Converfing with Pub-  
licans and Sinners in order to bring them to Repentance, faying, 4 What  
Man (b) of you having an hundred Sheep, if he lofe one of them, doth  
not leave the ninety and nine in the Wildernefs, and go after that which  
is loft, until he find it? 5 And when he hath found it, he layeth it  
on his Shoulders, rejoycing. 6 And when he cometh home, he calleth  
together his Friends and Neighbours, faying unto them, Rejoyce with

VI.  
The Unprofita-  
blenefs of a falfe  
Chriftian.

VII.  
Parables of the  
loft Sheep and loft  
piece of Money.

(g) Compare Matt. 5. 13. (b) Matt. 18. 12.

## TEXT.

## TRANSLATION.

ὅτι ἔωρον τὸ ἀσβητόν μου τὸ ἀπο-  
λωλός. 7 Λέγω ὑμῖν, ὅτι ἔτι χα-  
ραῖ ἔσται ἐν τῷ ἑβανῶ ὅτι ἐνὶ ἁμαρ-  
τωλῷ μετανοοῦσι, ἢ ὅτι ἐνενηκον-  
ταεννέα δικαίοις, οἵτινες οὐ χρειᾶν  
ἔχουσιν μετανοίας. 8 Ἡ τις γυνή,  
δραχμαὶς ἔχουσα δέκα, ἐὰν ἀπολέσῃ  
δραχμὴν μίαν, ἔτι ἅπλει λύχνον,  
καὶ σαροῖ τιλὸ οἰκίαν, καὶ ζητεῖ ὅτι-  
μελῶς, ἕως ὅτι εὑρή; 9 Καὶ εὑ-  
ρῶσα συγκαλεῖται πᾶς φίλας καὶ  
ταῖς γείτονας· λέγουσιν· Συγχαρήτε  
μοι, ὅτι εὑρον τὴν δραχμὴν ἣν  
ἀπώλεσα. 10 Οὕτω, λέγω ὑμῖν,  
χαρὰ γίνεται εἰς ὅσον τοῦ ἀγγέ-  
λων τοῦ Θεοῦ ὅτι ἐνὶ ἁμαρτωλῷ με-  
τανοοῦσι.

11 Εἶπε δὲ ἄνθρωπος τις εἶχε δύο  
υἱούς. 12 Καὶ εἶπεν ὁ νεώτερος αὐ-  
τῶν τῷ πατρί, Πάτερ, δός μοι τὸ ὅτι-  
μόν μέρους τῆς ἐκείνης. Καὶ διέδωκεν  
αὐτοῖς τὸ βίον. 13 Καὶ μετ' ἑπο-  
λάς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώ-  
τερος υἱὸς ἀπεδήμησεν εἰς χώραν μα-  
κράν· καὶ ἐκεῖ διεσκόρπισεν τὴν ἐκείνην αὐ-  
τοῦ, ζῶν ἀσωτῶς. 14 Δαπανήσαν-  
τος δὲ αὐτοῦ πάντως, ἐγένετο λιμὸς  
ἐν τῇ χώρᾳ ἐκείνῃ· καὶ αὐτὸς  
ἤρξατο ὑπερεῖναι. 15 Καὶ πορευθεὶς  
ἐκολλήθη ἐνὶ τῇ πόλει πολιτῶν τῆς χώρας

for I have found my sheep  
which was lost.

7 I say unto you, that like-  
wise joy shall be in heaven  
over one sinner that repenteth,  
more than over ninety and nine  
just persons, which need no re-  
pentance.

8 Either what woman hav-  
ing ten pieces of silver, if she  
lose one piece, doth not light  
a candle, and sweep the house,  
and seek diligently till she find  
it?

9 And when she hath found  
it, she calleth *her* friends and  
*her* neighbours together, say-  
ing, Rejoyce with me, for I  
have found the piece which I  
had lost.

10 Likewise I say unto you,  
there is joy in the presence of  
the angels of God, over one  
sinner that repenteth.

11 And he said, A certain  
man had two sons:

12 And the younger of them  
said to *his* father, Father, give  
me the portion of goods that  
falleth to me. And he divided  
unto them *his* living.

13 And not many days after,  
the younger son gather'd all to-  
gether, and took his journey  
into a far country, and there  
wasted his substance with riot-  
ous living.

14 And when he had spent  
all, there arose a mighty famine  
in that land; and he began to  
be in want.

15 And he went and joyn'd  
himself to a citizen of that

country.

T E X T.

TRANSLATION.

ἐκείνης· καὶ ἐπέμψεν αὐτὸν εἰς τοὺς  
ἀγρούς αὐτοῦ βόσκειν χοίρους. 16 Καὶ  
ἐπεθύμη γαμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ  
πάντων κρεατῶν ὧν ἡοῦσι οἱ χοῖροι· καὶ  
οὐδείς ἐδίδου αὐτῷ. 17 Εἰς ἑαυτὸν  
δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ  
πατρὸς μου θεωροῦσιν ἄρτων;  
ἐγὼ δὲ λιμῶ ἀπολλύμεθα. 18 Ανα-  
στὰς πορεύσομαι πρὸς τὸν πατέρα  
μου, καὶ ἔρω αὐτῷ· Πάτερ, ἡμαρτον  
εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου,

country; and he sent him into  
his fields to feed swine.

16 And he would fain have  
fill'd his belly with the husks  
that the swine did eat: and no  
man gave unto him.

17 And when he came to  
himself, he said, How many  
hir'd servants of my father's  
have bread enough and to spare,  
and I perish with hun-  
ger?

18 I will arise, and go to my  
father, and will say unto him,  
Father, I have sinn'd against  
heaven, and before thee,

19 καὶ

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me, for I have found my Sheep which was lost. 7 I say unto you,  
that likewise Joy shall be in Heaven over one Sinner that repenteth,  
more than over ninety and nine just Persons, which need no Repen-  
tance. 8 *And to the like purpose he added also this like Parable:* Either  
what Woman having ten Pieces of Silver, if she lose one Piece, doth  
not light a Candle, and sweep the House, and seek diligently till she  
find it? 9 And when she hath found it, she calleth her Friends and  
her Neighbours together, saying, Rejoyce with me, for I have found  
the Piece which I had lost. 10 Likewise I say unto you, There is  
Joy in the presence of the Angels of God over one Sinner that repenteth.

11 And he said also *this Parable to the same Purpose:* A certain Man  
had two Sons; *where by the Man is denoted God; and by the two Sons,*  
*the Jews and Gentiles.* 12 And the younger of them said to his Father,  
Father, give me the portion of Goods that falleth to me. And he di-  
vided unto them his Living. 13 And not many days after, the youn-  
ger Son gather'd all together, and took his journey into a far Country,  
and there wasted his Substance with Riotous living. 14 And when he  
had spent all, there arose a mighty Famine in that Land; and he began  
to be in want. 15 And he went and joyn'd himself to a Citizen of that  
Country; and he sent him into his Fields to feed Swine. 16 And he  
would fain have fill'd his Belly with the Husks that the Swine did eat:  
and no man gave unto him. 17 And when he came to himself, he said,  
How many hir'd Servants of my Father's have Bread enough and to spare,  
and I perish with Hunger? 18 I will arise, and go to my Father, and  
will say unto him, Father, I have sinn'd against Heaven, and before

T 2

thee.

VIII.  
Parable of the  
Prodigal Son.

## TEXT.

## TRANSLATION.

19 καὶ ἔκεπ εἰμὶ ἄξιον κληθῆναι  
 υἱὸς σου· ποίησόν με ὡς ἓνα τῶν μι-  
 αδίων σου. 20 Καὶ ἀναστὰς ἦλθε πρὸς  
 τοὺν πατέρα αὐτοῦ. Ἐπὶ δὲ αὐτῷ μα-  
 κρὰν ἀπέχοντο, εἶδεν αὐτὸν ὁ πα-  
 τὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη καὶ δρα-  
 μῶν ἐπέπεσεν ὅτι τὸ τράχηλον αὐτοῦ, καὶ  
 καταφίλησεν αὐτόν. 21 Εἶπε δὲ αὐ-  
 τῷ υἱὸς· Πάτερ, ἡμαρτον εἰς τὸ ἔρα-  
 νόν καὶ σιῶπίον σου, καὶ ἔκεπ εἰμὶ ἄξιός  
 κληθῆναι υἱὸς σου. 22 Εἶπε δὲ ὁ  
 πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Εξε-  
 νέψατε τὸ φορέον τὸν πατέρα μου, καὶ ἐν-  
 δύσατε αὐτόν καὶ δότε δακτύλιον εἰς τὴν  
 χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πό-  
 δας. 23 Καὶ ἐνέψαντες τὸ μῶρον τὸ  
 σιτευτὸν θύσατε· καὶ φωνήσεις εὐφραν-  
 θῶμεν. 24 Ὅτι ὅτος ὁ υἱὸς μου νεκρὸς  
 ἦν, καὶ ἀνέζησε· καὶ σποδωλῶς ἦν, καὶ εὐ-  
 ρέθη. Καὶ ἡρξάντο εὐφραίνεσθαι. 25 Ἦν  
 δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀρχῇ·  
 καὶ ὡς ἐρχόμενος ἤγιστε τῇ οἰκίᾳ, ἤκουσε  
 συμφωνίας καὶ χορῶν. 26 Καὶ προσκα-  
 λεσάμενος ἓνα τῶν παίδων, ἐπυνθάνετο πῶς  
 εἶη τοῦτο. 27 Ὁ δὲ εἶπεν αὐτῷ· Ὅτι  
 ὁ ἀδελφός σου ἦκε· καὶ ἔθυσεν ὁ πατὴρ  
 σου τὸ μῶρον τὸ σιτευτὸν, ὅτι ὑγαίνοντα  
 αὐτὸν ἀπέλαβεν. 28 Ὡργίσθη δὲ, καὶ ἔκ  
 ἤθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξε-  
 λθὼν παρεχάλετο αὐτόν. 29 Ὁ δὲ ἀποκρι-

19 And am no more worthy  
 to be call'd thy son: make me  
 as one of thy hir'd servants.

20 And he arose, and came  
 to his father. But when he was  
 yet a great way off, his father  
 saw him, and had compassion,  
 and ran, and fell on his neck,  
 and kiss'd him.

21 And the son said unto  
 him, Father, I have sinn'd a-  
 gainst heaven, and in thy sight,  
 and am no more worthy to be  
 call'd thy son.

22 But the father said to his  
 servants, Bring forth the best  
 robe, and put it on him; and  
 put a ring on his hand, and  
 shoes on his feet.

23 And bring hither the fat-  
 ted calf, and kill it; and let us  
 eat and be merry.

24 For this my son was  
 dead, and is alive again; he  
 was lost, and is found. And  
 they began to be merry.

25 Now his elder son was  
 in the field: and as he came and  
 drew nigh to the house, he  
 heard musick and dancing.

26 And he call'd one of the  
 servants, and ask'd what these  
 things meant.

27 And he said unto him,  
 Thy brother is come; and thy  
 father hath kill'd the fattened  
 calf, because he hath receiv'd  
 him safe and sound.

28 And he was angry, and  
 would not go in: therefore  
 came his father out, and in-  
 treated him.

29 And he answering, said



TEXT.

TRANSLATION.

θεὸς εἶπε τῷ πατρὶ· Ἰδοὺ, ποσαὺ-  
τα ἔτη δουλεύω σοι, καὶ ὅδε ποτε  
ἐντολίω σε παρῆλθον, καὶ ἐμοὶ ὅδε-  
ποτε ἔδωκας ἑλφον, ἵνα μετὰ τῶν  
φίλων μου εὐφρανθῶ. 30 Ὅτε  
δὲ ὁ υἱός σου οὕτως ὁ καταφα-  
γών σου τὸν βίον μὲν πορνῶν, ἤλθεν,

to his father, Lo, these many  
years do I serve thee, neither  
transgress'd I at any time thy  
commandment, and yet thou  
never gavest me a kid, that I  
might make merry with my  
friends:

30 But as soon as this thy  
son was come, which hath de-  
vour'd thy living with harlots,

ἔθυσας

P A R A P H R A S E.

thee, 19 and am no more worthy to be call'd thy Son: make me as one  
of thy hir'd Servants. 20 And he arose, and came to his Father. But  
when he was yet a great way off, his Father saw him, and had compas-  
sion, and ran, and fell on his neck, and kiss'd him. 21 And the Son  
said unto him, Father, I have sinn'd against Heaven, and in thy sight,  
and am no more worthy to be call'd thy Son. 22 But the Father said  
to his Servants, Bring forth the best Robe, and put it on him; and put  
a Ring on his Hand, and Shoes on his Feet. 23 And bring hither the  
fatted Calf, and kill it; and let us eat and be merry. 24 For this my  
Son was as it were Dead to me, and is as it were Alive again; that is in  
plainer words, He was lost, and is found. And they began to be Merry.  
*Where the Younger Son (i) denotes the Gentiles; and the said Younger  
Son's Going from his Father, and Spending his Substance, and undergoing  
Hunger and other Hardships, and then Returning again to his Father,  
and being Receiv'd graciously by him, denote respectively the Gentiles For-  
saking the true Knowledge and Worship of God, and running into all Vice  
and Wickedness, and thereby undergoing all the Miseries of Sin; till upon  
the Preaching of the Gospel they were brought to Repentance, and thereby  
Return'd to God, and so were most Graciously receiv'd by Him.* 25 Now  
his elder Son was in the field: and as he came and drew nigh to the  
house, he heard musick and dancing. 26 And he call'd one of the Ser-  
vants, and ask'd what these things meant. 27 And he said unto him,  
Thy Brother is come; and thy Father hath kill'd the fatted Calf, be-  
cause he hath receiv'd him safe and sound. 28 And he was angry, and  
would not go in: therefore came his Father out, and intreated him.  
29 And he answering, said to his Father, Lo, these many years do I  
serve thee, neither transgress'd I at any time thy commandment, and yet  
thou never gavest me a Kid, that I might make merry with my Friends:  
30 But as soon as this thy Son was come, which hath devour'd thy Liv-

(i) By the *prodigal* Son may also be very fitly denoted any *wicked* Person, that  
at length comes to a Sense of his Sins, and so to Repentance.

ing

## TEXT.

## TRANSLATION.

ἔθυσας αὐτῷ τὸν μόρον τὸν σιτυπτόν.  
 31 Ο δὲ εἶπεν αὐτῷ· Τέκνον, σὺ  
 πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ  
 ἐμὰ σὰ ὄντιν. 32 Εὐφρανθήτωαι δὲ  
 καὶ χαρηνῶαι ἔδει, ὅτι ὁ ἀδελφός σου  
 ἔστ'· νεκρὸς ἦν, καὶ ἀνέζησε· καὶ  
 ὑπολωλὸς ἦν, καὶ εὑρέθη.

Κεφ. ιε'. Ελεγε δὲ καὶ περὶ τῶν  
 μαθητῶν αὐτοῦ. Αἰθροῦς τις ἦν  
 πλῆσι, ὃς εἶχεν οἰκονόμον· καὶ ὁ  
 τοῦ διεβλήθη αὐτῷ ὡς ἀφισκορπίζων  
 τὰ ὑπάρχοντα αὐτοῦ. 2 Καὶ φωνή-  
 σας αὐτόν, εἶπεν αὐτῷ· Τί τῆτο ἀκύνω  
 σοὶ οὗτο; ὁποῦδὲ τὸν λόγον τῆς οἰκο-  
 νομίας σου· ὅτι γὰρ δυνήσῃ ἐπὶ οἰκονο-  
 μεῖν. 3 Εἶπε δὲ αὐτῷ ὁ οἰκο-  
 νόμος· Τί ποιήσω, ὅτι ὁ κύριός  
 μου ἀφαιρῶντι πῶς οἰκονομίαν ἀπ'  
 ἐμοῦ; σκάπτειν ὄχλον ἰσχύω, ἐπαγγέλλομαι  
 ἀποχύνεσθαι. 4 Εἰρων τί ποιήσω, ἵνα  
 ὅταν μελίσταθῶ τῇ οἰκονομίᾳ, δέξων-  
 τὰί με εἰς τὰς οἰκοὺς αὐτῶν. 5 Καὶ  
 προσκαλεσάμενος ἕνα ἕνα τῶν  
 ὀφειλετῶν τῷ κυρίῳ αὐτοῦ, ἔλεγε  
 πρὸς αὐτούς· Πόσον ὀφείλεις τῷ κυρίῳ  
 μου; 6 Ο δὲ εἶπεν· Ἐκατὸν βάτας  
 ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ  
 γράμμα, καὶ καθίσας ὡς ἔχῃς γράψον  
 πενήνηκα. 7 Επειὶ αὐτὸς εἶπε· Σὺ  
 δὲ πόσον ὀφείλεις; Ο δὲ εἶπεν· Ἐκα-

thou hast kill'd for him the  
 fatted calf.

31 And he said unto him,  
 Son, thou art ever with me,  
 and all that I have is thine.

32 It was meet that we  
 should make merry, and be  
 glad: for this thy brother was  
 dead, and is alive again; and  
 was lost, and is found.

## Chap. XVI.

And he said also unto his  
 disciples, There was a certain  
 rich man which had a steward;  
 and the same was accus'd unto  
 him that he had wasted his  
 goods.

2 And he call'd him, and  
 said unto him, How is it that  
 I hear this of thee? give an ac-  
 count of thy stewardship: for  
 thou may'st be no longer stew-  
 ard.

3 Then the steward said  
 within himself, What shall I do?  
 for my lord taketh away from  
 me the stewardship: I cannot  
 dig, to beg I am ashamed.

4 I am resolv'd what to do,  
 that when I am put out of the  
 stewardship, they may receive  
 me into their houses.

5 So he call'd every one of  
 his lord's debtors unto him, and  
 said unto the first, How much  
 owest thou unto my lord?

6 And he said, An hundred  
 measures of oyl. And he said  
 unto him, Take thy bill, and sit  
 down quickly, and write fifty.

7 Then said he to another,  
 And how much owest thou?  
 And he said, An hundred mea-

TEXT.

TRANSLATION.

τὸν κόρυς σίτου. Καὶ λέγει αὐτῷ· Δέ-  
ξαι σε τὸ χράμμα, ὃ χράνον ὀγδοή-  
κοντα. 8 Καὶ ἐπῆνεσεν ὁ κύριος τῷ οἰ-  
κονόμῳ τῷ ἀδικῶντι, ὅτι φρονίμως ἐποίη-  
σεν· ὅτι οἱ υἱοὶ τοῦ αἵματος τῶν φρονιμώ-

tures of wheat. And he said  
unto him, Take thy bill, and  
write fourscore.

8 And the lord commended  
the unjust steward, because he  
had done wisely: for the chil-  
dren of this world are in their

παισι

PARAPHRASE.

ing with Harlots, thou hast kill'd for him the Fatted Calf: *Where the Elder Son denotes the Jews; and the said Elder Son's Disliking his Father's kind Reception of his Younger Son, denotes the Jews (even the Pious Jews at First) Dislike of God's receiving the Gentiles unto the same Terms of Salvation with Them by the Gospel.* 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry and be glad: for this thy Brother was dead, and is alive again; and was lost, and is found.\* *Whereby is denoted the Reasonableness of God's receiving the Gentiles as well as Jews into his Church, upon their Repentance by the Preaching of the Gospel; forasmuch as this Mercy shew'd to the Gentiles did no ways lessen God's Mercy to the Jews, whom he Fully rewarded for their Piety.*

Chap. XVI. And he said also unto his Disciples *this Parable follow- ing, in order to teach them how to manage their Riches so, as should most tend to their Eternal Advantage and Interest:* There was a certain Rich man which had a Steward; and the same was accus'd unto him that he had wasted his goods. 2 And he call'd him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou may'st be no longer steward. 3 Then the Steward said within himself, what shall I do *for a livelihood?* for my Lord takes away from me the Stewardship: I cannot dig, to beg I am ashamed. 4 I am resolv'd what to do, that when I am put out of the Stewardship, They, *whom I befriend*, may receive me into their Houses. 5 So he call'd every one of his Lord's Debtors unto him, and said unto the first, How much owest thou unto my Lord? 6 And he said an hundred measures of Oyl. And he said unto him, Take thy Bill, and sit down quickly, and write fifty. 7 Then said he to another, and how much owest thou? and he said, An hundred measures of Wheat. And he said unto him, Take thy Bill, and write fourscore. 8 And the Lord of the said Steward *when he knew it*, commended the unjust Steward, *not because he had done Un- justly to Him his Master, but because he had done Wisely in providing thus an easy or comfortable Livelihood for himself:* for hence you may ob- serve, adds Christ to his Disciples, that the Children or Men of this World are, in their generation, or during their stay here on Earth, Wiser

IX.  
Parable of the  
unjust Steward.

or

## TEXT.

## TRANSLATION.

περὶ ὑπὲρ τῆς ἡμέρας ἧς φωτὸς εἰς τὴν γενεάν τὴν αὐτῶν εἰσι. 9 Καὶ γὰρ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τῆς μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τοὺς αἰωνίους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἔστι· καὶ ὁ ἐν ἐλαχίστῳ ἀδίκος, καὶ ἐν πολλῷ ἀδίκος ἔστιν. 11 Εἰ οὖν ἐὰν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ ᾖ, ὅκον ἐγείνασθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 Καὶ εἰ ἐὰν τῷ ἀλλοτρίῳ πιστοὶ ᾖ, ὅκον ἐγείνασθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκέτης δύναται δυὸ κυρίοις δουλεύειν· ἢ γὰρ τὸ ἓνα μισήσει, καὶ τὸ ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιθέσεται, καὶ τῷ ἑτέρῳ καταφρονηήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾶ.

14 Ηκιστα δὲ τῶν πάντων καὶ οἱ φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν. 15 Καὶ εἰπὲν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῆς ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει πάντας καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἔσται.

generation wiser than the children of light.

9 And I say unto you, Make to your selves friends of the \*deceitful mammon; that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the \*deceitful mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify your selves before men; but God knoweth your hearts: for that which is highly esteem'd amongst men, is abomination in the sight of God.

16 O

## ANNOTATIONS.

(\*) The Holy Angels may be here denoted also, as being, like true *Friends*, not only most Glad at the Salvation and Happiness of any Man, but also as being ready to contribute all they can to his Happiness; and particularly are represented as Conducting or even Carrying good Men, upon their Death, to the place and

State

## P A R A P H R A S E.

or more Provident and Industrious to secure to themselves the Things of this World, than the Children of Light, *i. e.* than Pious men (who by the Light of the Scriptures are assur'd of a Future and Eternal Life, and so do live in good measure agreeably to such their Knowledge) are to provide for or promote their Happiness in the said Future and Eternal Life. 9 And therefore I say unto you, As the foremention'd Steward made to himself Friends, by means of his Master's Riches he was intrusted with, who receiv'd him into their Houses, when he was put out of his Stewardship; so be ye no less Careful and Provident to make to yourselves Friends, *viz.* the Divine Persons in the Blessed Trinity, or God and his Holy (k) Angels, of or by means of Rightly using and laying out the (l) Decentful Mammon or transitory Riches of this World in Acts of Piety; that when ye fail, *i. e.* dye, They, who are thus made your Friends, may receive you into the Everlasting Habitations of Happiness. 10 It is a common Observation, that He that is Faithful in that which is Least, is likely to be Faithful also in Much; and He that is Unjust in the Least, is likely to be Unjust also in much. 11 If therefore Ye have been Faithful in that which is Least, *i. e.* in managing the Decentful Mammon or transitory Riches of this World, who will, *i. e.* God will not commit to your Trust that which is Much, *viz.* the True Riches of the World to come. 12 And if ye have not been Faithful in That which is Another man's, and ye have been intrusted with, only as Stewards, such as are the Riches of this Life; Who shall, *i. e.* God shall not give you That Wealth or Happiness, which being Once given you, is to be Your Own for Ever, *i. e.* the Eternal Riches and Happiness of Heaven. 13 No Servant (m) can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

14 And the Pharisees also, who were Covetous, notwithstanding their Pretences to extraordinary Piety, heard all these things that he taught his Disciples; and they derided him for such Doctrine. 15 And he said unto them, Ye are they who study only to justify or make your selves appear Just before Men, by an Outward shew of Piety; but God knows your Hearts to be full of Wickedness all the while; and therefore you are far from being Justify'd or accounted Just before God: For that bare Outward Appearance of Piety, which is generally so highly esteem'd among Men who can see no further, is Abomination, *i. e.* most Abominable in the light of God, as being no other than the greatest Hypocrisy. 16 This true

X.  
Christ reproves  
the Covetous Pha-  
risees, especially  
for their Hypocri-  
sy.

## A N N O T A T I O N S.

state of the Happy; as in the Parable of Dives and Lazarus, v. 22. of this same Chapter.

(l) This seems to be the true Import of *admix* here; as appears, among other Considerations, from its being oppos'd to True Riches.

(m) Matt. 6. 24.

U

indeed,

## TEXT.

## TRANSLATION.

16 Ο νόμος καὶ οἱ προφῆται ἕως  
 Ἰωάννη· ἀπὸ τότε ἡ βασιλεία τοῦ  
 Θεοῦ ἐπαγγελίζεται, καὶ πᾶς εἰς αὐ-  
 τὴν βιάζεται. 17 Εὐκοπώτερον δὲ  
 ὄναι τὸν ἄρην καὶ τὴν γλῶσσαν παρελ-  
 θεῖν, ἢ τὸν νόμον μίαν κεραίαν πτεῖν.  
 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐ-  
 τῆς, καὶ γαμῶν ἑτέραν, μοιχεύει·  
 καὶ ὡς ὁ ἀπολελυμένος ἀπὸ ἀν-  
 δρός γαμῶν, μοιχεύει.

19 Ἄνθρωπος δὲ τις ἦν πλούσιος,  
 καὶ ἐκιδύσκετο πορφύραν καὶ βύσσινον, εὐ-  
 φραϊνόμενος κατ' ἡμέραν λαμπρῶς.  
 20 Πτωχὸς δὲ τις ἦν ὀνόματι Λάζα-  
 ρος, ὃς ἐβέβητο πρὸς τὴν πυλῶνα αὐ-  
 τῆς ἡλωμένης. 21 Καὶ ὀπιθυμῶν  
 χρῆσθαι ἀπὸ τῶν ψίχων τῶν πι-  
 πόντων ἀπὸ τῆς τραπέζης αὐτοῦ πλοσίου.  
 Ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον  
 τὰ ἔλκη αὐτοῦ. 22 Ἐγένετο δὲ ἀποθα-  
 νεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ  
 τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ.  
 ὁ πλούσιος δὲ καὶ ὁ πτωχὸς, καὶ ἐτάφη.  
 23 Καὶ ἐν τῷ ἄδῃ ἐπάρας τὸ σφραγι-  
 σμένον αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν

16 The law and the pro-  
 phets *were* until John: since  
 that time the kingdom of God  
 is preach'd, and every man  
 presseth into it.

17 \* But it is easier for hea-  
 ven and earth to pass, than one  
 tittle of the law to fail.

18 Whosoever puts away  
 his wife, and marrys another,  
 commits adultery: and who-  
 soever marries her that is put  
 away from her husband, com-  
 mits adultery.

19 There was a certain rich  
 man, which was cloath'd in  
 purple and finelinen, and far'd  
 sumptuously every day.

20 And there was a certain  
 beggar nam'd Lazarus, who  
 was laid at his gate full of  
 sores.

21 And desiring to be fed  
 with the crumbs which fell  
 from the rich man's table:  
 \* but even the dogs came and  
 lick'd his sores.

22 And it came to pass,  
 that the beggar died, and was  
 carry'd by the Angels into  
 Abraham's bosom: the rich  
 man also died, and was bu-  
 ry'd.

23 And in hell he lift up his  
 eyes, being in torments, and sees

Ἀβραάμ

## PARAPHRASE.

*indeed, that the Revelations of God's Will by the Law and the Prophets, wherein the Incitements to Obedience were Express'd chiefly by Temporal Blessings, were made only to the Jews, until John the Baptist began his Ministry: since that time, the Way to enter into the Kingdom of God is begun to be preach'd to All men, not only to Jews but also to Publicans and*

## P A R A P H R A S E.

and Sinners of the Gentiles; and the Incitements to strive to enter into the said Kingdom of Heaven, propos'd by the Gospel, are chiefly Spiritual Blessings and Happiness in the Life to come; and these have such Influence on the well-dispos'd, of whatever Original they be, that Every man that is so dispos'd, and hears the said Preaching of the Gospel, Gentile as well as Jew, presses (n) into it, viz. into the Kingdom of Heaven, i. e. Readily becomes a Convert to Christianity, and Carefully obeys the Rules thereof in order to attain the Spiritual and Eternal Blessings propos'd by the Gospel. 17 But this is not so to be understood, as if I came, or the Gospel was design'd, to destroy the Law or the Prophets: No, it is Easier for Heaven and Earth (o) to pass away, than One Tittle of the Law to fail, in relation to the Natural and Moral Duties thereof, of which the Rites and Ceremonies therein enjoin'd were only Figures or Shadows. In reality, I am not come to Destroy, but to fulfill the Law, as in other respects, so particularly by the Restraining and Reducing to the Primitive Institution such things, as have been permitted you for a Time, only by reason of the Hardness of your Hearts. 18 For instance, whereas you were permitted by the Law on several other Accounts to put away your Wives, I say unto you, that under the more Perfect State of the Gospel, Whosoever puts away his Wife (o) except it be for the Cause of Adultery committed by Her, and marries Another, commits Adultery Himself; and also whosoever marries Her that is put away from her Husband, commits Adultery.

19 Having thus reprov'd the Pharisees for their Covetousness and Hypocrisy, Christ returns to his Discourse about the True Use of Riches, and the Evil consequences of making a wrong Use of Worldly Wealth; which he illustrates by the following Parable: There was a certain Rich man, who was cloath'd in Purple and Fine linen or Silk for his Common Apparel, and far'd Sumptuously every day; and thus mispent great part of his Estate by Excess in his Apparel and House-keeping. 20 And there was a certain Beggar, nam'd Lazarus, (which name our Saviour seems to have given to the said Beggar on account of Lazarus whom he had lately rais'd from the Dead, as is probable from the Harmony of the Gospels) who was laid at his Gate full of Sores, 21 and desiring to be fed with the Crumbs which fell from the Rich man's Table, which were deny'd him: but even the Dogs, more Merciful as it were than the Rich man their Master, came and lick'd his Sores, as he lay at the Gate. 22 And it came to pass, that the Beggar died, and, having been a very Pious man, was carry'd by the Angels, not only into Heaven, where Abraham and the Saints departed are, but even into Abraham's Bosom; whereby seems denoted a Greater Degree of Happiness vouchsaf'd unto him in Heaven. The Rich man also dy'd, and was bury'd; 23 and in Hell, or the State of the Dead, he lift up his eyes, being in Torments for his Life and

XI.  
Parable of Dives  
and Lazarus.

(n) Compare Matt. 11. 12. (o) Compare Matt. 5. 18, 32.

## TEXT.

## TRANSLATION.

Ἀβραὰμ ἄπο μακρόθεν, καὶ Λάζαρον  
 ἐν τοῖς κόλποις αὐτοῦ. 24 Καὶ αὐ-  
 τὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ,  
 ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα  
 βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ  
 ἐν ὕδατι, καὶ χαταψύξῃ τὴν γλῶσσάν  
 μου· ὅτι ὀδυῶμαι ἐν τῇ φλογὶ ταύτῃ.  
 25 Εἶπε δὲ Ἀβραάμ· Τέκνον, μνή-  
 σθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου  
 ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ  
 κακὰ· νῦν δὲ ὁδε πρὸς ἀνάπαυσιν, σὺ δὲ  
 ὀδυᾷσαι. 26 Καὶ ὁπλὶ πᾶσι τούτοις,  
 μετὰ τοὺς ἡμῶν καὶ ὑμῶν χάσμα μέγα  
 ἐστὶν· ὅπως οἱ θέλοντες ἀφ᾽ ἡμῶν  
 ἐντεῦθεν πρὸς ὑμᾶς, μὴ διώκω, μη-  
 δὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.  
 27 Εἶπε δὲ· Ερωτῶ οὖν σε πάτερ, ἵνα  
 πέμψῃς αὐτὸν εἰς τὸ οἶκόν τοῦ πατρὸς  
 μου. 28 Ἐγὼ γὰρ πέντε ἀδελφούς·  
 ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ  
 αὐτοὶ ἔλθωσιν εἰς τὸ τόπον τούτον τῆς  
 βασάνου. 29 Λέγει αὐτῷ Ἀβραάμ·  
 Ἐχου Μωσέα καὶ τοὺς προφῆτας· ἀκού-  
 σατωσὶ αὐτῶν. 30 Οὗ δὲ εἶπεν· Οὐχί,  
 πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἄπο νε-  
 κρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.  
 31 Εἶπε δὲ αὐτῷ· Εἰ Μωσέως, καὶ τῶν  
 προφητῶν ἐκ ἀκούσιν, ἐάν τις ἐκ  
 νεκρῶν ἀναστῇ, πεισθήσονται.

Abraham afar off, and Lazarus in his bosom.

24 And he cry'd, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fix'd; so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28 For I have five brethren: that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the Prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the dead.



TEXT.

TRANSLATION.

Κεφ. ιζ'. Εἶπε δὲ πρὸς τοὺς μα-  
θηταίς· Ανένδεκτόν ὄστι μὴ ἐλθεῖν  
πρὸς σκάνδαλα· ὅτι δὲ δι' οὗ ἔρχεται.  
2 Λυσιτελεῖ αὐτῷ εἰ μύλῳ ὄνι-  
κός περικείται περὶ τὸ τραχήλον αὐ-  
τοῦ, ὥς ἔρριπται εἰς τὴν θάλασσαν, ἢ  
ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων.

Chap. XVII.

Then said he unto the disci-  
ples, It is impossible but that of-  
fences will come; but woe unto  
him thro' whom they come.

2 It were better for him that  
a millstone were hang'd about  
his neck, and he cast into the  
sea, than that he should offend  
one of these little ones.

3 Προσέ-

P A R A P H R A S E.

*Riches ill spent on Earth, and sees Abraham afar off, and Lazarus in his bosom.* 24 And he cry'd, and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame. 25 But Abraham said, Son, remember that thou in thy Life time receivest thy good things, and likewise Lazarus evil things: but now he is Comforted, or made eminently Happy, as a Reward of his great Piety under all his Poverty and Miseries on Earth; and thou art justly Tormented for the Abuse of All those Good things, that God vouchsaf'd unto thee on Earth. 26 And besides all this, between us and you there is a great Gulf fix'd; so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence, i. e. *Your State and Condition now is Unalterable according to the most just and irrevocable Decree of God.* 27 Then he said, I pray thee therefore, Father, that thou wouldst send him to my Father's House; 28 for I have five Brethren yet living: that he may testify unto them, or acquaint them with my most miserable Condition here, lest they also come into this place of Torment. 29 Abraham saith unto him, They have Moses and the Prophets; let them hear them. 30 And he said, Nay, Father Abraham: but if one went unto them from the Dead, they will Repent. 31 And he said unto him, If they hear not Moses and the Prophets, and therefore much more if they hear not the Gospel, so as to be perswaded thereby of the Necessity of Obedience to God's Will and an Holy Life, neither will they be perswaded, tho' one rose from the dead to go and acquaint them with the said Necessity of an Holy Life on Earth, if they would avoid Hell-torments, and be for ever Happy.

Chap. XVII. Then at another time after the Discourse in the foregoing Chapter, as is probable, said he unto the Disciples, It is impossible, but that (p) Offences will come; but Woe unto him through whom they come. 2 It were better for him that a Millstone were hang'd about his neck, and he cast into the Sea, than that he should offend one of these

(p) See Matt. 18. 7, 21.

little

XII.  
The Duty of  
Not giving of-  
fence.

## TEXT.

## TRANSLATION.

3 Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμάρτη εἰς σέ ὁ ἀδελφός σου, ὀπιτίμησον αὐτόν· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτόν. 4 Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ὀπιτρίψῃ ὅτι σε, λέγων· Μετανοῶ· ἀφήσεις αὐτόν.

5 Καὶ εἶπον οἱ ἑσπότελοι τῷ Κυρίῳ· Πέριδος ἡμῖν πίτιν. 6 Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε πίτιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκρίζωθι, καὶ φυτεύθῃ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 7 Τίς δὲ ἐξ ὑμῶν δύολον ἔχων ἀροτριῶντα, ἢ ποιμάνοντα, ὃς εἰσελθόντι ἐκ τῆς ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν ἀνάπυσαι; 8 Ἀλλ' ἔχει ἐρῶς αὐτόν· Ἐτοίμασον τί δειπνήσω, καὶ πειξωσάμεν· Ἀγκώνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεται καὶ πίεται σύ; 9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκεῖνον ὅτι ἐποίησε τὰ ἀναγκαζθέντα αὐτόν; ἢ οὐκ. 10 Οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ ἀναγκαζθέντα ὑμῖν, λέγετε· Ὅτι δούλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ἀφείλομεν ποιῆσαι, πεποιήκαμεν.

3 Take heed to your selves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the Apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustardseed, ye might say unto this sycamine-tree, Be thou pluck'd up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

## P A R A P H R A S E.

little ones. 3 Take heed to your selves *therefore*, that ye be no ways Guilty in giving Offence to Others: And on the other hand, if thy Brother, *i. e.* Any other trespass (p) or offend against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the Apostles said unto the Lord, *probably on some such Occasion as is mention'd Matt. 17. 16 — 21, viz. their not being able to cast* XIII. Of miraculous Faith. *out a Devil*, Increase our Faith. 6 And the Lord said, If ye had Faith (q) as a Grain of Mustard-seed, ye might say unto this Sycamine-tree, Be thou pluck'd up by the Root, and be thou planted in the Sea; and it should obey you. 7 But you must remember, that, when at any Time ye have a Proper Occasion offer'd to work a Miracle, and do not perceive in your selves any Impulse or Suggestion of the Holy Spirit, to attempt the Performance of the said Miracle without any more ado or Delay; then it will be Requisite for you, Not presently to take upon you to perform the said Miracle by the bare Mention of my Name; but in the first place earnestly to desire and sue for my Assistance both by Prayer and Fasting, in order to enable you to Perform the said Miracle; and then ye shall be accordingly enabled by me, and Ascertain'd thereof by the Impulse of the Holy Spirit. And when ye are thus enabled to do the Greatest Miracles, be Careful ye do not Value or think Too highly of your selves hereupon; as if you were enabled thus to do on account of any Absolute Worth in your selves; or as if you did thereby Absolutely, or of your own Merits, deserve something from God. For which of you having a Servant plowing, or feeding Cattle, will say unto him by and by, when he is come from the Field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that Servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done All those things which are commanded you, particularly when ye shall have pray'd and fasted, and thereby have obtain'd Ability to perform the greatest Miracles for the Propagation of the Gospel, or Promoting of the Service and Glory of God, say, We are of or in our selves but Unprofitable Servants: forasmuch as we have done only that which was our bare Duty to do.

(q) See Matt. 17. 20.

## TEXT.

## TRANSLATION.

11 Καὶ ἐγένετο ἐν τῇ πορεύῃ αὐ-  
τὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο  
διὰ μέσων Σαμαρείας καὶ Γαλιλαίας.

12 Καὶ εἰσερχομένη αὐτῷ εἰς πῖνα κώ-  
μην, ἀπῆντησαν αὐτῷ δέκα λεπροὶ ἄν-  
δρες, οἱ ἑστησαν πόρρωθεν. 13 Καὶ αὐ-  
τοὶ ἤραν φωνὴν, λέγοντες· Ἰησοῦ ὁπι-  
στάτα, ἐλέησον ἡμᾶς. 14 Καὶ ἰδὼν

εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε  
ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ὡς  
τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

15 Εἷς δὲ ἕξ αὐτῶν, ἰδὼν ὅτι ἰάθη,  
ὀπίστρεψε, καὶ φωνῇ μεγάλῃ δοξάζων  
τὸ Θεόν· 16 καὶ ἔπεσεν ὅτι προσώ-  
πον κυρίου τῶν ποδῶν αὐτοῦ ἐκχειρῶν

αὐτοῦ· καὶ αὐτὸς ἦν Σαμαρίτης. 17 Α-  
ποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ οἱ  
δέκα ἐκαθαρίσθησαν; οἱ δὲ ἀνέειπον·

18 Οὐχὶ εὐρέσθη ὑποστρέφαι τις δύναι  
δοξαῖν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς ὕψος.  
19 Καὶ εἶπεν αὐτοῖς· Ἀναστὰς πορεύου·

ἡ πίστις σου σέσωκέ σε.

20 Επερωτηθεὶς δὲ ὑπὸ τῶν φα-  
ρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ  
Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν·  
Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ  
ὀφθαλμικῆς ὁρατοῦς· 21 Οὐδὲ ἐροῦσιν·

Ἰδὲ ὧδε, ἢ, ἰδὲ, ἐκεῖ· ἰδὲ γὰρ, ἡ  
βασιλεία τοῦ Θεοῦ ἐν τῷ ὑμῶν ὄψει.

11 And it came to pass, as  
he went to Jerusalem, that he  
pass'd through the midst of Sa-  
maria and Galilee.

12 And as he entered into a  
certain village, there met him  
ten men that were lepers, which  
stood afar off:

13 And they lifted up *their*  
voices, and said, Jesus Master,  
have mercy on us.

14 And when he saw *them*,  
he said unto them, Go shew  
your selves unto the priests:  
And it came to pass that as  
they went, they were cleans'd.

15 And one of them, when  
he saw that he was heal'd,  
turn'd back, and with a loud  
voice glorify'd God,

16 And fell down on *his* face  
at his feet, giving him thanks:  
and he was a Samaritan.

17 And Jesus answering said,  
Were there not ten cleans'd?  
but where *are* the nine.

18 There are not found that  
return'd to give glory to God,  
\*except this stranger.

19 And he said unto him,  
Arise, go thy way; thy faith  
hath made thee whole.

20 And when he was de-  
manded of the Pharisees, when  
the kingdom of God should  
come, he answer'd them and  
said, The kingdom of God  
cometh not with observation:

21 Neither shall they say,  
Lo here, or, lo there: for be-  
hold, the kingdom of God is  
within you.

P A R A P H R A S E.

S E C T I O N IX.

*Containing such Particulars as are taken notice of by St Luke, in Our Saviour's last Journey to Jerusalem, in order to keep there his last Passover, which was in the thirty fifth Year of his Life, or A. D. 33. Which Particulars take up Chap. XVII. 11. — XIX. 28. of this Gospel; and All of them contain'd between Chap. XVII. 11. and Chap. XVIII. 14. are Not taken notice of by St Matthew and Mark.*

11 And it came to pass, as he went *his last journey to Jerusalem, viz. from the City Ephraim, (as seems probable) whither Jesus retir'd after his having rais'd Lazarus from the Dead, as we learn Joh. 11. 54. to avoid the Malice of the Chief Priests; that he pass'd thro' the midst of Samaria first (forasmuch as the City Ephraim, which he set out from, lay on the South edge of the Province of Samaria) and so thro' the midst of Galilee.* 12 And as he enter'd into a certain Village, *probably of Samaria or near adjoyning to it, as appears from v. 16,* there met him Ten men that were Lepers, who stood afar off, *as knowing they were by the Law to be separated from the Conversation of others.* 13 And they lifted up their Voices, and said, Jesus Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew your selves unto the Priests. And it came to pass that as they went, they were cleans'd. 15 And one of them when he saw that he was heal'd, turn'd back, and with a loud voice glorify'd God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleans'd? but where are the *other nine?* 18 There are not found *Any of the Ten* that return'd to give Glory to God for being cur'd, except this *Man who is not a Jew, but a Stranger, or of a different Original, viz. a Samaritan; whereas it might have been more reasonably expected, that the other Nine being Jews, and so Professors of the true Religion, should have return'd to have given Thanks to God: So little Available is the bare Profession even of the true Religion, to make men do their Duty.* 19 And he said unto him, *i. e. the Samaritan, Arise, go thy way: thy Faith, in believing me able to make thee whole, has accordingly made thee whole.*

I.  
In his last journey to Jerusalem Christ cures ten Lepers.

20 And when he was demanded of the Pharisees, when the Kingdom of God, *so much spoken of by Him as well as the Baptist, should come;* he answer'd them and said, The said Kingdom of God comes not with *Outward Pomp and Shew, so as to be liable to the Observation of the Eye.* 21 Neither, *like the Kingdoms or Courts of Temporal Princes, is it to be erected or kept in this or that particular Place, so as shall they say, Lo here, or, lo there you may see the Grandeur of it: for behold the said Kingdom of God is to be erected within you, viz. in your Hearts*

II.  
Of the Coming of Christ.

## TEXT.

## TRANSLATION.

22 Εἶπε δὲ πρὸς τοὺς μαθητάς·  
 Ελευσονται ἡμέραι, ὅτε ἐπιθυμήσετε  
 μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου  
 ἰδεῖν· καὶ οὐκ ὄψεσθε. 23 Καὶ ἔρ-  
 σον ὑμῖν· Ἰδὲ ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ  
 ἀπέλθῃτε, μηδὲ διώξητε. 24 Ὡστερ  
 γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ  
 τῆς ὑπὲρ ὕδατος, εἰς τὴν ὑπὲρ οὐ-  
 ρανὸν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς  
 τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.  
 25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ πα-  
 θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς  
 γενεᾶς ταύτης. 26 Καὶ καθὼς ἐγέ-  
 νετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως  
 ἔσται καὶ ἐν ταῖς ἡμέραις τῷ υἱῷ τοῦ ἀν-  
 θρώπου. 27 Ἦσθιον, ἔπινον, ἐγά-  
 μωον, ἐξεγαμίζοντο, ἔχει ἥς ἡμέ-  
 ρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν· καὶ  
 ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπόλεσεν  
 πάντα. 28 Ομοίως καὶ ὡς ἐγέ-  
 νετο ἐν ταῖς ἡμέραις Λώτ· Ἦσθιον,  
 ἔπινον, ἠρέαζον, ἐπόλουν, ἐφύτλουν,  
 ὠκοδόμουν· 29 Ἡ δὲ ἡμέρα ἐξῆλθε  
 Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ  
 θεῖον ἀπὸ ὕδατος, καὶ ἀπόλεσεν πάντα.  
 30 Κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ  
 υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτει. 31 Ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐστιν ἐπὶ τοῦ δώ-  
 ματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,  
 μὴ καταβάτω ἄρα αὐτά· καὶ ὁ ἐν τῷ

22 And he said unto the  
 disciples, The days will come  
 when ye shall desire to see one  
 of the days of the Son of man,  
 and ye shall not see it.

23 And they shall say to  
 you, See here, or, see there: go  
 not after *them*, nor follow *them*.

24 For as the lightning that  
 lightneth out of the one *part*  
 under heaven, shineth unto the  
 other *part* under heaven: so  
 shall also the Son of man be in  
 his day.

25 But first must he suffer  
 many things, and be rejected  
 of this generation.

26 And as it was in the days  
 of Noah, so shall it be also in  
 the days of the Son of man.

27 They did eat, they  
 drank, they marry'd wives,  
 they were given in marriage,  
 until the day that Noah entred  
 into the ark: and the flood  
 came, and destroy'd them all.

28 Likewise also as it was  
 in the days of Lot, they did  
 eat, they drank, they bought,  
 they sold, they planted, they  
 builded;

29 But the same day that Lot  
 went out of Sodom, it rain'd  
 fire and brimstone from hea-  
 ven, and destroy'd them all:

30 Even thus shall it be in  
 the day when the Son of man  
 is reveal'd.

31 In that day, he which  
 shall be upon the house-top,  
 and his stuff in the house, let  
 him not come down to take it  
 away: and he that is in the

ἀρχῇ,

## T E X T.

## T R A N S L A T I O N.

ἀρχῶν, ὁμοίως μὴ ὀπισθευέτω εἰς τὸ	field, let him likewise not re-
ὀπίσω. 32 Μνημονεύετε τὴν γυναῖκα	turn back.
Λώτ. 33 Ὁς ἐὰν ζητήσῃ ἢ ψυχῇ	32 Remember Lot's wife.
	33 Whosoever shall seek to
	αὐτῇ

## P A R A P H R A S E.

or Minds, it consisting in the Subjection of the Will and all the Affections to the Laws of God. 22 And he said unto the Disciples, who were likewise still possess'd with an Expectation of a Glorious Temporal Kingdom to be erected by him as being the Messias; The days will come, while the Kingdom of God is thus erecting within the Hearts of Men, that great Calamities shall fall upon the whole Jewish Nation for Obstinate-ly opposing the Erecting of the said Kingdom: and when this Time of Calamity is come, ye shall desire to see One of the Days of the Son of man's being Present with you and Converſing with you, as I Now do, and ye shall not see it, forasmuch as it will not be Consistent with the Designs of God's Providence, that ye should then enjoy my Presence on Earth as ye Now do. 23 And therefore, if they shall say to you, (r) See here is Christ, or see there he is; go not after them, nor follow them. 24 For as the Lightning, that lightneth out of the one part under Heaven, shineth unto the other part under Heaven: so shall also the Son of man be in his Day, i. e. the Day of his Coming next to take Vengeance on the Jewish Nation. 25 But first, before this his Coming, must he suffer many things, and be rejected of this Generation. 26 And as it was in the days of Noah, so shall it be also in the said days of the Son of man. 27 They did eat, they drank, they marry'd Wives, they were given in marriage, untill the day that Noah entred into the Ark: and the flood came, and destroy'd them all. 28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom, it rain'd Fire and Brimstone from Heaven, and destroy'd them all: 30 Even thus shall it be in the Day when the Coming of the Son of man here spoken of is reveal'd, or made manifest by the Roman Armies coming upon the Jews, and destroying them. 31 In that Day, he which shall be on the Houſe-top, and his stuff in the Houſe, let him not come down to take it away: and he that is in the Field, let him likewise not return back. 32 Remember how Lot's Wife was turn'd into a pillar of Salt, only for looking behind her, contrary to the Command of God; and let this Instance make you careful to observe the Directions given you in the foregoing Verse, and not to delay escaping the sad effects of God's Vengeance, by fleeing out of Jerusalem and Judea with all the speed you can. 33 Who-soever shall seek to save his Life, at that time, by tarrying in Jerusalem

(r) So Matt. 24. 23, 28.

## TEXT.

## TRANSLATION.

αὐτῷ σωσαι, ἀπολέσθαι αὐτίω· καὶ ὅς  
ἐάν ἀπολέσῃ αὐτίω, ζωογονήσῃ αὐ-  
τίω. 34 Λέγω ὑμῖν, ταύτη τῇ  
νυκτὶ ἔσονται δύο ἑπὶ κλίνης μιᾶς·  
ὁ εἷς πῤαληφθήσεται, καὶ ὁ ἕτερος  
ἀφεθήσεται. 35 Δύο ἔσονται ἀλή-  
θυσαι ἑπὶ τὸ αὐτό· ἢ μία πῤαληφθή-  
σεται, καὶ ἡ ἑτέρα ἀφεθήσεται. 36 Δύο  
ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς πῤαληφθή-  
σεται, καὶ ὁ ἕτερος ἀφεθήσεται.  
37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ·  
Πῶς Κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὃπου  
τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

Κεφ. ιη'. Ελεγε δὲ καὶ πῤαβολῷ  
αὐτοῖς περὶ τὸ δεῖν πάντοτε προσεύ-  
χεσθαι, καὶ μὴ ἐκκακεῖν. 2 Λέγων·  
Κεῖνός τις ὡς ἐν πνι πόλῃ, τὸν Θεὸν  
μὴ φοβούμενον, καὶ ἄνθρωπον μὴ ἐν-  
τρέπομενον. 3 Χήρα δὲ τις ὡς ἐν  
τῇ πόλῃ ἐκείνῃ· καὶ ἦρχετο περὶ αὐ-  
τὴν, λέγουσα· Εκδικήσόν με ἀπὸ τοῦ  
ἀντιδίκου μου. 4 Καὶ οὐκ ἠθέλησεν  
ἑπὶ χρόνον· μὲν δὲ ταῦτα εἶπεν ὁ  
ἐαυτῷ· Εἰ καὶ ὁ Θεὸς ἐφοβῶμαι, καὶ  
ἄνθρωπον οὐκ ἐντρέπομαι. 5 Ἀλλά  
γε τὸ παρέχέν μοι κόπον ὅτι χήραν ταύ-  
την, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος  
ἐρχομένη ὑποπιάζῃ με. 6 Εἶπε δὲ ὁ  
Κύριος· Αὐθάδεις τί ὁ κριτής ὁ ἀδι-  
κίας λέγει. 7 Ὁ δὲ Θεὸς ἐμὴ ποιήσει

save his life, shall lose it : and  
whosoever shall lose his life,  
shall preserve it.

34 I tell you, in that night  
there shall be two men in one  
bed ; the one shall be taken, and  
the other shall be left.

35 Two women shall be  
grinding together ; the one shall  
be taken, and the other left.

36 Two men shall be in the  
field ; the one shall be taken,  
and the other left.

37 And they answer'd and  
said unto him, Where, Lord ?  
and he said unto them, Where-  
soever the body is, thither will  
the eagles be gather'd together.

## Chap. XVIII.

And he spake a parable unto  
them *to this end*, that men  
ought always to pray, and not  
to faint :

2 Saying, There was in a  
city a judge, which fear'd not  
God, neither regarded man ;

3 And there was a widow  
in that city, and she came unto  
him, saying, Avenge me of  
mine adversary.

4 And he would not for a  
while : but afterward he said  
within himself, Though I fear  
not God, nor regard man ;

5 Yet because this widow  
troubleth me, I will avenge  
her, lest by her continual com-  
ing she weary me.

6 And the Lord said, Hear  
what the unjust judge saith.

7 And shall not God avenge

τίω



## TEXT.

## TRANSLATION.

† ἐκδίκησιν τὸ ἐκλεκτῶν αὐτοῦ τὸ βοᾶν ἡμέρας καὶ νυκτὸς, καὶ ἔστι μακροθυμὸς ἐπ' αὐτοῖς; 8 Λέγω ὑμῖν ὅτι  
his own elect, which cry day and night unto him, \* and is he slack toward them? 8 I tell you that he will

ποιήσει

## PARAPHRASE.

or Judea among the Unbelieving Jews, and renouncing Christianity, shall lose it: and whosoever shall persevere in the Profession of Christianity, notwithstanding the most apparent Danger thereby to lose his Life, shall preserve it by the over-ruling and more immediate Providence of God, which shall then be most Remarkable. 34 For I tell you, in that time at Night there shall be Two men in one Bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two Men shall be in the Field; the one shall be taken, and the other left. 37 And they answer'd and said unto him, Where, Lord, shall this be? And he said unto them, Wheresoever the Body is, thither will the Eagles be gather'd together.

Chap. XVIII. And he spake a Parable unto them, to this end, viz. to teach them that Men ought Always to pray, i. e. constantly to observe the Returns or Hours of Prayer, Publick and Private, and not to faint, i. e. neither to pray Faintly or Carelessly; nor yet to be Discourag'd, if they obtain not Presently what they pray for: 2 Saying, There was in a City a Judge, which fear'd not God, neither regarded Man. 3 And there was a Widow in that City, and she came unto him, saying, Avenge me of, i. e. do me Justice of mine Adversary, i. e. him that has wrong'd me. 4 And he would not for a while: but afterward he said within himself, Tho' I fear not God, nor regard Man; 5 yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust Judge saith. 7 And shall not God, who is a most Righteous Judge, avenge his own Elect or Faithful Servants, which cry day and night unto him for Deliverance from their Oppressors? and is he slack toward them, i. e. in Avenging his Elect? No, God is not slack in this respect, but only out of a Desire that their Oppressors may repent of such their Oppressions, and so prevent his Judgments upon them. 8 I tell you that he will avenge them speedily.

III.  
Parable of the  
importunate Wi-  
dow.

## ANNOTATIONS.

V. 7. † It is read μακροθυμῆι (not μακροθυμῶν) in Alex. Cant. and some other MSS. and in Vulg. Lat. Syr. Perf. Arab. Ethiop. Versions; and in Chrysostom. Besides, some of the Copies that read μακροθυμῶν, instead of καὶ μακροθυμῶν read καὶ μακροθυμῆι. From all which it may be reasonably suppos'd, that μακροθυμῆι is the true Original Reading, which has been turn'd into μακροθυμῶν by some one that d.d

## T E X T.

## T R A N S L A T I O N.

ποιήσῃ ἢ ἐκδικήσιν αὐτῶν ἐν τάχει.  
πάλιν ὁ υἱὸς τῆς ἀνθρώπου ἐλθὼν ἄρα  
εὕρήσῃ ἢ πίσει ὅτι τῆς γῆς;

9 Εἶπε δὲ καὶ ὁρὸς τινας τῶν πε-  
ποιθότων ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ  
ἐξυθενῶντας τῶν λοιπῶν, καὶ παραβολὴν  
ᾠκύνει. 10 Ἀνθρώποι δύο ἀνέβησαν  
εἰς τὸ ἱερόν προσεύξασθαι. ὁ εἰς φαρι-  
σαῖος, καὶ ὁ ἕτερος τελώνης. 11 Ὁ φα-  
ρισαῖος σταθεὶς ὡρὸς ἑαυτὸν ᾠκύνει  
ὡς οὕτως. Ὁ Θεὸς εὐχαριστᾷ σοι, ὅτι  
ἐγὼ εἰμὶ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων,  
ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς ὁ σῦτος  
ὁ τελώνης. 12 Νηστεύω δις τῆς σαβ-  
βάτου, δίδωμι τὰ πάντα ὅσα κτῶμαι.  
13 Καὶ ὁ τελώνης μακρόθεν ἐστὶς οὐκ  
ᾤχετο ἀλλ' ἐπὶ τῶν ὀφθαλμῶν εἰς τὸ ἔρανόν  
ἐπάραται. ἀλλ' ἐτυπνεν εἰς τὸ στήθος αὐτοῦ,  
λέγων. Ὁ Θεὸς ἰλάσθη μοι τὸ ἁμαρ-  
τωλόν. 14 Λέγω ὑμῖν, κατέβη οὗ-  
τος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ,  
ἢ ὁ κεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, τα-  
πεινώσεται. ὁ δὲ ταπεινῶν ἑαυτὸν,  
ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη,  
ἵνα αὐτῶν ἅπνη. ἰδοὺ δὲ οἱ μαθηταὶ  
ἐπιτίμησεν αὐτοῖς. 16 Ὁ δὲ Ἰησοῦς ὡροσ-  
χαστάμενος αὐτοὺς, εἶπεν. Αφετε τὰ  
παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε  
αὐτά· τὸ γὰρ οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

avenge them speedily. Never-  
theless, when the Son of man  
cometh, shall he find faith on  
the earth?

9 And he spake this parable  
unto certain which trusted in  
themselves that they were righ-  
teous, and despised others:

10 Two men went up into  
the temple to pray; the one a  
Pharisee, and the other a pu-  
blican.

11 The Pharisee stood and  
pray'd thus with himself; God,  
I thank thee, that I am not as  
other men are, extortioners,  
unjust, adulterers, or even as  
this publican.

12 I fast twice in the week,  
I give tythes of all that I pos-  
sess.

13 And the publican stand-  
ing afar off, would not lift up  
so much as his eyes unto hea-  
ven; but smote upon his breast,  
saying, God be merciful to me  
a sinner.

14 I tell you, this man went  
down to his house justify'd ra-  
ther than the other. For eve-  
ry one that exalteth himself,  
shall be \*humbled; and he  
that humbleth himself, shall be  
exalted.

15 And they brought unto  
him also infants, that he would  
touch them; but when his disci-  
ples saw it, they rebuk'd them.

16 But Jesus call'd them un-  
to him, and said, Suffer little  
children to come unto me, and  
forbid them not: for of such  
is the kingdom of God.

## P A R A P H R A S E.

speedily. Nevertheless, when the Son of man comes *thus to avenge them that are his Faithful Servants*, shall he find Faith on the Earth? *i. e. he shall find but Few such Faithful Servants, as have persever'd in their Duty to God, Patiently enduring the Oppressions of their Enemies, till it pleas'd God to deliver them therefrom.*

9 And he spake this Parable to certain who trusted in themselves that they were Righteous, *i. e. who were highly conceited of their own Piety*, and thereupon despis'd others; *Christ designing by this Parable to shew the necessity of Modesty and Humility of Mind, as well as he had in the foregoing Parable shew'd the necessity of Constancy and Importunity or Earnestness, in order to render our Prayers prevalent with God:* 10 Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. 11 The Pharisee stood and, *out of a Spirit of Pride and Uncharitableness*, pray'd thus with himself; God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican. 12 I fast twice, *i. e. two days* in the Week: I give Tythes, *or set apart for Pious Uses the Tenth part* of All that I possess. 13 And the Publican standing afar off *in the lower part of the Temple*, would not lift up so much as his Eyes unto Heaven, *as judging himself Unworthy so to do*; but smote upon his Breast, saying, God be merciful to me a Sinner. 14 I tell you, this man went down to his house justify'd, *i. e. accepted of God*, rather than the other. For every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

IV.  
Parable of the  
Pharisee and Pub-  
lican.

15 *Here ends the great Supplement made by St Luke to the two foregoing Gospels. And our Saviour had now pass'd thro' Samaria and Galilee, and was enter'd into the Country beyond Jordan, as appears from the other two (f) Gospels, when the young Children were brought to him to be bless'd; which is what St Luke proceeds to next.* And they brought unto him also (t) Infants or young Children, that he would touch or lay his hands upon them, and bless them: but when his Disciples saw it, they rebuk'd them. 16 But Jesus call'd them unto him, and said, Suffer little Children to come unto me, and forbid them not: for of such is

V.  
Christ encourages  
Children to be  
brought to him.

## A N N O T A T I O N S.

did not understand the true Meaning of the Word in this place, but referr'd it to the *Wicked or Injurers of the Elect*; whereas it is to be understood of the *Elect* themselves, agreeably to *Ecclus. 35. 19.* where the very same Expression is us'd in the same sense. However, the Common Reading has a good sense, agreeable to *2 Pet. 3. 9.* which therefore I have also compriz'd in the Paraphrase.

(f) Compare *Matt. 19. 1* and *13. Mark 10. 1* and *13.*

(t) *Matt. 10. 13.*

## TEXT.

## TRANSLATION.

17 Ἀμὲν λέγω ὑμῖν, ὅς ἐστιν μὴ δε-  
ξήται τὴ βασιλείαν τοῦ Θεοῦ ὡς παι-  
δίον, ὃ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἐπιρρώτησέ τις αὐτὸν ἄρχων,  
λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσας  
ζωῶν αἰώνιον κληρονομήσω; 19 Εἶπε  
δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγα-  
θόν; ὁδεῖς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.  
20 Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύ-  
σης· Μὴ φονεύσης· Μὴ κλέψῃς· Μὴ  
ψευδομαρτυρήσῃς· Τίμα τὸ πατέρα σου  
καὶ τὸ μητέρα σου. 21 Ο δὲ εἶπε· Ταῦ-  
τα πάντα ἐφυλάξαμην ἐκ νεότητός μου.  
22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν  
αὐτῷ· Ἐπὶ ἑνὶ σοὶ λείπῃ· πάντα ὅσα  
ἔχεις πώλησον, καὶ δαξάδωκε πτωχοῖς, καὶ  
ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,  
ἀκολούθη μοι. 23 Ο δὲ, ἀκούσας  
ταῦτα, θείλυπος ἐγένετο· ὡς γὰρ  
πλούσιος σφόδρα. 24 Ἰδὼν δὲ αὐτὸν  
ὁ Ἰησοῦς θείλυπον γενόμενον, εἶπε·  
Πῶς δυσκόλως οἱ τὰ χρήματα ἔχον-  
τες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ  
Θεοῦ; 25 Εὐκοπότερον γὰρ ὅτι κα-  
μηλοῖ δαξά τρυμαλιᾶς ῥαφίδος εἰσελ-  
θεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν  
τοῦ Θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ  
οἱ ἀκούσαντες· Καὶ τίς δύναται σω-  
θῆναι; 27 Ο δὲ εἶπε· Τὰ ἀδύνατα

17. Verily I say unto you,  
Whosoever shall not receive  
the kingdom of God as a little  
child, shall in no wise enter  
therein.

18 And a certain ruler ask'd  
him, saying, Good Master, what  
shall I do to inherit eternal life?

19 And Jesus said unto him,  
Why callest thou me good?  
none is good \* but one, *that is*,  
God.

20 Thou knowest the com-  
mandments, Do not commit  
adultery, Do not kill, Do not  
steal, Do not bear false witness,  
Honour thy father and thy  
mother.

21 And he said, All these  
have I kept from my youth up.

22 Now when Jesus heard  
these things, he said unto him,  
Yet lackest thou one thing:  
sell all that thou hast, and distri-  
bute unto the poor, and thou  
shalt have treasure in heaven:  
and come, follow me.

23 And when he heard this,  
he was very sorrowful: for he  
was very rich.

24 And when Jesus saw that  
he was very sorrowful, he said,  
How hardly shall they that  
have riches enter into the  
kingdom of God!

25 For it is easier for a ca-  
mel to go through a needles  
eye, than for a rich man to en-  
ter into the kingdom of God.

26 And they that heard *it*,  
said, Who then can be sav'd?

27 And he said, The things

## TEXT.

## TRANSLATION.

οὐκ ἔστι ἀνθρώποις, δυνατὸν εἶναι τοῦτο  
 τῷ Θεῷ. 28 Εἶπε δὲ ὁ Πέτρος·  
 Ἰδὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἡκο-  
 λυθήσασμέν σοι. 29 Ο δὲ εἶπεν αὐ-  
 τοῖς· Αμὲν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν  
 ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς,  
 ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆ βασιλείας  
 τοῦ Θεοῦ, 30 ὃς ὅτι μὴ σποράσῃ πολ-  
 λαπλασίονα ἐν τῷ χρόνῳ τούτῳ, καὶ ἐν τῷ  
 αἰῶνι τῷ ἐρχομένῳ ζῶναι αἰώνιον.

which are impossible with men,  
 are possible with God.

28 Then Peter said, Lo,  
 we have left all, and follow'd  
 thee.

29 And he said unto them,  
 Verily I say unto you, there is  
 no man that hath left house, or  
 parents, or brethren, or wife,  
 or children, for the Kingdom  
 of God's sake,

30 Who shall not receive  
 manifold more in this present  
 time, and in the world to come  
 life everlasting.

31 Παρα-

## PARAPHRASE.

the Kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, shall in no wise enter therein.

18 And a certain Ruler or great Man ask'd him, saying, Good (u) Master, what shall I do to inherit eternal Life? 19 And Jesus said unto him, Why callest thou me good? none is good but one, that is God. 20 Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy Father and thy Mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the Poor, and thou shalt have Treasure in Heaven: and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have Riches enter into the Kingdom of God? 25 For it is easier for a Camel to go through a Needles Eye, than for a rich Man to enter into the Kingdom of God. 26 And they that heard it said, Who then can be sav'd? 27 And he said, The things which are impossible with Men, are possible with God. 28 Then Peter said, Lo, we have left all, and follow'd thee. 29 And he said unto them, Verily I say unto you, there is no Man that hath left House, or Parents, or Brethren, or Wife, or Children for the Kingdom of God's sake, 30 who shall not receive manifold more in this present Time, and in the World to come, Life everlasting.

VI.  
 Of the Young rich  
 Man, and the  
 Temptation of  
 Riches.

(u) Compare Matt. 19 16. Mark 10 17.

## TEXT.

## TRANSLATION.

31 Παραλαβὼν δὲ τὰς δώδεκα,  
εἶπε πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν  
εἰς Ἱερουσόυμα, καὶ τελεσθήσονται πάντα  
τὰ γεγραμμένα ὑφ' ἡμῶν τῶν προφητῶν, ὅτι  
ἡμεῖς τὸν υἱὸν τοῦ ἀνθρώπου. 32 Παραδοθήσεται  
γὰρ τοῖς ἔθνεσι, καὶ ἐμπαυχθήσεται,  
καὶ ὕβρισθήσεται, καὶ ἐμπτυσθήσεται.  
33 Καὶ μαστιγώσασιν αὐ-  
τὸν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀνα-  
στήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων  
συνήκαν· καὶ ἡ τοῦ ῥήματος τούτου κε-  
κρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγί-  
νωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ ὅτε τῷ ἐγγίζεν αὐ-  
τὸν εἰς Ἱεριχὼν, τυφλὸς τις ἐκά-  
θηντο πρὸς τὴν ὁδὸν προσευχόμενος.

36 Ἀκούσας δὲ ὄχλου ὑποβό-  
λῳ, ἐπιωθάμετο πρὸς αὐτόν.

37 Ἀπήγγελλαν δὲ αὐτῷ, ὅτι Ἰησοῦς  
ὁ Ναζωραῖος παρέρχεται. 38 Καὶ  
ἐβόησεν, λέγων· Ἰησοῦ υἱὲ Δαβὶδ,  
ἐλέησόν με. 39 Καὶ οἱ προάρον-  
τες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ·

αὐτὸς δὲ πολλῶν μᾶλλον ἔκραζεν·  
Τιὲ Δαβὶδ, ἐλέησόν με. 40 Στα-  
θεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτόν·

ἀχθίνωμαι πρὸς αὐτόν· ἐγγίσαν-  
τος δὲ αὐτοῦ ἐπικράτησεν αὐτόν,

41 λέγων· Τί σοι θέλεις ποιῆσαι; Ὁ

31 Then he took unto him  
the twelve, and said unto them,  
Behold, we go up to Jerusa-  
lem, and all things that are  
written by the prophets con-  
cerning the Son of Man shall  
be accomplish'd.

32 For he shall be deliver'd  
unto the Gentiles, and shall be  
mock'd, and spitefully intreat-  
ed, and spitted on.

33 And they shall scourge  
him, and put him to death; and  
the third day he shall rise again.

34 And they understood  
none of these things; and this  
saying was hid from them, nei-  
ther knew they the things  
which were spoken.

35 And it came to pass, that  
as he was nigh unto Jericho,  
a certain blind man sat by the  
way-side begging.

36 And hearing the multi-  
tude pass by, he ask'd what it  
meant.

37 And they told him, that  
Jesus of Nazareth passeth by.

38 And he cry'd, saying,  
Jesus, thou Son of David, have  
mercy on me.

39 And they which went  
before rebuk'd him, that he  
should hold his peace: but he  
cry'd so much the more, Thou  
Son of David, have mercy on  
me.

40 And Jesus stood, and  
commanded him to be brought  
unto him: and when he was  
come near, he ask'd him,

41 Saying, What wilt thou  
that I shall do unto thee? And

TEXT.

TRANSLATION.

Δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω.  
42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ανά-  
βλεψον· ἡ πίστις σου σέσωκέ σε.  
43 Καὶ παραχρῆμα ἀνέβλεψε,  
καὶ ἠκολούθει αὐτῷ δοξάζων τὸν  
Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν  
αἶνον τῷ Θεῷ.

he said, Lord, that I may re-  
ceive my sight.

42 And Jesus said unto him,  
Receive thy sight: thy faith  
hath sav'd thee.

43 And immediately he re-  
ceiv'd his sight, and follow'd  
him, glorifying God: and all  
the people, when they saw it,  
gave praise unto God.

Κεφ.

P A R A P H R A S E.

31 Then he took unto him the (w) Twelve *Apostles*, and said unto them, Behold, we go up to Jerusalem, and all things that are writ-  
ten by the Prophets concerning the Son of Man shall be accomplish'd. VII. Christ again fore-  
tells the Disciples  
of his Death.  
32 For he shall be deliver'd unto the Gentiles, and shall be mock'd,  
and spitefully intreated, and spitted on. 33 And they shall scourge him,  
and put him to death; and the third day he shall rise again. 34 And  
they understood none of these things; and this Saying was hid from  
them, neither knew they the things which were spoken.  
35 And it came to pass, (x) that our Saviour being come to Jericho,  
as he was going out one day thence to some neighbouring Place that lay  
not toward Jerusalem, and while he was yet nigh unto Jericho, a certain  
blind Man call'd Bartimeus, sat by the Way-side begging. VIII. He cures a Blind  
Man near Jericho. 36 And  
hearing the Multitude pass by, he ask'd what it meant. 37 And they  
told him, that Jesus of Nazareth passeth by. 38 And he cry'd, saying,  
Jesus thou Son of David, have mercy on me. 39 And they which  
went before rebuk'd him, that he should hold his peace: but he cry'd  
so much the more, Thou Son of David, have mercy on me. 40 And  
Jesus stood, and commanded him to be brought unto him: and when  
he was come near, he ask'd him, 41 saying, What wilt thou that I  
shall do unto thee? And he said, Lord, that I may receive my sight.  
42 And Jesus said unto him, Receive thy sight: thy Faith hath sav'd  
thee. 43 And immediately he receiv'd his sight, and follow'd him,  
glorifying God: and all the People, when they saw it, gave praise un-  
to God.

(w) See *Matt.* 20. 17. *Mark* 10. 32. (x) *Matt.* 20. 29. *Mark* 10. 46.

## T E X T.

## TRANSLATION.

Κεφ. ιθ'. Καὶ εἰσελθὼν διήρχετο  
 τῷ Ιεριχῷ. 2 Καὶ ἰδοὺ, ἀνὴρ ὀνό-  
 ματι καλούμενος Ζακχαῖ· καὶ  
 αὐτὸς ὡς ἀρχιτελώνης, καὶ οὗτος  
 ὡς πλούσιος. 3 Καὶ ἐζήτησεν ἰδεῖν  
 τὸν Ἰησοῦν τίς ἔστι· καὶ οὐκ ἠδύνατο  
 ὑπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ με-  
 κρὸς ὡς. 4 Καὶ θεωραμὼν ἔμ-  
 πορθεύεν, ἀνέβη ὑπὲρ συκομοράαν,  
 ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἡμελ-  
 λε διέρχεται. 5 Καὶ ὡς ἦλθεν ὑπὲρ  
 τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶ-  
 δειν αὐτόν, καὶ εἶπε πρὸς αὐτόν·  
 Ζακχαῖ, σπεύσας κατέβη· σήμερον  
 γὰρ ἐγὼ τῷ οἴκῳ σου δεῦ με μέναι.  
 6 Καὶ σπεύσας κατέβη, καὶ ὑπε-  
 δέξατο αὐτὸν χαίρων. 7 Καὶ ἰδόν-  
 τες ἅπασιν διεγόγγυζον, λέγοντες·  
 Οἱ ποῦ ἁμαρτωλῶ ἀνδρὶ εἰσῆλ-  
 θε καὶ αἰσῶσαι. 8 Σταθεὶς δὲ Ζακ-  
 χαῖς εἶπε πρὸς τὸν Κύριον· Ἰδοὺ,  
 πατήρ ἡμῶν τῷ ὑπαρχόντων μὲν, Κύ-  
 ριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τι  
 ἄνός τις ἐσυκοφάντησα, ὑποδίδωμι τε-  
 τραπλοῦν. 9 Εἶπε δὲ πρὸς αὐ-  
 τὸν ὁ Ἰησοῦς· Οἱ σήμερον σωτηρία  
 τῷ οἴκῳ· τὸ ἔργον ἐγένετο, καθότι καὶ  
 αὐτὸς υἱὸς Ἀβραάμ ἔστιν. 10 Ἦλθε  
 γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ  
 σῶσαι τὸ ἀπολωλός.

## Chap. XIX.

And Jesus entered and pass'd  
 through Jericho.

2 And behold, *there was* a  
 man nam'd Zaccheus, which  
 was the chief among the pub-  
 licans, and he was rich.

3 And he sought to see Je-  
 sus who he was, and could not  
 for the \*crowd, because he was  
 little of stature.

4 And he ran before, and  
 climb'd up into a sycomore-  
 tree to see him; for he was to  
 pass that way.

5 And when Jesus came to  
 the place, he look'd up and  
 saw him, and said unto him,  
 Zaccheus, make haste, and  
 come down; for to day I must  
 abide at thy house.

6 And he made haste, and  
 came down, and receiv'd him  
 joyfully.

7 And when they saw *it*,  
 they all murmur'd, saying, That  
 he was gone to be guest \* to a  
 man that is a sinner.

8 And Zaccheus stood, and  
 said unto the Lord, Behold,  
 Lord, the half of my goods I  
 give to the poor: and if I have  
 \* wrong'd any man, I restore  
*him* four-fold.

9 And Jesus said unto him,  
 This day is salvation come to  
 this house, ~~forasmuch~~ as he  
 also is \* a son of Abraham.

10 For the Son of man is  
 come to seek and to save that  
 which was lost.



TEXT.

TRANSLATION.

11 Ακρόντων δὲ αὐτῶν Ἰωάννης, ὁρο-  
 θῆς ἔπε παραβολῶν, διὰ τὸ ἐγγὺς  
 αὐτὸν εἶναι Ἰερουσαλὴμ, καὶ δοκεῖν αὐτοῖς  
 ὅτι παρὰ χρῆμα μάλλιν ἡ βασιλεία τῶν

11 And as they heard these  
 things, he added, and spake a  
 parable, because he was nigh  
 to Jerusalem, and because they  
 thought that the kingdom of

Θεοῦ

PARAPHRASE.

Chap XIX. And Jesus, returning from the Place whither he had went out of Jericho, and which lay not on that side of Jericho that was toward Jerusalem, entred again into Jericho, and making little or no stay in it now, pass'd thro' Jericho, taking the Way that led to Jerusalem. 2 And behold there was a man nam'd Zaccheus, which was the Chief among the Publicans, and he was rich. 3 And he sought to see Jesus, Who, i. e. what manner of Person he was, and could not for the Crowd, because he was little of Stature. 4 And he ran before, and climb'd up into a Sycomore-tree to see him; for he was to pass that Way. 5 And when Jesus came to the Place, he look'd up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide and be entertain'd at thy House. 6 And he made haste, and came down, and receiv'd him joyfully. 7 And when they, i. e. the Pharisees and other Unbelieving Jews saw it, they all murmur'd, as finding fault with him for so doing, saying, That surely he was not so very Pious a Man as he pretended to be, since he was gone to be Guest to a Man that was a Sinner; as being at best a Publican, if not a Gentile. 8 And Zaccheus, being converted by the Efficaciousness of Christ's Discourse, stood, and said unto the Lord, Behold, Lord, in token of my true Repentance for my former Sins; particularly such as I have been guilty of by means of my Office as a Publican, the half of my Goods I give to the Poor; there being likely many that I have wrong'd, to whom I shall have no opportunity of making Restitution: and if I have wrong'd any Man, that is or shall become known to me, I am ready to restore him four-fold. 9 And Jesus said unto him, This day is Salvation come to this House, i. e. Zaccheus the Master of this House is receiv'd into a State of Salvation, or the Covenant of the Gospel; forasmuch as he also, by becoming a Convert, is become truly and properly a Son of Abraham to all the Purposes of Religion, tho' he should be even a Gentile by his Original. 10 And hence it appears, that in Coming to his House I acted but agreeably to the great and good End, for which I came into the World: for the Son of Man is come to seek and to save that which was lost.

IX.  
The Conver-  
sion of Zaccheus.

11 And as they heard these things, i. e. such his Discourses, he added, and spake a Parable, because he was now nigh to Jerusalem, and because he knew that they, i. e. his Disciples thought that the Kingdom

X.  
Parable of the  
Noble man going  
into a Far Coun-  
try to receive a  
Kingdom.

## TEXT.

## TRANSLATION.

Θεὸς ἀποφάινεται. 12 Εἶπεν οὖν Ἀν-  
 θρώπῳ τῆς εὐγενῆς ἐπορεύθη εἰς χό-  
 ραν μακρὰν, λαβεῖν ἑαυτῷ βασι-  
 λείαν, καὶ ὑποστρέψαι. 13 Κα-  
 λέσας δὲ δέκα δούλους ἑαυτῷ, ἔδω-  
 κεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς  
 αὐτούς· Πραγματεύσασθε ἕως ἔρχο-  
 μη. 14 Οἱ δὲ πολῖται αὐτῷ ἐμί-  
 σουν αὐτόν, καὶ ἀπέτειλαν πρεσβύται  
 ὀπίσω αὐτῷ, λέγοντες· Οὐ θέλομεν  
 τῷτον βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ  
 ἐρχόμενος πρὸς ἐπανελθεῖν αὐτόν λα-  
 βόντα τὴν βασιλείαν, καὶ εἶπε φωνη-  
 θῆναι αὐτῷ τὰς δούλους τούτας, οἷς  
 ἔδωκε τὸ ἀργύριον· ἵνα γνῶ τίς τί  
 διαπραγματεύσατο. 16 Παρεγένετο  
 δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μνᾶ  
 σου ὡροσεργάσατο δέκα μνᾶς. 17 Καὶ  
 εἶπεν αὐτῷ· Εὖ ἀγαθὸν δούλε· ὅτι ὅτι  
 ἐλαχίστῳ πιστὸς ἐγένε· ἵδοι ἔξωσιν  
 ἔχων ἐπ' αὐτῷ δέκα πάλια. 18 Καὶ  
 ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ  
 μνᾶ σου ἐποίησε πέντε μνᾶς. 19 Εἶ-  
 πε δὲ καὶ τούτῳ· Καὶ σὺ γίνου  
 ἐπ' αὐτῷ πέντε πόλεις. 20 Καὶ ἕτερος  
 ἦλθε, λέγων· Κύριε, ἴδε, ἡ μνᾶ σου,  
 ἣν εἶχον σποκειμένην ὑπὸ σκελεῖν.  
 21 Εφοβέμην γὰρ σε, ὅτι ἄνθρω-  
 πος αὐστηρὸς εἶ· αἴρας ὃ ἔκ' ἔθη-

God should immediately ap-  
 pear.

12 He said therefore, A cer-  
 tain noble man went into a far  
 country, to receive for himself  
 a kingdom, and to return.

13 And he call'd his ten ser-  
 vants, and deliver'd them ten  
 pounds, and said unto them,  
 Trade till I come.

14 But his citizens hated  
 him, and sent a message after  
 him, saying, We will not have  
 this man to reign over us.

15 And it came to pass, that  
 when he was return'd, having  
 receiv'd the kingdom, then he  
 commanded these servants to  
 be call'd unto him, to whom he  
 had given the money; that he  
 might know how much every  
 man had gain'd by trading.

16 Then came the first, say-  
 ing, Lord, thy pound hath  
 gain'd ten pounds.

17 And he said unto him,  
 Well, thou good servant: be-  
 cause thou hast been faithful  
 in a very little, have thou au-  
 thority over ten cities.

18 And the second came,  
 saying, Lord, thy pound hath  
 gain'd five pounds.

19 And he said likewise to  
 him, be thou also over five  
 cities.

20 And another came, say-  
 ing, Lord, behold, *here is* thy  
 pound, which I have kept laid  
 up in a napkin:

21 For I fear'd thee, because  
 thou art an austere man: thou  
 takest up that thou laidst not

καὶ,

TEXT.

TRANSLATION.

καὶ, καὶ θερίζεις ὃ οὐκ ἔσπευρας.  
22 Λέγει δὲ αὐτῷ· Ἐκ τῆς στόματός  
σου κρινῶ σε, πονηρὲ δούλε· ἦδεις  
ὅτι ἐγὼ ἀνθρώπου αὐστηρὸς εἰμι, αὐ-  
ρων ὃ ἐκ ἔθηκε, καὶ θερίζων ὃ ἐκ  
ἔσπευρα· 23 Καὶ διὰ τὸ ἐκ ἔδωκας

down, and reapest that thou  
didst not sow.  
22 And he saith unto him,  
Out of thine own mouth will  
I judge thee, thou wicked ser-  
vant. Thou knewest that I was  
an austere man, taking up that  
I laid not down, and reaping  
that I did not sow:  
23 Wherefore then gavest

το

PARAPHRASE.

of the *Messias* to be set up by God should immediately begin and appear; he, upon his Coming to Jerusalem, plainly declaring himself to be the said *Messias*, and accordingly taking upon him his Kingdom. 12 To rectify such their wrong Notions, and to intimate unto them, that the Jews would oppose his Kingdom; and that his true Disciples were not to expect immediate Glory and Greatness, but with Patience and a diligent Improvement of themselves in Virtue were to wait for their Reward in God's due time, he said therefore this Parable unto them: A certain noble Man, being to be made King over a certain Province in a vast Empire, went into a far (y) Country from his own Province, viz. to the Emperor's Court, to receive for himself of the said Emperor a Settlement or Investiture of the said Kingdom, and then to return. 13 And he call'd his ten Servants, and deliver'd them ten pounds, and said unto them, Trade till I come. 14 But his Citizens hated him, and sent a Message after him, saying, We will not have this Man to reign over us. 15 And it came to pass, that when he was return'd, having receiv'd the Kingdom, then he commanded these servants to be call'd unto him, to whom he had given the Money, that he might know how much every Man had gain'd by trading. 16 Then came the first, saying, Lord, thy pound hath gain'd ten pounds. 17 And he said unto him, Well, thou good Servant: because thou hast been faithful in a very little, have thou Authority over ten Cities. 18 And the second came, saying, Lord, thy pound hath gain'd five pounds. 19 And he said likewise to him, be thou also over five Cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a Napkin: 21 For I fear'd thee, because thou art an austere Man: thou takest up that thou laidst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own Mouth will I judge thee, thou wicked Servant. Thou knewest that I was an austere Man; taking up that I laid not down, and reaping that I did not sow: 23 Wherefore

(y) Matt. 25. 14.

then

## T E X T.

## TRANSLATION.

τὸ ἀργυρεῖόν μου ὅτι τίω τραπεζαν,  
καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἀν' ἐμεῶσα  
αὐτό; 24 Καὶ τοῖς παρεστῶσιν εἶ-  
πεν· Λαβετε ἀπ' αὐτοῦ τίω μνᾶν,  
καὶ δότε τῷ ταῖς δέκα μνᾶς ἔχοντι.  
25 Καὶ εἶπον αὐτῷ· Κύριε, ἔχει  
δέκα μνᾶς. 26 Λέγω γὰρ ὑμῖν,  
ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ὅπου  
δὲ τῷ μὴ ἔχοντι, καὶ ὃ ἔχει, ἀρ-  
θήσεται ἀπ' αὐτοῦ. 27 Πλὴν  
τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ  
φιλῆσαιτάς με βασιλευῖν ἐπ' αὐ-  
τούς, ἀγαγέτε ὧδε, καὶ καθίστα-  
ξατε ἐμωραῖόν μου. 28 Καὶ εἰ-  
πόντων τῶντα, ἐπορεύετο ἐμωραῖον,  
ἀναβαίνων εἰς Ἱερουσόλυμα.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς  
Βηθφαγή καὶ Βηθαίαν, πρὸς τὸ ὄρος  
τὸ καλούμενον Ελαιῶν, ἀπέστειλε δύο  
τῶν μαθητῶν αὐτοῦ, 30 εἰπόν-  
τες· Ἰπάγετε εἰς τὴν κατέναντι κώμην· ἐν ἣ  
ἐκαστοὶ ἀφ' ὧν εὐρήσατε πῶλον, δεδε-  
μμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων  
ἐκάθισεν· λύσαντες αὐτὸν ἀγαγετε.  
31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί  
λύετε; Οὕτως ἐρεῖτε αὐτῷ· Ὅτι ὁ  
Κύριός μου χρειᾶν ἔχει. 32 Απελ-  
θόντες δὲ οἱ ἀπεσταλμένοι, εὗρον καθὼς  
εἶπεν αὐτοῖς. 33 Λυόντων δὲ αὐ-  
τῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐ-

not thou my money into the  
bank, that at my coming I  
might have requir'd mine own  
with usury?

24 And he said unto them  
that stood by, Take from him  
the pound, and give it to him  
that hath ten pounds.

25 (And they said unto him,  
Lord, he hath ten pounds)

26 For I say unto you, That  
unto every one which hath,  
shall be given: and from him  
that hath not, even that he  
hath shall be taken away from  
him.

27 But those mine enemies  
which would not that I should  
reign over them; bring hither,  
and slay *them* before me.

28 And when he had thus  
spoken, he went \* forward,  
ascending up to Jerusalem.

29 And it came to pass  
when he was come nigh to  
Bethphage and Bethany, at the  
mount call'd *the mount of Olives*,

he sent two of his disciples,  
30 Saying, Go ye into the  
village over against *you*; in the  
which, at your entering, ye shall  
find a colt ty'd, whereon yet  
never man sat: loose him, and  
bring *him* hither.

31 And if any man ask you,  
Why do ye loose him? thus  
shall ye say unto him, Because  
the Lord hath need of him.

32 And they that were sent,  
went their way, and found e-  
ven as he had said unto them.

33 And as they were loos-  
ing the colt, the owners there-

then gavest not thou my Money into the Bank, that at my Coming I might have requir'd mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 ( And they said unto him, Lord, he hath ten pounds) 26 For I say unto you, That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him. 27 But those mine Enemies, which would not that I should reign over them, bring hither, and slay them before me: *In which Parable the noble Man denotes Christ; and the noble Man's going into a far Country to receive a Kingdom, denotes Christ's Ascending into Heaven to be as it were invested with the full Possession of his Spiritual Kingdom; and the noble Man's Return denotes Christ's Return, not only at the End of the World, or at the last Judgment, but also his Coming (as it is styl'd) to destroy the Jews; and also it denotes his Government of his Church ever since his Ascension. By the Citizens v. 14. that hated the noble Man, and would not have him to reign over them, are meant the Unbelieving Jews, his own Peculiar People: and by the said Citizens being slain before the noble Man after his Return as King, is denoted the Destruction of the Jewish Nation for their Unbelief. Lastly, by the several Sums intrusted with the several Servants of the noble Man, are denoted the several Gifts and Abilities which God vouchsafes unto Men here; for the good Improvement whereof, they shall be proportionably Rewarded; and for the Abuse and Neglect of which, they shall be proportionably Punish'd.* 28 And when he had thus spoken, he went forward, ascending up to Jerusalem.

## SECTION X.

*Containing an Account of Christ's Coming to the Mount of Olives, and Riding thence in a Lowly, and yet Triumphant manner to Jerusalem; with such other Particulars as are related by St Luke, and were done on the First-day of the Passion-week, now commonly call'd Palm-sunday: Which Particulars take up Chap. XIX. 29 — 46.*

29 And it came to pass when he was come (z) nigh to Bethphage and Bethany, at the Mount call'd the Mount of Olives, he sent two of his Disciples, 30 saying, Go ye into the Village over against you; in the which, at your entring, ye shall find a Colt ty'd, whereon yet never Man sat: loose him, and bring him hither. 31 And if any Man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent, went their way, and found even as he had said unto them. 33 And as they were loosing

<sup>I.</sup>  
Christ rides into  
Jerusalem.

(z) Matt. 21. 1. Mark 11. 1.

Z

the

## TEXT.

## TRANSLATION.

τῷ πρὸς αὐτούς· τί λύετε τὸν πῶ-  
 λον; 34 Οἱ δὲ εἶπον· Ὁ Κύριος  
 αὐτοῦ χρεῖαν ἔχει. 35 Καὶ ἤγαγον  
 αὐτὸν πρὸς τὸν Ἰησοῦν. Καὶ ἐπιρρί-  
 ψαντες ἑαυτοῦ τὰ ἱμάτια ἐπὶ τὸν  
 πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.  
 36 Πορδομύς δὲ αὐτοῦ, ὑπεσπών-  
 νιον τὰ ἱμάτια αὐτοῦ ἐν τῇ ὁδοῖ.  
 37 Ἐγγίζοντες δὲ αὐτῷ ἦδη πρὸς  
 τῇ καταβάσει τῷ ὄρει τῶν Ἐλαιῶν,  
 ἤρξαντο ἅπαν τὸ πλῆθος τῶν μα-  
 θητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ  
 μεγάλῃ, λέγοντες· ὡς εὐδοκῶντες  
 οἱ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυ-  
 εῖα· εἰρήνη ἐν ὕψει, καὶ δόξα ἐν  
 ὑψίστοις. 39 Καὶ πινες τῶν φαρισαίων  
 λέγοντες τῷ ὄχλῳ εἶπον πρὸς αὐτόν·  
 διδάσκαλε, ἐπιτίμησον τοῖς μαθη-  
 ταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν  
 αὐτοῖς· Λέγω ὑμῖν ὅτι ἐὰν ᾖται σιω-  
 πήσωσι, αἱ λίθοι κεκράξονται.

41 Καὶ ὡς ἤγγισεν, ἰδὼν πλὴν πό-  
 λιν, ἔκλαυσεν ἐπ' αὐτῇ, 42 λέ-  
 γων· Ὅτι εἰ ἔγνωσ καὶ σὺ, καὶ γε-  
 νῶν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς  
 εἰρήνῃ σου· νῦν δὲ κρύβονται ἀπὸ  
 ὀφθαλμοῦ σου. 43 Ὅτι ἡξουσιν  
 ἡμέραι ἐπὶ σε, καὶ περιβαλῶσιν  
 οἱ ἐχθροί σου χάρακά σου,

of said unto them, Why loose  
 ye the colt?

34 And they said, The Lord  
 hath need of him.

35 And they brought him  
 to Jesus. And they cast their  
 garments upon the colt, and  
 they set Jesus thereon.

36 And as he went, they  
 spread their cloaths in the  
 way.

37 And when he was come  
 nigh, even now at the descent  
 of the mount of Olives, the  
 whole multitude of the disci-  
 ples began to rejoyce and praise  
 God with a loud voice, for all  
 the mighty works that they  
 had seen,

38 Saying, Blessed be the  
 King that cometh in the name  
 of the Lord : peace in heaven,  
 and glory in the highest.

39 And some of the Phari-  
 sees from among the multitude  
 said unto him, Master, rebuke  
 thy disciples.

40 And he answer'd and  
 said unto them, I tell you, that  
 if these should hold their peace,  
 the stones would *immediately*  
 cry out.

41 And when he was come  
 near, he beheld the city, and  
 wept over it,

42 Saying, If thou hadst  
 known, even thou, at least in  
 this thy day, the things *which*  
*belong* unto thy peace! but now  
 they are hid from thine eyes.

43 For the days shall come  
 upon thee, that thine enemies  
 shall cast a trench about thee,

TEXT.

TRANSLATION.

καὶ περικυκλώσουσί σε, καὶ σωρεύ-  
σι σε πάντοθεν· 44 καὶ ἐδαφιοῦσί  
σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ  
ὅκ ἀφήσουσιν ἐν σοί λίθον ὑπὲρ λίθου.  
ἀντ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς  
ὑποκοπῆς σου.

and compass thee round, and  
keep thee in on every side,  
44 And shall lay thee even  
with the ground, and thy chil-  
dren within thee; and they  
shall not leave in thee one  
stone upon another: because  
thou knewest not the time of  
thy visitation.

45 Καὶ

P A R A P H R A S E.

the Colt, the Owners thereof said unto them, Why loose ye the Colt?  
34 And they said, The Lord hath need of him. 35 And they brought  
him to Jesus. And they cast their Garments upon the Colt, and they  
set Jesus thereon. 36 And as he went, they spread their Cloaths in  
the Way. 37 And when he was come nigh, even now at the descent  
of the Mount of Olives, the whole Multitude of the Disciples began  
to rejoyce and praise God with a loud Voice, for all the mighty Works  
that they had seen, 38 saying, Blessed be the King *Messias*, that com-  
eth in the name of the Lord: Peace, *i. e. Prosperity attend this King  
from God in Heaven, and Glory from the same God in the highest Hea-  
ven.* 39 And some of the Pharisees from among the Multitude said  
unto him, Master, rebuke thy Disciples for using these Acclamations.  
40 And he answer'd and said unto them, I tell you, that if these should  
hold their peace like you, out of mee! Envy and Malice to me, the Stones  
(a) would immediately, by God's miraculous Power, be turn'd into more  
Grateful Persons, who should cry out or use the same Acclamations; ra-  
ther than God should be depriv'd of his just Praise and Glory, by a Mali-  
cious and Envious Silence, at this extraordinary time.

41 And when he was come near, he beheld the City Jerusalem, and  
wept over it, 42 saying, How happy hadst thou been, if thou hadst  
known, even Thou the once Beloved City of God, at least in this thy  
Day of being Graciously visited by me in order to make thee most Happy,  
the things which belong unto thy Peace or Happiness! but alas! even  
now they are hid from thine Eyes, thro' thy obstinate Unbelief. 43 For  
which cause the days shall come upon thee, that thine Enemies, the Ro-  
mans, shall cast a Trench about thee, and compass thee round, and keep  
thee in on every side, 44 and shall lay thee even with the Ground,  
and shall miserably destroy thy Children or Inhabitants within thee; and  
they shall not leave in thee one Stone upon another: because thou  
knewest not that this is the Time of thy Visitation, *i. e. being graciously  
visited by me the Messias.*

II.  
He weeps over  
Jerusalem.

(a) Matt. 3. 9.

## TEXT.

## TRANSLATION.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τὰς πωλουμένας ἐν αὐτῷ καὶ ἀγοράζοντας· 46 λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκός μου, οἶκος προσευχῆς ὅστις· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. Οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζητήσαν αὐτὸν ἀπολέσαι, καὶ οἱ γραῖτοι ἔλαον· 48 καὶ ἔχοντες οὐκ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς δὲ ἅπας ἐξεκρέματο αὐτὸν ἀκούων.

Κεφ. κ'. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελίζοντός, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς γραμματέρεσι, 2 καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπέ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς ἐστιν ὁ δὲς σοι τὴν ἐξουσίαν ταύτην; 3 Αποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον· καὶ εἰπάτε μοι· 4 Τὸ βάπτισμα Ἰωάννου ἐξ ὕδατος ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες· Ὅτι εἰ ἂν εἰπούμεν· Ἐξ ὕδατος, ἐρῇ· Διὰ τί οὕτως ἐκδοκίμασε αὐτόν; 6 Εἰ δὲ εἰπούμεν· Ἐξ ἀνθρώπων, πάντες ὁ λαὸς καταλιθήσεται ἡμᾶς· πεπεισμένος γάρ ὅστις Ἰωάννης πρὸς αὐτὸν εἶπεν.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him;

48 And could not find what they might do: for all the people were very attentive to hear him.

## Chap. XX.

And it came to pass, that on one of those days, as he taught the people in the temple, and preach'd the Gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority dost thou these things? or who is he that gave thee this authority?

3 And he answer'd and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reason'd with themselves, saying, If we shall say, From heaven; he will say, Why then believ'd ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perfwaded that John was a prophet.

7 Καὶ



## P A R A P H R A S E.

45 And he went (b) into the Temple, and began to cast out them that sold therein, and them that bought, 46 saying unto them, It is written, My House is the House of Prayer: but ye have made it a Den of Thieves.

III.  
He turns the  
Traders out of the  
Temple.

## S E C T I O N XI.

*Containing the general and short Account given by St Luke of what Christ did on the second Day or Monday of the Passion-week. Chap. XIX. 47, 48.*

47 And he going out of the Temple at Evening (c) on the first Day of the Passion-week, went to Bethany and lodg'd there at Night. And then returning next Morning he went into the Temple again, and cast out (d) again thence them that bought and sold, and who were got in thither again; and then he instructed the People; and thus he taught daily, viz. the second and third Day of the said Week, in the Temple. But the Chief (e) Priests, and the Scribes, and the Chief of the People sought to destroy him; 48 and could not find what they might do, i. e. what Method to take in order to destroy him: for all the Common People were very attentive to hear him, having a great Opinion of him; so that they durst not go about to apprehend him openly.

He teaches by day  
in the Temple.

## S E C T I O N XII.

*Containing such Particulars as were transacted on the third Day or Tuesday of the Passion-week, and before the Evening thereof; and which are related by St Luke Ch. XX. 1—XXI. 4.*

Chap. XX. And it came to pass, that on one of those Days in which he taught in the Temple, as is mention'd v. 47. of the foregoing Chapter, viz. on the third Day or Tuesday in the Passion-week, as he taught the People in the Temple, and preach'd the Gospel, the Chief Priests and the Scribes came upon him, with the Elders, 2 and spake unto him, saying, Tell us, By what Authority dost thou these things? or who is he that gave thee this Authority? 3 And he answer'd and said unto them, I will also (f) ask you one thing; and if ye will answer me therein, I also will answer your Question, viz. By what Authority I do these things. 4 The Baptism of John, was it from Heaven, or of Men? 5 And they reason'd with themselves, saying, If we shall say from Heaven; he will say, Why then believ'd ye him not? 6 But and if we say, Of Men; all the People will stone us: for they be perswaded that John was a

I.  
Christ's Answer  
to the Chief  
Priests questioning  
his Authority.

(b) Matt. 21. 12. (c) Matt. 21. 17. Mark 11. 11. (d) Mark 11. 15.

(e) Matt. 21. 45. Mark 11. 18. (f) Matt. 21. 24. Mark 11. 26.

Prophet.

## TEXT.

## TRANSLATION.

7 Καὶ ἀπεκρίθη μὴ εἰδέναι πό-  
θεν. 8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ-  
δὲ ἐγὼ λέγω ὑμῖν ὅτι ποῖα ἔξουσία  
ταῦτα ποῶ.

9 Ἠρξάτο δὲ πρὸς τὸ λαὸν λέ-  
γειν τὴν παραβολὴν ταύτην· Ἀν-  
θρώπος τις ἐφύτευσε ἀμπελῶνα, καὶ  
ἐξέδωκε αὐτὸν γεωργοῖς· καὶ ἀπεδή-  
μησε χρόνους ἱκανοὺς. 10 Καὶ ὁ  
καρπὸς ἀπέτευλε πρὸς τῆς γεωργῶν  
δούλοι, ἵνα ἀπὸ τοῦ καρποῦ ἔσται ἀμπε-  
λῶν· δώσιν αὐτοῖς· οἱ δὲ γεωργοὶ  
δέραντες αὐτὸν, ἔξαπέτελλαν κε-  
νόν.

11 Καὶ προσέειπε πάλιν ἕτε-  
ρον δούλον· οἱ δὲ καὶ οὗτοι δέραντες  
καὶ ἀπμάσαντες ἔξαπέτελλαν κενόν.

12 Καὶ προσέειπε πάλιν τρίτον·  
οἱ δὲ καὶ τῶν τρωματίσαντες ἔξε-  
βαλον. 13 Εἶπε δὲ ὁ κύριος· Ἔσται  
ἀμπελῶνος· τί ποιήσω; πέμψω τὸ υἱόν

μου τὸν ἀγαπητόν· ἵνα ὅταν ἰδόντες  
αὐτὸν φοβησύνται. 14 Ἰδόντες δὲ αὐτὸν  
οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς,  
λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος·

δεῦτε, ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν  
γένηται ἡ κληρονομία. 15 Καὶ ὁ πα-  
τεράτης αὐτοῦ ἐξῆλθε ἀμπελῶν, ὅ-  
τι οὕτως ποιεῖ αὐτοῖς ὁ  
κύριος ἔσται ἀμπελῶνος; 16 Ελῶσι  
καὶ ἀπολέσθαι τῆς γεωργῶν τέχνης, καὶ

7 And they answer'd, that  
they could not tell whence it  
was.

8 And Jesus said unto them,  
Neither tell I you by what  
authority I do these things.

9 Then began he to speak  
to the people this parable: A  
certain man planted a vine-  
yard, and let it forth to hus-  
bandmen, and went into a far  
country for a long time.

10 And at the season, he  
sent a servant to the husban-  
men, that they should give him  
of the fruit of the vineyard:  
but the husbandmen beat him,  
and sent him away empty.

11 And again he sent ano-  
ther servant: and they beat  
him also, and entreated him  
shamefully, and sent him away  
empty.

12 And again he sent the  
third; and they wounded him  
also, and cast him out.

13 Then said the lord of  
the vineyard, What shall I do?  
I will send my beloved son:  
it may be they will reverence  
him, when they see him.

14 But when the husban-  
men saw him, they reason'd  
among themselves, saying, This  
is the heir: come let us kill  
him, that the inheritance may  
be ours.

15 So they cast him out of  
the vineyard, and kill'd him.  
What therefore shall the lord  
of the vineyard do unto them?

16 He shall come and de-  
stroy these husbandmen, and

destroy

## T E X T.

## T R A N S L A T I O N.

δώσῃ τὸν ἀμπελῶνα ἄλλοις. Αὐ-  
σαντες δὲ εἶπον· Μὴ γένοιτο. 17 Ὁ  
δὲ ἐμβλέψας αὐτοῖς εἶπε· Τί οὖν  
ᾧ τὸ γεγραμμένον τοῦτο· Ἠί-  
θον ὃν ἀπεδοκίμασαν οἱ οἰκοδομῶν-  
τες, οὗτος ἐγενήθη εἰς κεφαλὴν γω-  
νίας; 18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον  
τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ'  
ἂν πέσῃ, λικμήσῃ αὐτόν. 19 Καὶ  
ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμ-  
ματεῖς ὅπως ἀλῶν ἐπ' αὐτόν τὰς

shall give the vineyard to o-  
thers. And when they heard  
it, they said, God forbid.

17 And he beheld them,  
and said, What is this then  
that is written, The stone which  
the builders rejected, the same  
is become the head of the cor-  
ner?

18 Whosoever shall fall up-  
on that stone, shall be broken:  
but on whomsoever it shall fall,  
it will grind him to powder.

19 And the chief priests  
and the scribes the same hour

χῆ-

## P A R A P H R A S E.

Prophet. 7 And they answer'd, that they could not tell whence it  
was. 8 And Jesus said unto them, Neither tell I you by what Autho-  
rity I do these things.

9 Then began or proceeded he to speak to the People this (g) Parable:  
A certain Man planted a Vineyard, and let it forth to Husbandmen, and  
went into a far Country for a long time. 10 And at the season,  
he sent a Servant to the Husbandmen, that they should give him of the  
Fruit of the Vineyard: but the Husbandmen beat him, and sent him  
away empty. 11 And again he sent another Servant; and they beat  
him also, and entreated him shamefully, and sent him away empty.  
12 And again he sent the third; and they wounded him also, and cast  
him out. 13 Then said the Lord of the Vineyard, What shall I do?  
I will send my beloved Son: it may be they will reverence him, when  
they see him. 14 But when the Husbandmen saw him, they reason'd  
among themselves, saying, This is the Heir: come let us kill him, that  
the Inheritance may be ours. 15 So they cast him out of the Vineyard,  
and kill'd him. What therefore shall the Lord of the Vineyard do unto  
them? 16 He shall come and destroy these Husbandmen, and shall  
give the Vineyard to others. And when they heard it, they said, God  
forbid. 17 And he beheld them, and said, What is this then that is  
written, The Stone which the Builders rejected, the same is become the  
head of the corner? 18 Whosoever shall fall upon that Stone, shall be  
broken: but on whomsoever it shall fall, it will grind him to powder.  
19 And the Chief Priests and the Scribes the same hour sought to lay

II.  
Parable of the  
Vineyard.

(g) Matt. 21. 33. Mark 12. 1.

hands

## TEXT.

## TRANSLATION.

χῦρας οἱ αὐτῇ τῇ ὥρᾳ· καὶ ἐφοβήθησαν ἡ λαόν· ἐγνωσθεὶς ὅτι ὅτι πρὸς αὐτοὺς ἡ βασιλοῦ ταύτην εἶπε.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγγράφους, ὑποκρινομένους ἑαυτοὺς δικαίους (εἶ). ἵνα ἐπιλάβωνται αὐτῷ λόγῳ, εἰς τὸ παραδόναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τῷ ἡγεμόνῳ.

21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ ἐλαμβάνεις πόσων, ἀλλ' ἐπ' ἀληθείας τίς ὁδὸς ἔχεις διδάσκεις· 22 Εἰστιν ἡμῖν Καίσαρι φόρον δύναι, ἢ ὀ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε;

24 Εἰδείξατέ μοι δυνάμιον· τί ἔχει εἰκόνα καὶ ἐπιγραφὴν; Αποκριόντες δὲ εἶπον· Καίσαρ. 25 Οὗτος εἶπεν αὐτοῖς· Ἀπόδοτε τῷ κυνὶ τῷ Καίσαρος Καίσαρι, καὶ τῷ Θεῷ τῷ Θεῷ. 26 Καὶ ἔκ' ἰσχυρῶς ἐπιλαβέντες αὐτὸν ῥήματι· ἐναιτίον ἔλαβον· καὶ θαυμάσαντες ὅτι τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

27 Προσεληθόντες δὲ πινες τῶ σαδδουκαίων (οἱ ἀντιθέροντες ἀνάστασιν μὴ εἶ) ἐπηρώτησεν αὐτὸν, 28 λέγοντες· Διδάσκαλε, Μωσὴς ἐγραψεν ἡμῖν· Εάν τις ἀδελφὸς ἀποθάνῃ, ἔχων γυναῖκα, καὶ ἔτερον ἀτεκνίος ἀποθάνῃ, ἵνα

fought to lay hands on him; and they fear'd the people: for they perceiv'd that he had spoken this parable against them.

20 And they watch'd him, and sent forth spies, which should feign themselves just men; that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they ask'd him, saying, Master, we know that thou say'st and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceiv'd their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answer'd and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvel'd at his answer, and held their peace.

27 Then came to him certain of the Sadducees (which deny that there is any resurrection) and they ask'd him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that

TEXT.

TRANSLATION.

λάβῃ ὁ ἀδελφὸς αὐτοῦ ἢ γυναῖκα, καὶ  
ἐξαγαγῇ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

his brother should take his  
wife, and raise up seed unto his  
brother.

29 Ἐπὶ αὗτοι ἀδελφοὶ ἦσαν· καὶ ὁ ὄρ-  
θος, λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος.

29 There were therefore se-  
ven brethren: and the first  
took a wife, and dy'd without  
children.

30 Καὶ ἔλαβεν ὁ δεύτερος τὴν γυ-  
ναῖκα, καὶ ὅπως ἀπέθανεν ἄτεκνος.

30 And the second took her  
to wife, and he dy'd childless.

31 Καὶ ὁ τρίτος ἔλαβεν αὐτήν.

31 And the third took her;

ὡσαύτως

PARAPHRASE.

hands on him; and they fear'd the People: for they perceiv'd that he  
had spoken this Parable again<sup>to them</sup>.

20 And they watch'd to <sup>take Advantage of Him in respect of some-</sup>  
what or other he should say in his Doctrine; and to this end they sent  
forth (b) some Pharisees with some Herodians to be Spies upon him, who  
should feign themselves Just or very Conscientious men, who came to him  
Only out of desire to satisfy a scruple of Conscience, that hereby they might  
the better take hold of his Words; that so, if he determin'd the matter  
in favour of the Opinion receiv'd by the Pharisees and generality of the  
Jews; viz. that the Roman Government was no other than an Usurpation  
over the Jewish Nation, they might deliver him unto the Power and Au-  
thority of the Roman Governor, as a Person disaffected to the Roman  
Government; or if he determin'd the Point in favour of the Romans, they  
might thereby render him Odious to the People. 21 And they ask'd him,  
saying, Master, we know that thou say'st and teachest rightly, neither  
acceptest thou the person of any, but teachest the way of God truly.  
22 Is it lawful for us to give Tribute unto Cesar, or no? 23 But he  
perceiv'd their craftiness, and said unto them, Why tempt ye me?  
24 Shew me a penny: whose Image and Supercription hath it? They  
answer'd and said, Cesar's. 25 And he said unto them, Render there-  
fore unto Cesar the things which be Cesar's, and unto God the things  
which be God's. 26 And they could not take hold of his words before  
the People: and they marvell'd at his answer, and held their peace.

III.  
Of giving Tri-  
bute to Cesar.

27 Then came to him certain of the Sadducees (i) (which deny  
that there is any Resurrection) and they ask'd him, 28 saying, Master,  
Moses wrote unto us; If any Man's Brother die, having a Wife, and he  
die without Children, that his Brother should take his Wife, and raise  
up Seed unto his Brother. 29 There were therefore seven Brethren:  
and the first took a Wife, and dy'd without Children. 30 And the se-  
cond took her to wife, and he dy'd childless. 31 And the third took

IV.  
He proves the  
Resurrection to the  
Sadducees.

(b) Matt. 22. 15. Mark 12. 13. (i) Matt. 22. 23. Mark 12. 18.

## T E X T.

## TRANSLATION.

ὡσαύτως δὲ καὶ οἱ ἐπὶ αὐτῷ καὶ ἔκατελι-  
ποι τέκνα, καὶ ἀπέθανον. 32 Ὑπε-  
ρβ. δὲ πάντων ἀπέθανε καὶ ἡ γυναῖς.  
33 Ἐν τῇ οὖν ἀναστάσει, πῶς αὐ-  
τῶν γίνεται γυνή; οἱ γὰρ ἐπὶ ἔχον  
αὐτῇ γυναῖκα. 34 Καὶ ἀποκριθεὶς  
εἶπεν αὐτοῖς ὁ Ἰησοῦς. Οἱ υἱοὶ ὅτι αὐ-  
τοὶ τὴν γὰρ καὶ ἐκγαμίσκον-  
ται. 35 Οἱ δὲ καταξιοθέντες τῆς  
ἀνάστασης καὶ τῆς ζωῆς, καὶ τῆς ἀνα-  
στάσεως τῆς ἐκ νεκρῶν, ὅτε γὰρ οὐκ  
ἔτι ἐκγαμίσκονται. 36 Οὐτε γὰρ  
ἀποθνήσκει ἐπὶ δαδανταὶ ἰσάγγελοι  
γὰρ εἰσὶ καὶ υἱοὶ εἰς τὸ θεοῦ,  
τῆς ἀναστάσεως υἱοὶ ὄντες. 37 Ὅτι  
δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-  
σῆς ἐμνήσκει ἐπὶ τῆς βάτης, ὡς λέ-  
γει Κύριον τὸν θεὸν Ἀβραάμ, καὶ τὸν  
θεὸν Ἰσαὰκ, καὶ τὸν θεὸν Ἰακώβ.  
38 Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ  
ζώντων. πάντες γὰρ αὐτῷ ζῶσι.  
39 Ἀποκριθεὶς δὲ πῶς τῇ γραμ-  
ματίᾳ εἶπεν. Διδάσκαλε, καλῶς  
εἶπας. 40 Οὐκ ἔτι δὲ ἐπερωτῶν ἐπε-  
ρωτᾷ αὐτὸν ὁ ὄντις.

41 Εἶπε δὲ πρὸς αὐτούς. Πῶς  
λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ (εἰ);  
42 Καὶ αὐτὸς Δαβὶδ λέγει ὡς βί-  
βλη ψαλμῶν. Εἶπεν ὁ Κύριος πρὸς  
Κυριὸν μου. Κάθου ἐκ δεξιῶν μου,

and in like manner the seven  
also. And they left no children,  
and dy'd.

32 Last of all the woman  
dy'd also.

33 Therefore in the resur-  
rection, whose wife of them is  
she? for seven had her to wife.

34 And Jesus answering said  
unto them, The children of  
this world marry, and are given  
in marriage:

35 But they which shall be  
accounted worthy to obtain  
that world, and the resurrection  
from the dead, neither marry,  
nor are given in marriage.

36 Neither can they die any  
more; for they are equal unto  
the angels; and are the children  
of God, being the children of  
the resurrection.

37 Now that the dead are  
rais'd, even Moses shew'd at  
the bush, when he calleth the  
Lord, the God of Abraham, and  
the God of Isaac, and the God  
of Jacob.

38 For he is not a God of  
the dead, but of the living: for  
all live unto him.

39 Then certain of the  
scribes answering said, Master,  
thou hast well said.

40 And after that, they durst  
not ask him any question at all.

41 And he said unto them,  
How say they that Christ is Da-  
vid's son?

42 And David himself saith  
in the book of psalms, The  
Lord said unto my Lord, Sit  
thou on my right hand,

TEXT.

TRANSLATION.

43 ἕως ἀνθ' ὧν τὸς ἐχθρὸς σου ὑποπόδιον τῆς ποδῶν σου. 44 Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ὄντι;

45 Αὐτοῖς δὲ παντὶ τοῦ λαοῦ, εἰπε τοῖς μαθηταῖς αὐτοῦ. 46 Προσέχετε ὑπὸ τῆς γραμματέων τῆς γελοῦντος περιπατεῖν ἐν ποταῖς, καὶ φιλέντων ἀσπασμὸς ἐν ταῖς ἀγοραῖς, καὶ ὡρυζαθερίας ἐν ταῖς συναγωγαῖς, καὶ ὡρυζαθισίας ἐν τοῖς δειπνοῖς. 47 Οἱ καλεῖσθαι τὰς χήρας τῶν

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows

χρηστῶν,

PARAPHRASE.

her; and in like manner the seven also. And they left no Children, and dy'd. 32 Last of all the Woman dy'd also. 33 Therefore in the Resurrection, whose Wife of them is she? for seven had her to wife. 34 And Jesus answering, said unto them, The children of this World marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain *the Happiness of that World which is to come*, and the Resurrection of the Dead *to eternal Happiness*, neither marry, nor are given in marriage. 36 Neither can they die any more; for they are equal unto the Angels; and are the children of God, being the children of the Resurrection. 37 Now that the Dead are rais'd, even Moses shew'd at the Bush, when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob. 38 For he is not a God of the Dead, but of the Living: for all live unto him. 39 Then certain of the Scribes answering said, Master, thou hast well said. 40 And after that, they durst not ask him any Question at all.

41 And he said unto them, How say they that Christ is (k) David's Son? 42 And, *i. e. whereas* David himself saith in the Book of Psalms, The LORD said unto my Lord, sit thou on my Right hand, 43 till I make thine Enemies thy Footstool. 44 David therefore calls him *his* Lord, how is he then his Son? *And no man was able to answer his Question.*

V.  
He puzzles the Jews by a Question concerning Christ being the Lord and Son of David.

45 Then in the audience of all the People, he said unto his Disciples, 46 Beware of the Scribes, (l) which desire *or are pleas'd* to walk in long Robes, and love Greetings in the Markets, and the highest Seats in the Synagogues, and the chief Rooms at Feasts; 47 which devour Wi-

VI.  
He warns his Disciples not to follow the Example of the Scribes.

(k) Matt. 22. 42. Mark 12. 35. (l) Matt. 23. 1, 6, &c.

## TEXT.

## TRANSLATION.

χρηῶν, ὅς ποσάσῃ μακρὰ προσεύχον·  
οἱ τοὶ λήψον· ὡς ἰσχυρότερον κρίμα.

Κεφ. κα'. Αναβλέψας δὲ εἶδε τὰς  
βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ  
θυσιαστήριον πλουσίους. 2 Εἶδε δὲ  
καὶ πτωχὰς γυναῖκας πενιχρὰν βάλλου-  
σαι ἑκάστη δύο λεπτά. 3 Καὶ εἶ-  
πεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ γη-  
ρα ἡ πτωχὴ αὕτη πλεονέκτησεν πάντων  
ἐβαλεν. 4 Ἀπαντες γὰρ οὗτοι ἐκ  
τοῦ περισσεύοντος αὐτοῖς ἐβάλον·  
εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ  
τοῦ ὑστερήματός αὐτῆς ἅπαντα τὸ βίον  
ὃν εἶχεν ἐβάλε.

5 Καὶ πρὸς τοὺς λέγοντας πρὸς τὴν  
ἐκκλησίαν, ὅτι λίθοις καλοῖς καὶ ἀναθή-  
μασι κεκόσμηται, εἶπε· 6 Ταῦτα  
ἀφαιρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς  
οὗς ἀφαιρεθήσονται λίθοι· ὅτι λίθος ὃς  
ἐκ καταλυθήσεται. 7 Επηρώτησαν  
δὲ αὐτόν, λέγοντες· Διδάσκαλε, πότε  
οὗτα ταῦτα ἔσονται; καὶ τί τὸ σημεῖον  
ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ο δὲ  
εἶπε· Βλέπετε μὴ πλανηθῆτε· πολ-  
λοὶ γὰρ ἐλεύσονται ὅτι τὸ ὄνομα  
ἐν ᾧ ἐγὼ εἶμι καὶ  
ὁ καιρὸς ἤγγικεν. μὴ οὖν πορνεύ-  
σητε ὅπως αὐτῶν. 9 Ὅταν δὲ  
ἀκούσητε πολέμους καὶ ἀκαταστα-  
σίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα

houses, and for a shew make  
long prayers: the same shall  
receive greater damnation.

Chap. XXI.

And he look'd up, and saw  
the rich men casting their gifts  
into the treasury.

2 And he saw also a certain  
poor widow, casting in thither  
two mites.

3 And he said, Of a truth  
I say unto you, that this poor  
widow hath cast in more than  
they all.

4 For all these have of their  
abundance cast in unto the of-  
ferings of God: but she \* out of  
what she wants for her self,  
has cast in all she had to live  
upon.

5 And as some spake of the  
temple, how it was adorn'd  
with goodly stones, and gifts,  
he said,

6 *As for these things which*  
ye behold, the days will come,  
in the which there shall not be  
left one stone upon another,  
that shall not be thrown down.

7 And they ask'd him say-  
ing, Master, but when shall  
these things be? and what sign  
*will there be* when these things  
shall come to pass?

8 And he said, Take heed  
that ye be not deceiv'd: for  
many shall come in my name,  
saying, I am *Christ*; and the  
time draweth near: go ye not  
therefore after them.

9 But when ye shall hear  
of wars and commotions, be  
not terrify'd: for these things

γενέ-



TEXT.

TRANSLATION.

γινέσθαι τοῦτον· ἀλλ' ὅτε εὐχέως  
τὸ πᾶσι. 10 τότε ἔλεγεν αὐ-  
τοῖς· Εγερθήσεται ἔθνος ἐπὶ ἔθ-  
νους, καὶ πόλις ἐπὶ πόλιν, καὶ οἱ ὄρει

must first come to pass, but the  
end is not by and by.  
10 Then said he unto them,  
Nation shall rise against na-

tion,

PARAPHRASE.

dows houses, and for a shew make long Prayers: the same shall receive greater Damnation.

Chap XXI. And as he sat in the Temple (m) over against the Treasury, he look'd up, and saw the Rich men casting their Gifts into the Treasury. 2 And he saw also a certain Poor widow, casting in thither two Mites. 3 And he said, Of a truth I say unto you, that this Poor widow hath cast in more than they all. 4 For all these have of their abundance cast in unto the Offerings of God: but she out of what she wants for her self, has cast in all she had to live upon.

VII.  
He commends  
the Charity of the  
Poor Widow.

SECTION XIII.

Containing an Account of Christ's Discourse to his Disciples, After he came out of the Temple at Evening on the Third day, or Tuesday of the Passion-week; namely concerning the Destruction of the Temple, and the Last Judgment. Which Discourse takes up Ch. XXI. 5 — ult. and was almost wholly deliver'd on the Mount of Olives.

5 And as he went out of the Temple at Evening on the Third day, or Tuesday of the Passion-week, as some of his Disciples spake to him (n) of the Temple, how it was adorn'd with Goodly stones and other fine costly things, which were the Gifts of some Wealthy and Great Persons, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one Stone upon another, that shall not be thrown down. 7 And, as he sat upon the Mount of Olives over against the Temple, Peter (o) and James and John and Andrew being now with him by themselves, they ask'd him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 8 And he said, Take heed that ye be not deceiv'd: for many shall come in my Name, saying, I am Christ or the Messias; and the Time of God's setting up the Kingdom of the Messias, and delivering thereby his People the Jews from all their Enemies, draws near: But these being Impostors, go ye not therefore after them. 9 But when ye shall hear of Wars and Commotions, be not terrify'd: for these things must first come to pass, but the end is not by and by. 10 Then said he unto them, Na-

I.  
Christ's Dis-  
course to his Dis-  
ciples about the  
Destruction of the  
Temple, and the  
last Judgment.

(m) Mark 12. 41. (n) Matt. 24. 1. Mark 13. 1. (o) Mark 13. 3.

tion

## TEXT.

## TRANSLATION.

ἡ βασιλεία, καὶ βασιλεία ἑπὶ βασιλείας.  
 11 Σεισμοὶ τε μεγάλοι καὶ πόδες  
 καὶ λιμοὶ καὶ λοιμοὶ ἰσονομίαι, φόβη-  
 τικά τε καὶ σημεῖα ἀπ' οὐρανοῦ με-  
 γάλα ἔσται. 12 Πρὶν δὲ τούτων ἀπάν-  
 των ἑπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖ-  
 ρας αὐτῶν, καὶ διώξουσιν, παρεδι-  
 δόντες εἰς συναγωγὰς καὶ φυλακάς,  
 ἀγρομένοις ἑπὶ βασιλεῖς καὶ ἡγεμόνας,  
 ἕνεκεν τοῦ ὀνόματός μου. 13 Απο-  
 στήσεται δὲ ὑμῖν εἰς μαρτύριον. 14 Θέ-  
 στε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ  
 φρομελεῖσθαι ἀπολογηθῆναι. 15 Ἐγὼ  
 γὰρ δώσω ὑμῖν τόμα καὶ σοφίαν, ἣ  
 οὐ διωθήσονται ἀντιπεῖν ὅθεν ἀνι-  
 στήσονται πάντες οἱ ἀντικείμενοι ὑμῖν.  
 16 Παραδοθήσεσθε δὲ καὶ ὑπὸ γο-  
 νέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ  
 φίλων· καὶ θανατώσουσιν ὑμᾶς.  
 17 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάν-  
 των διὰ τὸ ὄνομά μου. 18 Καὶ  
 θείξεται ἡ κεφαλὴ ὑμῶν ὥστε μὴ  
 ἀπολῆται. 19 Ἐν τῇ ὑπομονῇ ὑ-  
 μῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.  
 20 Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ  
 στρατοπέδων τὴν Ἱερουσαλήμ, τότε  
 γινώσκειτε ὅτι ἥγγικεν ἡ ἐρήμωσις αὐτῆς.  
 21 Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φεύγετω-  
 σαι εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς,  
 ἐκχωρήτωσαν· καὶ οἱ ἐν ταῖς χώρας, μὴ

tion, and kingdom against  
 kingdom:

11 And great earthquakes  
 shall be in divers places, and  
 famines, and pestilences, and  
 fearful sights, and great signs  
 shall there be from heaven.

12 But before all these they  
 shall lay their hands on you,  
 and persecute you, delivering  
 you up to the synagogues, and  
 into prisons, being brought be-  
 fore kings and rulers for my  
 names sake.

13 And it shall turn to you  
 for a testimony.

14 Settle it therefore in your  
 hearts, not to meditate before,  
 what ye shall answer.

15 For I will give you a  
 mouth, and wisdom, which all  
 your adversaries shall not be  
 able to gainsay, nor resist.

16 And ye shall be betray'd  
 both by parents, and brethren,  
 and kinsfolks, and friends; and  
 some of you shall they cause to  
 be put to death.

17 And ye shall be hated of  
 all men for my names sake.

18 But there shall not an  
 hair of your head perish.

19 In your patience possess  
 ye your souls.

20 And when ye shall see  
 Jerusalem compass'd with ar-  
 mies, then know that the de-  
 solation thereof is nigh.

21 Then let them which  
 are in Judea, flee to the moun-  
 tains; and let them which are  
 in the midst of it, depart out;  
 and let not them that are in

TEXT.

TRANSLATION.

εἰσπράττειν εἰς αὐτίκ. 22 Ὅτι  
ἡμέραι ἐκδικήσεως αὐτῶν εἰσι, τῷ  
πληρωθῆναι πάντα τὰ γεγραμμένα.  
23 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις,  
καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς  
ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη  
ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ  
τούτῳ. 24 Καὶ πεσούτω ἄνθρωποι

the countries enter thereinto.  
22 For these be the days  
of vengeance, that all things  
which are written may be ful-  
fill'd.  
23 But wo unto them that  
are with child, and to them  
that give suck in those days:  
for there shall be great distress  
in the land, and wrath upon  
this people.  
24 And they shall fall by  
war.

P A R A P H R A S E.

tion shall rise against Nation, and Kingdom against Kingdom: 11 And great Earthquakes shall be in divers places, and Famines, and Pestilences, and fearful sights, and great signs shall there be from Heaven. 12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into Prisons, being brought before Kings and Rulers for my Names sake. 13 And it shall turn to you for a Testimony of your Sincerity in my Service, and also for a means of your making the Gospel more Known; and so it shall turn to a means both of promoting God's Glory and Your Happiness. 14 Settle it therefore in your hearts, not to meditate before-hand, what ye shall answer. 15 For I will give you a Mouth, and Wisdom, which all your Adversaries shall not be able to gainsay, nor resist. 16 And ye shall be betray'd both by Parents, and Brethren, and Kinsfolks, and Friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my Names sake. 18 But there shall not an hair of your head perish. 19 In your Patience possess ye your Souls, *i. e. by persevering in your Duty with Patience, ye shall preserve your Lives.* 20 And when ye shall see Jerusalem compass'd with the Roman armies, then know that the Desolation thereof is nigh. 21 Then let them which are in Judea, flee to the Mountains; and let them which are in the midst of it, depart out; and let not them that are in the Countries enter thereinto. 22 For these be the days of Vengeance on the Jewish Nation foretold by Daniel, and other Prophets, and which therefore shall come to pass, that All things which are written thereof in the said Prophets, may be fulfill'd. 23 But wo unto them that are with Child, and to them that give Suck in those Days: for there shall be great distress in the Land, and wrath upon this People. 24 And they shall fall by the

## TEXT.

## TRANSLATION.

μαχαίρας, καὶ αἰχμαλωποθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται παταγμένη ὑπὸ ἐθνῶν, ἄχρῃ πληρωθῶσι χεῖρὶ ἐθνῶν. 25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς· καὶ ἐπὶ τῆς γῆς σμυοχὴ ἐθνῶν ἐν σπορείᾳ, ἡχούσης θαλάσσης καὶ σάλου· 26 Σποφυγόντων ἀνθρώπων ὑπὸ φόβου καὶ πρῶσθικίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν ἐνανθῶν σαλευθήσονται. 27 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμεῖς· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 Καὶ εἶπε παραβολῇ αὐτοῖς· Ἰδοὺ τὸ συκλὶ καὶ πάντα τὰ δένδρα· 30 Ὅταν καρπιάωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγύς τὸ ἔρϑ' ὅσιν· 31 Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε τὰτα γινόμενα, γινώσκετε ὅτι ἐγγύς ὅστις ἡ βασιλεία τοῦ Θεοῦ. 32 Ἀμὲν λέγω ὑμῖν, ὅτι ἔμὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. 33 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου ἔμὴ παρέλθωσι.

the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfill'd.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring;

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig-tree, and all the Trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfill'd.

33 Heaven and earth shall pass away: but my words shall not pass away.

T E X T.

T R A N S L A T I O N.

34 Περωσεχετε δε εαυτοις μηποτε βαρυνθωσι υμων αι καρδιαι εν κραιπαλη και μεθη και μεειμνας βιωπαις, και αιφνιδιος εφ' υμας επτηη η ημερα εκεινη. 35 Ως πασις γαρ επιλευσεται επι παντων των κατη-

34 And take heed to your selves, lest at any time your hearts be over-charg'd with surfeiting, and drunkenness, and cares of this life, and so that day come upon you un-awares.

35 For as a snare shall it come on all them that dwell

υμεις.

P A R A P H R A S E.

the edge of the Sword, and shall be led away Captive into all Nations: and Jerusalem shall be trodden down of the Gentiles, *i. e. shall at first be destroy'd, and when it is rebuilt, shall continue under the Dominion and in the Possession of the Gentiles*, until the Times of the four Kingdoms of the Gentiles, *prophecy'd of by Daniel*, be fulfill'd. 25 And there shall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth, *i. e. Land of the Jews*, Distress of Nations, *i. e. of several Parts thereof*, with Perplexity or Doubt what way to take for safety, like as Sea-men in a Storm when the Sea and the Waves are roaring or tempestuous; 26 Mens Hearts failing them for fear, and for looking after those things which are coming on the Earth or Land of the Jews: for the Powers of Heaven shall be shaken. 27 And then shall they see the Son of Man coming in a Cloud, with Power and great Glory. 28 And when these things begin to come to pass, then look up, and lift up your Heads; for your Redemption, or Deliverance from your Enemies, *more especially from the Malice and Power of the Jewish State*, draws nigh.

29 And he spake to them a Parable, (p) Behold the Fig-tree, and all the Trees; 30 when they now shoot forth, ye see and know of your own selves, that Summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the Time wherein the Kingdom of God or Christian Church shall be much more establish'd and enlarg'd than afore, is nigh at hand. 32 Verily I say unto you, This Generation shall not pass away, till all be fulfill'd. 33 Heaven and Earth shall pass away: but my Words shall not pass away.

34 And take heed (q) to your selves, lest at any time your Hearts be over-charg'd with Surfeiting, and Drunkenness, and Cares of this Life, and so that Day come upon you unawares. 35 For as a Snare, unforeseen, and so unexpected and all of a sudden, catches what comes into or upon it; so shall it, viz. that Day of Christ's Coming to take Vengeance on the Jewish Nation, come on all them that dwell on the Face

II.  
Another Parable  
of the Fig-tree.

III.  
The Duty of  
watchfulness.

(p) Matt. 24. 32. Mark. 13. 28. (q) Matt. 24. 42. Mark 13. 33.

B b

of

## TEXT.

## TRANSLATION.

μὲν ἐπὶ πᾶσι τῆς γῆς.

36 Ἀγρυπνεῖτε ὅτι, ἐν παντὶ καιρῷ δεόμεσθε, ἵνα καταξιώγητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 Ἦν δὲ ταῖς ἡμέραις αὐτῷ ἐν τῷ ἱερῷ διδάσκων. τὰς δὲ νύκτας ἐξερχόμενος ἠυλίσσετο εἰς τὸ ὄρος τὸ καλεσμένον Ελαιῶν. 38 Καὶ πᾶς ὁ λαὸς ὥρθειζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

Κεφ. κβ'. Ἠγίσα δὲ ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγόμενη πάσχα. 2 Καὶ ἐζητήσθη οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πὺς ἀνέλωσιν αὐτόν· ἐφοβήντο γάρ τὸν λαόν. 3 Εἰσῆλθε δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ὀπίσθιον Ἰσκαριώτην, ὅστις ἓξ ἀριθμῷ τῶν δώδεκα.

4 Καὶ ἀπληθὺν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματέσι, πὺς αὐτὸν παραδῶ αὐτοῖς. 5 Καὶ ἐχάρησαν· καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. 6 Καὶ ἐξωμολόγησε· καὶ ἐζητήσθη ευκαιρίαν τῷ παραδοῦναι αὐτὸν αὐτοῖς ἄπὸ ὄχλου.

on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is call'd the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

## Chap. XXII.

Now the feast of unleaven'd bread drew nigh, which is call'd the passover.

2 And the chief priests and scribes sought how they might kill him; for they fear'd the people.

3 Then entred Satan into Judas surnam'd Iscariot, being of the number of the twelve.

4 And he went his way, and commun'd with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promis'd, and sought opportunity to betray him unto them in the absence of the multitude.

7 Ἠλθε

## PARAPHRASE.

of the whole Earth or Land of Judea; as also that Day of Christ's Coming to the Last Judgment, shall come on the Inhabitants of the whole World. 36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand with joy before the Son of Man at his Coming.

37 And

## P A R A P H R A S E.

37 And here it seems fit to observe, that during the three Days which <sup>IV.</sup> Christ teaches by *Christ had now come to Jerusalem, viz. the First, Second and Third Days, now call'd by us the Sunday, Monday and Tuesday in the Passion-week, He had kept this Method, viz. In the Morning he came from Bethany, and (r) in the Day-time he was teaching in the Temple, and at Night he went out, and abode or lodg'd in Bethany, which is on or at the foot of the Mount that is call'd the Mount of Olives.* 38 And likewise all the People came early in the morning to him in the Temple, for to hear him every one of the three Days aforementioned.

## S E C T I O N. XIV.

*Containing such Particulars as were transacted on the Fourth-day or Wednesday of the Passion-week, and are related by St Luke Chap. XXII. 1, 2.*

Chap. XXII. Now the Feast (/) of Unleaven'd Bread drew nigh, it being but two Days after, which feast is call'd also the Passover. 2 And on the Wednesday the Chief Priests and Scribes sought how they might apprehend and kill him; for they fear'd the People would not suffer them to do such a thing openly. But all this Wednesday Jesus stay'd at Bethany, and so likewise till toward the Evening of Thursday. 3 Then, viz. on Wednesday, and more particularly upon Christ's reproving him more especially for finding fault with the Woman that pour'd the precious Ointment on Christ, entred Satan into Judas furnam'd Iſcariot, being of the number of the twelve Apostles. <sup>The Chief Priests consult to kill Jesus.</sup>

## S E C T I O N XV.

*Containing such Particulars as were transacted on the Fifth-day or Thursday of the Passion-week; namely, before the Evening or Sun-set that day; and which are related by St Luke Chap. XXII. 4 — 13.*

4 And he, viz. Judas Iſcariot (t) went his way from Bethany, either some time Wednesday night, or Thursday morning very early, and commun'd with the Chief Priests and the Captains of the Soldiers that were design'd to be employ'd in this matter by the Chief Priests and the rest of the Great Sanhedrin, how he might betray him unto them. 5 And they were glad, and covenanted to give him Money. 6 And he promis'd, and sought Opportunity to betray him unto them in the absence of the Multitude. <sup>I. Judas bargains with the Chief Priests to betray Jesus.</sup>

(r) Compare Matt. 21. 17, 18, 23. and 24. 1. Mark 11. 11, 12, 15, 19, 20, 27, and 13. 1. (/) Matt. 26. 1. Mark 14. 1.

(t) Matt. 26. 14. Mark 14. 10.

## TEXT.

## TRANSLATION.

7 ΗΛΘε δὲ ἡ ἡμέρα τῶν ἁζύμων, οἱ ᾗ ἔδει θύεσθαι τὸ πάσχα.

8 Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν· Πορεύεσθε ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. 9 Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμεν;

10 Ο δὲ εἶπεν αὐτοῖς· Ἰδὲ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βασίζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν ἣ ἐκκενέτω.

11 Καὶ εἰπὲν τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγῃ σοι ὁ διδάσκαλος· Ποῦ ἔστι τὸ χεθάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 Καὶ ἐκείνῳ ὑμῖν δείξῃ ἀνώγειν μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 Απελθόντες δὲ εὗρον χαρῶς εἰρηκεν αὐτοῖς· καὶ ἐτοίμασαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπτε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

15 Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τῷτο τὸ πάσχα φαγεῖν μετ' ὑμῶν πρὸ τῷ με παθεῖν.

16 Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι ἔτι μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτε πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 17 Καὶ δεξιὰν αὐτοῦ ποτίειν, εὐχαριστήσας αὐτῷ.

18 Λάβετε τῷτο, καὶ διψάσατε ἑαυτοῖς. 19 Λέγω γὰρ ὑμῖν ὅτι ἔτι

7 Then came the day of unleaven'd bread, when the passover must be kill'd.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in.

11 And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnish'd: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I



7 Then, viz. on Thursday at Evening or Sun-set, came or began the First Day of (u) Unleaven'd Bread, when, i. e. before the Ending of which Day, viz. before the Sun-set of the Friday, the Passover must be kill'd. II. Christ sends two Disciples to prepare the Passover.  
 8 And he, i. e. Christ therefore sometime on Thursday before Sun-set, sent Peter and John from Bethany to Jerusalem, laying, Go and prepare us the Passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entred into the City, there shall a Man meet you, bearing a Pitcher of Water; follow him into the House where he entreth in. 11 And ye shall say unto the Good-man of the House, The Master saith unto thee, Where is the Guest-chamber, where I shall eat the Passover with my Disciples? 12 And he shall shew you a large upper Room furnish'd: there make ready. 13 And they went and found as he had said unto them: and they made ready the Passover.

## S E C T I O N XVI.

*Containing such Particulars as were transacted from Thursday Evening to Friday Evening in the Passion-week, that is, on the Passover-day it self, which was in the thirty fifth Year of Christ's Life, but A. D. 33. Which Particulars, as related by St Luke, take up Chap. XXII. 14 — Ch. XXIII. ult.*

14 And when the Hour was come, that Jesus design'd to eat such a sort of Passover, as his Circumstances would permit him to eat, He being come with the rest of his Disciples from Bethany (w) sat down, and all the twelve Apostles with him, Judas Iscariot having join'd them afore this. I. Christ eats the Passover, and institutes the Lord's Supper, and discourses with his Disciples about Humility; and his being Betray'd by one of them, and Forsaken by all, & Deny'd by Peter, &c.  
 15 And he said unto them, With desire I have desir'd, i. e. I have most earnestly desir'd, to eat this Passover with you before I suffer. 16 For I say unto you, I will not, nor shall you, any more eat thereof, forasmuch as it will now be but a very few Hours, until that which has been all along hitherto typify'd by it, viz. the slaying of Me the True Paschal Lamb or Passover shall actually be fulfill'd; This not being to be fulfill'd but in or after the Time that the Kingdom of the Messias was begun to be set up by God. 17 And he took the Cup with Wine in it, and gave thanks according to the Custom of celebrating the Passover, and, having drank of it himself, said, Take this Wine in the Cup, and divide it among your selves. 18 For I say unto you, I will not, nor shall

(u) Matt. 26. 17. Mark 14. 12.

(w) Matt. 26. 20. Mark 14. 17.

## TEXT.

## TRANSLATION.

μη πῖω ἄπὸ τοῦ γενήμα<sup>1</sup> τοῦ τῆς ἀμ-  
πέλου, ἕως ὅτε ἡ βασιλεία τοῦ Θεοῦ  
ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχα-  
ριστήσας ἔκλασε· καὶ ἔδωκεν αὐτοῖς, λέ-  
γων· Τῷτο ὅτι τὸ σῶμά μου, τὸ ὑπὲρ  
ὑμῶν διδόμενον· τῷτο ποιῆτε εἰς τὴν  
ἐμὴν ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ  
ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων·  
Τῷτο τὸ ποτήριον, ἡ καινὴ διαθήκη  
ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκ-  
χυνόμενον. 21 Πάλιν ἰδὼς, ἡ χεὶρ οὗ  
τοῦ παραδιδόν<sup>2</sup>τός με μετ' ἐμοῦ ὅτι τῆς  
τραπέζης. 22 Καὶ ὁ μὲν υἱὸς τοῦ  
ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον·  
πάλιν καὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ  
τοῦ παραδίδου<sup>3</sup>τος. 23 Καὶ αὐτοὶ ἤρξαντο  
συζητεῖν πρὸς ἑαυτούς, πότε, τίς ἄρα  
εἴη ἐξ αὐτῶν ὁ τῷτο μέλλον πρᾶσ-  
σειν. 24 Ἐγένετο δὲ καὶ φιλονεικία  
ἐν αὐτοῖς, πότε, τίς αὐτῶν δοκεῖ εἶναι  
μείζων. 25 Οὗ δὲ εἶπεν αὐτοῖς· Οἱ  
βασιλεῖς τῆς ἐθνῶν κυριεύουσιν αὐ-  
τῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν  
εὐεργέται καλοῦνται. 26 Ὑμεῖς  
δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν  
ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ  
ἡγούμενος, ὡς ὁ διακονῶν. 27 Τίς  
γὰρ μείζων; ὁ ἀνακείμενος, ἢ ὁ  
διακονῶν; ὅχι ὁ ἀνακείμενος; ἐγὼ  
δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

will not drink of the fruit of  
the vine, until the kingdom of  
God shall come.

19 And he took bread, and  
gave thanks, and brake it, and  
gave unto them, saying, This  
is my body which is given for  
you: this do in remembrance  
of me.

20 Likewise also the cup  
after supper, saying, This cup  
is the new testament in my  
blood, which is shed for you.

21 But behold, the hand of  
him that betrayeth me is with  
me on the table.

22 And truly the Son of man  
goeth as it was determin'd: but  
wo unto that man by whom  
he is betray'd.

23 And they began to en-  
quire among themselves, which  
of them it was that should do  
this thing.

24 \* Now there was also a  
strife among them, which of  
them should be accounted the  
greatest.

25 And he said unto them,  
The kings of the Gentiles exer-  
cise lordship over them; and  
they that exercise authority up-  
on them are call'd benefactors.

26 But ye shall not be so:  
but he that is greatest among  
you, let him be as the younger;  
and he that is chief, as he that  
doth serve.

27 For whether is greater,  
he that sitteth at meat, or he  
that serveth? is not he that  
sitteth at meat? but I am a-  
mong you as he that serveth.

T E X T.

TRANSLATION.

28 Ὑμεῖς δὲ ἐστὶ οἱ ἀκολουθεῖτε μου.  
μετ' ἐμὲ ἐν τοῖς πειρασμοῖς μου.

28 Ye are they which have  
continu'd with me in my tem-  
ptations.

29 Καὶ ὁ

P A R A P H R A S E.

*you, from henceforth or after this time, drink of the Fruit of the Vine, i. e. of Wine on this account, forasmuch as it will now be but a Few hours, until the Fulfilling of that which has been all along hitherto typify'd by the Customary drinking of this Cup of Wine at the Celebration of the Passover, viz. the Shedding of my Blood in or after the Time that the Kingdom of the Messiah should be set up by God, as now it is, shall come actually to pass, by my Body being pierc'd with a Spear, and so my Blood let out of my Body.* 19 *And after he had said this, and thereby instructed them as to the Ceasing of the Obligation of keeping the Jewish Passover after his Death, he proceeded to institute instead thereof the Christian Passover or Sacrament of the Lord's Supper, which he did in this manner: He took Bread, and gave thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: this do in remembrance of me.* 20 *Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.* 21 *But behold, adds he, the hand of Him that betrays me is with me on the Table.* 22 *And truly the Son of man goeth as it was determin'd: but wo unto that Man by whom he is betray'd.* 23 *And they began to to enquire among themselves, which of them it was that should do this thing.* 24 *Now there was also not long afore (x) a Strife among them, which of them should be accounted the Greatest in the Kingdom of the Messiah.* 25 *And this our Blessed Saviour seems to have taken notice of again here to them, and thereupon he said unto them again; Remember what I told you when this Strife hapned among you, viz. that The Kings of the Gentiles exercise Lordship over them; and they that exercise Authority upon them, are call'd Benefactors.* 26 *But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.* 27 *For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serves; as you may see by that particular Instance which I have just now given you, in my (y) Rising from Table, and not only permitting you to sit there after I was risen, but also in (y) Washing your feet, which is, you know, plainly the Office of a Servant. And this I have done, to give you my self an Example of the greatest Humility; that ye may be ready to do to One Another and to Others in general, as I have done to you. And happy are ye, if ye shall do so.* 28 *Tis true indeed that Ye are they who have continu'd with me in this my*

(x) Matt. 20. 24 Mark 10. 41.

(y) John 13. 4.

## TEXT.

## TRANSLATION.

29 Καὶ γὰρ ἀφ' οὗ πρὸς ὑμῖν, καθὼς  
διέθετό μοι ὁ πατήρ μου, βασιλείαν·

30 ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῇ τρα-  
πέζῃ μου ἐν τῇ βασιλείᾳ μου, καὶ κα-  
θίσησθε ἐπὶ θρόνων, κείμενοι τοῖς δώ-  
δεκα φυλάς τῆς Ἰσραὴλ. 31 Εἶπε δὲ

ὁ Κύριος· Σίμων, Σίμων, ἰδὲ, ὁ σατα-  
νᾶς ἐξητήσατό ὑμᾶς ὥσιν ἀνάσσει ὡς τὸν  
σῖτον. 32 Εγὼ δὲ ἐδεήθην πατρὸς σου,

ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ  
ποιε ἐπιτρέψας, στήριξον τοὺς ἀδελ-  
φούς σου. 33 Ο δὲ εἶπεν αὐτῷ· Κύ-  
ριε, μὴ σὺ ἔτοιμός εἰμι καὶ εἰς φυλα-

κίον καὶ εἰς θάνατον πορεύεσθαι. 34 Ο  
δὲ εἶπε· Λέγω σοι, Πέτρε, ὅτι μὴ φω-

νίσῃ σήμερον ἀλέκτωρ, πλεῖν ἢ τρεῖς  
ἀπαρνήσῃ μὴ εἰδέναι με. 35 Καὶ

εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς  
ἄντερ βαλάντιος καὶ πήρας καὶ ὑποδημά-  
των, μή τινος ὑπερήσαίε; Οἱ δὲ εἶπον·

Οὐδενός. 36 Εἶπεν ἔν αὐτοῖς· Ἀλλὰ

νῦν, ὁ ἔχων βαλάντιον, ἀράτω, ὁμοίως  
καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ  
ἱμάτιον αὐτοῦ, καὶ ἀγοράσάτω μάχαιραν.

29 And I appoint unto you  
a kingdom, as my Father hath  
appointed unto me:

30 That ye may eat and  
drink at my table in my king-  
dom, and sit on thrones, judg-  
ing the twelve tribes of Israel.

31 And the Lord said, Si-  
mon, Simon, behold, Satan hath  
delir'd to have you, that he may  
sift you as wheat:

32 But I have pray'd for  
thee, that thy faith fail not;  
and when thou art converted,  
strengthen thy brethren.

33 And he said unto him,  
Lord, I am ready to go with thee  
both into prison, and to death.

34 And he said, I tell thee  
Peter, the cock shall not crow  
this day, before that thou shalt  
thrice deny that thou knowest  
me.

35 And he said unto them,  
When I sent you without  
purse, and scrip, and shoes,  
lack'd ye any thing? And they  
said, Nothing.

36 Then said he unto them,  
But now he that hath a purse,  
let him take it, and likewise his  
scrip: and he that hath no  
sword, let him sell his garment,  
and buy one.

37 Λέγω

## PARAPHRASE.

mean State here on Earth, which has frequently offer'd to you many Tem-  
ptations to leave me. 29 And, as on this account you may not without  
reason expect to be Eminently rewarded by me in my Kingdom; so agree-  
ably thereto I now tell you, that I appoint or design unto you a most Emi-  
nent share in my Kingdom, insomuch that you may, on account of the  
great Power and Glory you shall have therein, be look'd on as if you had  
each

## P A R A P H R A S E.

each a Kingdom of your Own, as my Father has appointed unto me a Kingdom, i. e. the Supream Government of that Kingdom, wherein ye shall be rewarded with such Eminent Glory and Power: 30 Which may be fitly represented, according to the Ways of Temporal Princes conferring Honour on their Greatest Officers, by saying that I have appointed that ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging or ruling under me the Twelve Tribes of Israel. 31 And the Lord said further, As I have already inform'd you, that your Attendance on me and Adhering to me in this my mean State shall be Fully rewarded by me in due time, if ye persevere in your Fidelity to me; so now, I judge it Requisite to inform you also of the Evil Consequences, that your Carnal Affections and Ambitious Desires, grounded on a wrong notion of my Kingdom, have already had, and will continue to have, if not prevented by you in duly attending to what I am about to tell you, and practising accordingly. And then directing his Discourse particularly to Simon (or Peter) he says, Simon, Simon, behold Satan has taken Advantage of your Worldly Affections and Ambitious Contentions, and thereupon has desir'd of God to have such Liberty granted to him over you, that he may sift you as Wheat is sifted, i. e. may assault and shake your Faith with great Temptations. 32 And indeed there is now approaching such a Temptation as will shake the Faith of you All, so that ye shall All forsake me; and Thou in particular shalt not only Forsake me, but also Deny me, and that several times, and with the strongest Asseverations, so that Satan will have great Hopes of quite overcoming thy Faith, and making thee to apostatize from me wholly: but I have on the other hand pray'd for Thee, that thy Faith, tho' it be shaken for a time, yet fail not Wholly or Utterly; but that thou mayst Recover thy self from such thy Sin in a short time, and by a deep Repentance be Converted again to a True Faith in me: and when thou art converted thus by my special Grace and Strength vouchsaf'd unto thee, be thou carefull to shew thy Gratitude for the same, by being more especially Diligent to strengthen the rest of thy Brethren under the great Temptations they may ly under. 33 And he, too Confident of his Own Strength, said unto him, Lord, (2) I am much Concern'd that Thou shouldst speak thus to Me more particularly: Sure I am, that I am Ready to go with thee both into Prison and to Death; insomuch that altho' All the Rest should forsake, I would never. 34 And he said, I tell thee, Peter, the Cock shall not crow this day, i. e. It shall not be Three a Clock this Night, which goes to make up the Nuchthemeron or Twenty four hours of this Day, before that thou shalt thrice deny that thou knowest me. 35 And he said unto them, When I sent you without Purse, and Scrip, and Shoes, lack'd ye any thing? And they said, Nothings. 36 Then said he unto them, But now he that hath a Purse let him take it, and likewise his Scrip: and he that hath no Sword, let him sell his Garment, and buy One: for now the Case

## TEXT.

## TRANSLATION.

37 Λέγω ὑμῖν, ὅτι ἐπιτεῖται τὸ γεγραμμένον διὰ πληρωθῆναι ἐν ἐμοί, τὸ· Καὶ μὲν ἀνόμων ἐλογίσθη. Καὶ ὃ πᾶσι τοῖς ἐμοὶ τέλει ἔσται. 38 Οἱ δὲ εἶπον· Κύριε, ἰδοὺ μάχαιρα ὧδε δύο. Οὗ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἔστι.

39 Καὶ ἐξελθὼν ἐπορεύθη ἔξω τὸν ἔσθον εἰς τὸ ὄρος τῶν Ελαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

40 Γενόμενός δὲ ὅπου τῆς τόπης, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

41 Καὶ αὐτὸς ἀποστὰς ἀπ' αὐτῶν ὥσπερ λίθον βολῶν, καὶ θύει τὰ γόνατα προσκύχων, 42 λέγων· Πάτερ, εἰ βούλῃ παρεγκεῖν τὸ ποτήριον τῆτο ἀπ' ἐμοῦ· παλὺ μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

43 Ωφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανόθεν ἐνισχύων αὐτόν.

44 Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσκύχων· ἔγενετο δὲ ὁ ἰδρώς αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

45 Καὶ ἀναστὰς ἀπὸ τοῦ προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης. 46 Καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσελθῇτε εἰς πειρασμόν.

47 Ἐπὶ δὲ αὐτοῖς λαλῶντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ

37 For I say unto you, that this that is written, must yet be accomplish'd in me, And he was reckon'd among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also follow'd him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stones cast, and kneel'd down, and pray'd,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appear'd an angel unto him from heaven, strengthening him.

44 And being in an agony, he pray'd more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was call'd Judas, one of the twelve, went before them, and

ἡγήσεται

## P A R A P H R A S E.

will be quite different with you from what it was then, when I sent you to Preach: Then Providence caus'd you to meet with some Friends and kind Entertainment every where; whereas now is coming upon you that greatest Trial and Distress, which I have often forewarn'd you of, when ye shall meet with no such Friends or Entertainment from Others; so that it behoves you to provide for your selves in the best manner ye can, and to arm your selves against the greatest Dangers. 37 For I say unto you, that as *All other things*, so particularly This that is written of me in the Prophets, must yet be accomplish'd in me, viz. And he was reckon'd among the Transgressors or Malefactors; and as one of the worst of them, am I now speedily to undergo the most shameful Death of the Cross: for the things foretold concerning me shall have an End, or be fulfill'd accordingly. 38 And they, thinking that Christ had meant Literally what he said to them of providing Swords, said, Lord, behold here are two Swords. And he, not judging it necessary to stand to explain the True meaning of what he had said concerning Swords, only said unto them, It is enough.

39 And he came (a) out, and went, as he was wont, to the mount of Olives; and his Disciples also follow'd him. 40 And when he was at the Place call'd Gethsemane, he said unto them, Pray, that ye enter or fall not into Temptation, at least so as to be Overcome thereby. 41 And he was withdrawn from them about a stones cast, and kneel'd down, and pray'd, 42 saying, Father, if thou be willing, remove this Cup from me: nevertheless, not my will, but thine be done. 43 And there appear'd an Angel to him from Heaven, strengthening, i. e. Comforting and encouraging him as Man to go thro' the Glorious, tho', at present, Painful Work which he had undertook. 44 And being in an Agony or great Concern of Mind at the Apprehension of his most great Sufferings now approaching, he pray'd again as afore (v. 42.) only more Earnestly; and, by reason of his Agony, his Sweat was as it were great drops of Blood falling down to the Ground. 45 And when he rose up from Prayer, and was come to his Disciples, he found them sleeping for Sorrow at what Christ had told them was coming upon them; which Sorrow was so great, as, together with the Lateness of the Night, quite to dispirit them, and make them so Drowsy as that they could not keep themselves from sleeping. 46 And he said unto them, Why sleep ye? rise and pray, lest ye enter into Temptation.

47 And while he (b) yet spake, behold, a Multitude, and he that was call'd Judas, one of the Twelve, went before them, and drew near unto

II.  
Christ comes to  
the Mount of O-  
lives.

III.  
He is apprehend-  
ed, and led to the  
High Priest's house.

(a) Matt. 26. 30, 36. Mark 14. 26, 32.

(b) Matt. 26. 47. Mark 14. 43.

## TEXT.

## TRANSLATION.

ἤχιστε τῷ Ἰησοῦ φιλήσαι αὐτόν. 48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰδὲ, φιλήματι τὸ υἱὸν ὅ ἄνθρωπος πρᾶδίδως; 49 Ἰδόντες δὲ οἱ ὡρῶν αὐτόν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύριε, εἰ παλάξομεν ἐν μαχαίρᾳ; 50 Καὶ ἐπάταξεν εἰς πρὸς αὐτῶν τὸ δόλον ὅ ἀρχιερέως, καὶ ἀφείλεν αὐτῷ τὸ ὄριον τοῦ δεξιῶν. 51 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἐὰν ἕως τούτου. Καὶ ἀφάμεν τὸ ὅτι αὐτῷ, ἰάσατο αὐτόν. 52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς πρᾶγειομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τε ἱερῶν, καὶ πρεσβυτέρους· Ὡς ὅτι λησὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; 53 Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, καὶ ἐξελεύσασθε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία ὅ σκοτός. 54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτόν εἰς τὸ οἶκον ὅ ἀρχιερέως.

Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. 55 Αφάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσταται αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. 56 Ἰδοῦσα δὲ αὐτὸν παρὰ τὴν πρὸς τὸ φῶς, καὶ ἀπεισάσασα αὐτῷ, εἶπε· Καὶ οὐτὸς σὺ αὐτῷ ἰού. 57 Ὁ δὲ ἠρήσατο αὐτὸν, λέγων· Γυναι, οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ βραχύ

drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answer'd and said, Suffer ye thus far. And he touch'd his ear, and heal'd him.

52 Then Jesus said unto the chief priests and captains of the Temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretch'd forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter follow'd afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly look'd upon him, and said, This man was also with him.

57 And he deny'd him, saying, Woman, I know him not.

58 And after a little while,

ἐπερ.



T E X T.	T R A N S L A T I O N.
<p>ἑτέρῳ ἰδὼν αὐτὸν, ἔφη· Καὶ σὺ ἔξ αὐτῶν εἶ. Ο δὲ Πέτρος εἶπεν· Ἀνθρώπε, ἔκ εἰμὶ. 59 Καὶ διαστάσης ὥσεὶ ὥρας μίας, ἄλλος τις δι᾽ οὐρυζέτο, λέγων· Ἐπὶ ἀληθείας καὶ ἔπος μετ' αὐτοῦ ἰδὼν καὶ ὁ Γαλιλαῖός ἐστιν. 60 Εἶπε δὲ ὁ Πέτρος· Ἀνθρώπε, ἔκ οἶδά ὃ λέγεις.</p>	<p>another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after, another confidently affirm'd, saying, Of a truth this fellow also was with him; for he is a Galilean. 60 And Peter said, Man, I know not what thou sayst. Καὶ</p>

## P A R A P H R A S E.

Jesus, to kiss him; *this being the Sign agreed on, whereby they that were to apprehend him should know which was He.* 48 But Jesus said unto him, Judas, betrayest thou me the Son of Man, or *Messias*, and thy Own Master, with such a Treacherous Token of Friendship as a Kiss? 49 When they, *i. e. his Disciples* which were about him, saw what would follow, they said unto him, Lord, shall we smite with the Sword? 50 And one of them smote the Servant of the High Priest, and cut off his right Ear. 51 And Jesus answer'd and said to them that apprehended him, Suffer ye me to have my Liberty thus far as to touch the Man's Ear that is wounded; and he touch'd his Ear, and heal'd him. 52 Then Jesus said unto the Chief Priests and Captains of the Temple, and the Elders which were come to him, Be ye come out as against a Thief, with Swords and Staves? 53 When I was daily with you in the Temple, ye stretch'd forth no hands against me: but this is your hour, and the power of darkness. 54 Then took they him, and led him, and brought him into the High Priest's house.

And Peter follow'd (c) afar off, and, by the means of John the Disciple, got also into the House. 55 And when they had kindled a Fire in the midst of the Hall, and were set down together, Peter sat down among them. 56 But a certain Maid beheld him as he sat by the Fire, and earnestly look'd upon him, and said, This Man was also with him. 57 And he deny'd him, saying, Woman, I know him not. 58 And after a little while, another being a Man (as also another (d) Maid) saw him, and said, Thou art also of them, *i. e. One of his Disciples.* And Peter said, Man, I am not. 59 And about the space of one hour after, another confidently affirm'd, saying, Of a truth this Fellow also was with him; for he is a Galilean. 60 And Peter said, Man, I know not what thou sayst.

IV.  
Peter follows  
and denies him.

(c) Matt. 26. 58, 69. Mark 14. 54, 66.

(d) Thus the seeming Difference in the Evangelists is easily reconcil'd.

And

## TEXT.

## TRANSLATION.

Καὶ πρᾶχρημα, ἐπὶ λαλῶντος αὐτοῦ,  
ἐφώνησεν ὁ ἀλέκτωρ. 61 Καὶ γραφεὶς  
ὁ Κύριος ἐνέβλεψε πρὸς Πέτρον· καὶ ὑπε-  
μνήσθη ὁ Πέτρος τὸ λόγον τοῦ Κυρίου, ὡς  
εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτωρα φωνῆ-  
σαι, ἀπαρήσῃ με τρίς. 62 Καὶ ἐξελ-  
θὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες  
τὸν Ἰησοῦν, ἐπέπαζον αὐτῷ, δέροντες·  
64 Καὶ περιεκαλύψαντες αὐτὸν, ἐτυ-  
πον αὐτὸν τὸ πρόσωπον, καὶ ἐπηρώτων  
αὐτὸν, λέγοντες· Προφῆτᾶς εἶσιν  
ὁ πατήρ σου. 65 Καὶ ἕτερα πολλὰ  
βλασφημοῦντες ἔλεγον εἰς αὐτόν.  
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη  
τὸ πρεσβυτέριον καὶ λαὸς, ἀρχιερεῖς τε  
καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς  
τὸ συνέδριον αὐτοῦ. 67 λέγοντες·  
Εἰ σὺ εἶ ὁ Χριστός; εἰπέ ἡμῖν. Εἶπε  
δὲ αὐτοῖς· Εἰάν ὑμῖν εἴπω, καὶ μὴ πι-  
στεύσητε. 68 Εἰάν δὲ καὶ ἐρωτήσω, καὶ  
μὴ ἀποκριθῇτέ μοι, ἢ ἀπολύσητε.  
69 Ἀπὸ τῆς νύκτος ἐστὶν ὁ υἱὸς τοῦ ἀν-  
θρώπου καθήμενος ἐκ δεξιῶν τοῦ θυνά-  
μεως τοῦ Θεοῦ. 70 Εἶπον δὲ πάντες·  
Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ ἀπο-  
κρίσας εἶπεν· Ὑμεῖς λέγετε ὅτι ἐγώ  
εἰμι. 71 Οἱ δὲ εἶπον· Τί ἐπὶ χρείαν  
ἔχουμε μαρτυρίας; αὐτοὶ γὰρ ἠκού-  
σαμεν ἀπὸ τῆς στόματος αὐτοῦ.

And immediately, while he yet  
spake, the cock crew.

61 And the Lord turn'd,  
and look'd upon Peter; and  
Peter remembred the word of  
the Lord, how he had said un-  
to him, Before the cock crow,  
thou shalt deny me thrice.

62 And Peter went out, and  
wept bitterly.

63 And the men, that held  
Jesus, mock'd him, & smote him.

64 And when they had  
blindfolded him, they struck  
him on the face, and ask'd him,  
saying, Prophecy, who is it  
that smote thee?

65 And many other things  
blasphemously spake they a-  
gainst him.

66 And as soon as it was  
day, the elders of the people,  
and the chief priests and the  
scribes came together, and led  
him into their council.

67 Saying, Art thou the  
Christ? tell us. And he said  
unto them, If I tell you, you  
will not believe.

68 And if I also ask you,  
you will not answer me, nor  
let me go.

69 Hereafter shall the Son  
of man sit on the right hand  
of the power of God.

70 Then said they all, Art  
thou then the Son of God?  
And he said unto them, Ye say  
what I am.

71 And they said, What  
need we any further witness?  
for we our selves have heard  
of his own mouth.

TEXT.

TRANSLATION.

Κεφ. κγ'. Καὶ ἀναστὰν ἅπαν τὸ  
πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν  
Πιλάτον. 2 Ἡρξαντο δὲ κατηγορεῖν  
αὐτῷ, λέγοντες· Τῷτον εὐρομεν ἀφ-  
σρέφοντα τὸ ἔθνος τῆμῶν, καὶ κωλύον-  
τα Κάσαιε φόρους διδόναι, λέγον-  
τα ἑαυτὸν Χριστὸν βασιλέα εἶναι.  
3 Ὁ δὲ Πιλάτος ἐπιρώτησεν αὐτὸν,

Chap. XXIII.

And the whole multitude of  
them arose, and led him unto  
Pilate.

2 And they began to accuse  
him, saying, We found this  
fellow perverting \* our nation,  
and forbidding to give tribute  
to Cesar, saying, that he him-  
self is Christ a king.

3 And Pilate ask'd him,  
λέγων·

P A R A P H R A S E.

And immediately, while he yet spake, the Cock crew. 61 And the  
Lord turn'd and look'd upon Peter, *to remind him how he had now actually  
been Guilty of what he had been lately foretold of, notwithstanding his  
great Confidence then to the contrary*; and Peter thereupon remembred  
the said Word of the Lord, how he had said unto him, Before the Cock  
crow, thou shalt deny me thrice. 62 And Peter went out, and wept  
bitterly.

63 And the Men, (e) that held Jesus, mock'd him, and smote him.  
64 And when they had blindfolded him, they struck him on the Face,  
and ask'd him, saying, Prophecy, who is it that smote thee? 65 And  
many other things blasphemously spake they against him. 66 And as  
soon as it was day, the Elders of the People, and the Chief Priests and  
the Scribes came together, and led him into their Council, 67 saying,  
Art thou the Christ? tell us. And he said unto them, If I tell you,  
you will not believe. 68 And if I also ask you *any Questions to con-  
vince you that I am the Christ*, you will not answer me, *any more than  
ye did formerly in a like Case*, nor let me go. 69 *However thus much  
I will say unto you*, Hereafter you shall see the Son of Man sit on the  
right hand of the Power of God. 70 Then said they all, Art thou  
then the Son of God? And he said unto them, Ye say what I am.  
71 And they said, What need we any further Witness? for we our  
selves have heard him out of his own Mouth *speak blasphemy*.

Chap. XXIII. And the whole Multitude (f) of them arose, and led  
him unto Pilate. 2 And they began to accuse him, saying, We found  
this Fellow perverting or seducing our Nation from the Religion of their  
Ancestors; and not only so, but also forbidding to give tribute to Cesar,  
saying, that he himself is Christ a King. 3 And Pilate ask'd him, say-

V.  
Christ's Trial be-  
fore the Sanhe-  
drin.

VI.  
He is carried:  
before Pilate.

V. 2. † Ημῶν is read in Cant. and several other MSS. as also in Vulg. Latin,  
Syr. Perf. Copt. Arab. and Ethiop. Versions.

(e) Matt. 26. 59. Mark 14. 55.

(f) Matt. 27. 1. Mark 15. 1.

ing,

## T E X T.

## TRANSLATION.

λέγων· Σὺ εἶ ὁ βασιλεὺς τῆς Ἰουδαίας;  
Ο δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

4 Ο δὲ Πιλάτος εἶπε πρὸς τῶν ἀρχιερέων καὶ τῶν ὀχλῶν· Οὐδὲν εὗρισκω αἶτιον ὅτι τῷ ἀνθρώπῳ τούτῳ.

5 Οἱ δὲ ὀπίσχυον, λέγοντες· Οὐκ ἀνασείει τὸ λαὸν, διδάσκων κατ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

6 Πιλάτος δὲ ἀκούσας Γαλιλαῖαν, ἐπιρώτησεν εἰ ὁ ἀνθρώπος Γαλιλαῖός ἐστι.

7 Καὶ ὁππότες ὅτι ἐκ τῆς ἑξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅτι καὶ αὐτὸν ἐν Ἱερουσολύμοις ἐν ταῖς ἡμέραις.

8 Ο δὲ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανῶν ἰδεῖν αὐτὸν, ἀφ' ὅτι πολλὰ ᾤετο αὐτῷ· καὶ ἠλπίζετο σημεῖον ἰδεῖν ὑπὸ αὐτοῦ γινόμενον.

9 Ἐπιρώτῳ δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ ἔδεν ἀπεκρίνασθαι αὐτῷ.

10 Εἰσήκει δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐυτόνως κατηγοροῦντες αὐτῷ.

11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπάξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν πρὸς Πιλάτῳ.

12 Ἐγένοντο δὲ φίλοι οἱ, τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· περὶ ὧν ἦσαν ἐχθροὶ ὄντες πρὸς ἑαυτούς.

saying, Art thou the king of the Jews? and he answer'd him and said, Thou sayst *what I am*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he ask'd whether the man were a Galilean.

7 And as soon as he knew that he belong'd unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hop'd to have seen some miracle done by him.

9 Then he question'd with him in many words; but he answer'd him nothing.

10 And the chief priests and scribes stood, and vehemently accus'd him.

11 And Herod with his men of war fet him at nought, and mock'd him, and array'd him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

TEXT.

TRANSLATION.

13 Πιλάτος δὲ, συγκαλεσάμενος  
τῶς ἀρχιερεῖς καὶ τῶς ἀρχοντας καὶ  
τὸν λαόν, 14 εἶπε πρὸς αὐτούς·  
Προσπινέγκατέ μοι τὸν ἄνθρωπον τού-  
τον, ὥς ἀποτρέφοντα τὸν λαόν· καὶ  
ἰδὼν, ἐγὼ εὐώπιον ὑμῶν ἀνακρίνας,  
ὅτι οὐκ εἶρον εἰ τῷ ἀνθρώπῳ τούτῳ  
ἄλλον, ὃν κατηγορεῖτε κατ' αὐτόν.

13 And Pilate when he had  
call'd together the chief priests,  
and the rulers, and the people,  
14 Said unto them, Ye have  
brought this man unto me, as  
one that perverteth the people:  
and behold, I having examin'd  
him before you, have found  
no fault in this man \* concern-  
ing those things whereof ye ac-  
cuse him;

15 ΑΛΛ'

P A R A P H R A S E.

ing, Art thou the King of the Jews? and he answer'd him and said,  
Thou sayst what I am truly in One sense, but not in that whereon the  
Accusation of the Jews is falsely grounded: For my Kingdom is not of  
this World, or in reference to Temporal Affairs; and so is no ways inju-  
rious to the Power or Government of Cesar. 4 Then said Pilate to the  
Chief Priests and to the People, I find no fault in this Man. 5 And  
they were the more fierce, saying, He stirs up the People to forsake  
their Duty to God and Cesar, teaching False and Seditious Doctrines  
throughout all Jury, beginning from Galilee to this place. 6 When  
Pilate heard of Galilee, he ask'd whether the Man were a Galilean.  
7 And as soon as he knew that he belong'd unto Herod's Jurisdiction,  
he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was  
desirous to see him of a long season, because he had heard many things  
of him; and he hop'd to have seen some miracle done by him. 9 Then  
he question'd with him in many words; but he answer'd him nothing.  
10 And the Chief Priests and Scribes stood, and vehemently accus'd him.  
11 And Herod, when he saw Jesus did by no means answer his Expe-  
ctation, and that there was no danger of his Power, or attempting any  
thing to Dethrone him, with his Men of War, or Soldiers, let him at  
nought, as a contemptible Fellow; and mock'd him, and out of mockery  
array'd him in a gorgeous, i. e. Purple or Royal Robe, as a Mock-King,  
and then sent him again to Pilate. 12 And the same day Pilate and  
Herod were made Friends together; for before they were at enmity be-  
tween themselves.

VII.  
From Pilate to  
Herod.

13 And Pilate, when he had call'd together the Chief Priests, and  
the Rulers, and the People, 14 said unto them, Ye have brought this  
Man unto me, as one that perverteth the People: and behold, I hav-  
ing examin'd him before you, have found no Fault in this Man con-  
cerning those things whereof ye accuse him; 15 no, nor yet Herod:

VIII.  
Being brought  
back again to Pi-  
late, He is at last  
by him condemn'd  
to be crucify'd.

D d

for

## TEXT.

## TRANSLATION.

15 ΑΛΛ' ὅθεν Ἡρώδης· ἀπέπεμψα  
 γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐ-  
 δὲ ἄξιοι θανάτου ὅτι πεπραγμένον  
 αὐτῷ. 16 Παιδεύσας ὅτι αὐτὸν ἀπο-  
 λύσω. 17 Αἰνάγκην δὲ εἶχει ἀπο-  
 λύειν αὐτοῖς χρεῖ ἐορτὴν ἓνα. 18 Ἀνέ-  
 κραξαι δὲ σαμπληθεῖ, λέγοντες·  
 Αἶρε οὗτοι, ἀπόλυσον δὲ ἡμῖν τὸν  
 Βαραββᾶν. 19 ὅς τις ἰὺ ἀφ' ἑα-  
 σι πινὰ γινόμενον ἐν τῇ πόλει καὶ  
 φόνον βεβλημένῳ εἰς φυλακὴν.  
 20 Πάλιν οὖν ὁ Πιλάτῳ πρὸς-  
 φώνησε, γέλωι ἀπολύσαι τὸν Ἰησοῦν.  
 21 Οἱ δὲ ἐπιφώνησι, λέγοντες· Σταύ-  
 ρωσον, σταύρωσον αὐτόν. 22 Ο δὲ  
 τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ  
 κακὸν ἐποίησεν ἔτι; ὅθεν αὖτις  
 θανάτου εὗρον ἐν αὐτῷ· παιδεύσας ὅτι  
 αὐτὸν ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο  
 φωναῖς μεγάλαις, αὐτῶν αὐτὸν  
 σταυρωθῆναι· καὶ κέχουσι αἱ φωναὶ  
 αὐτῶν καὶ τοῦ ἀρχιερέων. 24 Ο δὲ  
 Πιλάτῳ ἐπέκειντο γενέσθαι τὸ αἵ-  
 τημα αὐτῶν. 25 Ἀπέλυσε δὲ αὐ-  
 τοῖς τὸν ἀφ' ἑασι καὶ φόνον βε-  
 βλημένον εἰς πλὴν φυλακῆς, ὃν ἡ-  
 ποῶτο· τὸν δὲ Ἰησοῦν παρέδωκε  
 τοῖς ῥημάτι αὐτῶν.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ὅπτι-  
 λαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ

15 No, nor yet Herod: for  
 I sent you to him, and lo, no-  
 thing worthy of death is done  
 unto him.

16 I will therefore chastise  
 him, and release him.

17 For of necessity he must  
 release one unto them at the  
 feast.

18 And they cry'd out all  
 at once, saying, Away with  
 this man, and release unto us  
 Barabbas:

19 (Who for a certain sedi-  
 tion made in the city, and for  
 murder was cast into prison)

20 Pilate therefore willing  
 to release Jesus, spake again to  
 them.

21 But they cry'd, saying,  
 Crucify him, crucify him.

22 And he said unto them  
 the third time, Why, what evil  
 hath he done? I have found  
 no cause of death in him: I  
 will therefore chastise him, and  
 let him go.

23 And they were instant  
 with loud voices, requiring  
 that he might be crucify'd: and  
 the voices of them, and of the  
 chief priests prevail'd.

24 And Pilate gave sen-  
 tence that it should be as they  
 requir'd.

25 And he releas'd unto  
 them him that for sedition and  
 murder was cast into prison,  
 whom they had desir'd; but  
 he deliver'd Jesus to their will.

26 And as they led him a-  
 way, they laid hold upon one  
 Simon a Cyrenian, coming out

ἐρχομένης

## TEXT.

## TRANSLATION.

ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκεν αὐτῷ  
τὸν σταυρὸν, φέρειν ὅπως τῷ Ἰησῷ.

27 Ἡκολούθη δὲ αὐτῷ πολὺ πλῆ-  
θος τῶ λαοῦ καὶ γυναικῶν· αἱ καὶ ἐκό-  
πιοντο καὶ ἐθρήνηον αὐτόν. 28 Στρα-  
φείς δὲ πρὸς αὐτάς ὁ Ἰησοῦς, εἶπε·  
Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε  
ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτάς κλαίετε,  
καὶ ὅτι τὰ τέκνα ὑμῶν. 29 Ὅτι  
ἰδὲ, ἐρχονται ἡμέραι ἐν αἷς ἐρῶσι.

of the country, and on him  
they laid the cross, that he  
might bear it after Jesus.

27 And there follow'd him  
a great company of people, and  
of women, which also bewail'd  
and lamented him.

28 But Jesus turning unto  
them, said, Daughters of Jeru-  
salem, weep not for me, but  
weep for your selves, and for  
your children.

29 For behold, the days are  
coming, in the which they shall

Μακά-

## PARAPHRASE.

for I sent you to him, and lo, nothing worthy of death is done unto him. 16 I will therefore, *for your Satisfaction*, chastise him, or order him to be scourg'd, and then release him as the most proper Person to be releas'd. 17 For of necessity, according to custom, he must release One Prisoner unto them at the Feast of the Passover. 18 And they cry'd out All at once, saying, Away with this Man, and release unto us Barabbas: 19 (Who for a certain Sedition made in the City, and for Murder was cast into prison) 20 Pilate therefore willing to release Jesus, spake again to them. 21 But they cry'd, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of Death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud Voices, requiring that he might be crucify'd; forasmuch as if Pilate let him go, he could not be Cesar's (g) Friend: and hereupon Pilate being afraid, lest he should be represented to Cesar as an Enemy to his Authority, the Voices of them, and of the Chief Priests prevail'd. 24 And Pilate gave sentence that it should be as they requir'd. 25 And he releas'd unto them him that for Sedition and Murder was cast into prison, whom they had desir'd; but he deliver'd Jesus to their will.

26 And as they (b) led him away, they laid hold upon one Simon a Cyrenian, coming out of the Country, and on him they laid the Cross, that he might bear it after Jesus. 27 And there follow'd him a great Company of People, and of Women, which also bewail'd and lamented him. 28 But Jesus turning unto them, said, Daughters of Jerusalem weep not for me, but weep for your selves, and for your Children. 29 For behold, the days are coming, in the which they shall say, Blessed

IX.  
What pass'd be-  
tween his Condem-  
nation and Death.

(g) John 19. 12.

(b) Matt. 27. 32. Mark 15. 20.

D d 2

are

## TEXT.

## TRANSLATION.

Μαχρίαί αἱ τεῖραι, καὶ κοιλίαί αἱ  
οὐκ ἐγένησαν, καὶ μαστοὶ οἱ οὐκ ἐθή-  
λασαν. 30 Τότε ἄρξονται λέγειν  
τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· ἢ τοῖς  
βουνοῖς· Καλύψατε ἡμᾶς. 31 Οἱ  
ὧς αὖ τῷ ὑγρῷ ξύλῳ ταῦτα ποιῶσιν,  
ὧς τῷ ξηρῷ τί γένηται; 32 Ἡγο-  
ροῦν δὲ καὶ ἔπερι δύο κακοῦργους σὺν  
αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε ἀ-  
πῆλθον ἐπὶ τὸν τόπον τὸν καλού-  
μενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐ-  
τὸν καὶ τοὺς κακοῦργους· ὃν μὲν ἐκ  
δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 Ο  
δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐ-  
τοῖς· ἡ γὰρ οἶδασιν τί ποιῶσι. Δια-  
μειζόμην δὲ τὰ ἱμάτια αὐτοῦ,  
ἔβαλον κλῆρον. 35 Καὶ εἰσῆκει ὁ  
λαὸς θεωρῶν· ἐξεμυκθήμενοι δὲ καὶ  
οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες·  
Ἄλλοις ἔσωσε, σῶσά ποτε ἑαυτὸν, εἰ  
ὁὗτος ὤσιν Χριστὸς ὁ τῷ Θεῷ ἐκλεκτός.  
36 Εἰπάριον δὲ αὐτῷ καὶ οἱ στρα-  
τῶται, προσερχόμενοι καὶ ὅξου  
προσφέροντες αὐτῷ. 37 Καὶ λέγον-  
τες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων,  
σῶσον σεαυτὸν. 38 Ἦν δὲ ὁπιγραφή  
γεγραμμένη ἐπ' αὐτῷ γράμμασι· Ἑλ-  
ληνικοῖς ἢ Ῥωμαϊκοῖς ἢ Ἑβραϊκοῖς·  
ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ  
ΤΩΝ ΙΟΥΔΑΙΩΝ. 39 Εἷς δὲ τῶν

say, Blessed are the barren, and  
the wombs that never bare,  
and the paps which never gave  
suck.

30 Then shall they begin  
to say to the mountains, Fall  
on us; and to the hills, Cover  
us.

31 For if they do these  
things in a green tree, what  
shall be done in the dry?

32 And there were also two  
other malefactors led with him  
to be put to death.

33 And when they were  
come to the place which is  
call'd Calvary, there they cru-  
cify'd him, and the malefa-  
ctors; one on the right hand,  
and the other on the left.

34 Then said Jesus, Father,  
forgive them; for they know  
not what they do. And they  
parted his raiment, and cast  
lots.

35 And the people stood  
beholding; and the rulers also  
with them derided him, say-  
ing, He sav'd others; let him  
save himself, if he be Christ  
the chosen of God.

36 And the soldiers also  
mock'd him, coming to him,  
and offering him vinegar,

37 And saying, If thou be  
the king of the Jews, save thy  
self.

38 And a superscription al-  
so was written over him in let-  
ters of Greek, and Latin, and  
Hebrew, THIS IS THE  
KING OF THE JEWS.

39 And one of the malefa-

κρέμα-



TEXT.

TRANSLATION.

κρεματοθέντων κακούργων ἐβλασφήμη  
αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστός, σῶ-  
σον σεαυτὸν καὶ ἡμᾶς. 40 Αποκρι-  
θεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων·  
Οὐδὲ φοβῆ σὺ τὸ Θεόν, ὅτι ἐν τῷ αὐτῷ  
κρίματι εἶ; 41 Καὶ ἡμεῖς μὴ δικησώμεθα.

ctors which were hang'd, rail'd  
on him, saying, If thou be  
Christ, save thy self and us.

40 But the other answering,  
rebuk'd him, saying, Dost not  
thou fear God, seeing thou art  
in the same condemnation?

41 And we indeed justly;  
ἀξία

PARAPHRASE.

are the Barren, and the Wombs that never bare, and the Paps which never gave suck. 30 Then shall they begin to say (*i*) to the Mountains, Fall on us; and to the Hills, Cover us, *i. e.* So great Calamities are coming on this Nation, that they shall wish, either that they never had been born (as v. 29.) or had quickly perish'd by some untimely death (as v. 30.) 31 For if they are permitted by Providence to do these things in a Green Tree, *i. e.* to inflict such Indignities and Sufferings on me a most innocent and righteous Person, What shall be done in the Dry Tree, *i. e.* What most grievous Calamities shall the Justice of God inflict by way of Vengeance on such wicked Persons, thus fitted for Destruction by their Sins, as dry Wood is fitted for the Fire? 32 And there were also two other, who were really Malefactors, led with him to be put to death. 33 And when they were come to the place which is call'd Calvary, there they crucify'd him, and the Malefactors; one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them, for they know not what they do, *i. e.* that by crucifying Me they crucify the Messias. And they, *i. e.* the Soldiers parted his Raiment, and cast Lots. 35 And the People stood beholding: and the Rulers also with them derided him, saying, He sav'd others; let him save himself, if he be Christ the chosen of God. 36 And the Soldiers also mock'd him, coming to him, and offering him Vinegar, 37 and saying, If thou be the King of the Jews, save thy self. 38 And a Supercription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 39 And one of the two real Malefactors who were hang'd or fasten'd to the Cross with Jesus, rail'd on him, saying, If thou be Christ, save thy self and us. 40 But the other, being some how or other now convinc'd that Jesus was the Messias, answering, rebuk'd him, saying, Dost not thou fear God, seeing thou art in the same Condemnation? 41 And we indeed justly; for we re-

(i) *Isai.* 2. 19. *Hos.* 10. 8. *Revel.* 6. 16.

## TEXT.

## TRANSLATION.

ἄξια γὰρ ὣν ἐσάξαμεν ἀπολαμβάνειν· ὅπως δὲ οὐδὲν ἄποποι' ἔπραξε.

42 Καὶ ἔλεγε πρὸς Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ εἰς τὸ βασιλεῖον.

44 Ἦν δὲ ὥσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ὀνάτης.

45 Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. 46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε· Πάτερ, εἰς χεῖράς σου παρατίθω τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἔξενυσεν.

47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον, ἐδόξασε τὸ Θεόν, λέγων· Οὕτως ὁ ἀνθρώπος ὅπως δίκαιος ἦν. 48 Καὶ πάντες οἱ συσπαραγμένοι ὄχλοι ὅτι τὸ θεῖον ταῦτον, θεωρῶντες τὰ γινόμενα, τύπτοντες ἑαυτοὺς τὰ στήθη ὑπέσπερον.

49 Εἰσῆκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα. 50 Καὶ ἰδὼν, αἰὲρ ὀνόματι Ἰωσήφ, βεβαβηθῆς ὑπάρχων, αἰὲρ ἀγαθὸς καὶ δίκαιος, 51 (οὗτος οὐκ ἔστι συγγενεσθαι μετ' αὐτῷ τῇ βεβαβῇ καὶ τῇ περὶ αὐτοῦ) ἀπὸ Αριμαθαίας πόλεως τῆς Ἰουδαίας· ὃς καὶ

for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 And when Jesus had cry'd with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the Ghost.

47 Now when the centurion saw what was done, he glorify'd God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and return'd.

49 And all his acquaintance, and the women that follow'd him from Galilee, stood afar off beholding these things.

50 And behold, there was a man nam'd Joseph, a counsellor, and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also

περὶ αὐτοῦ.

TEXT.

TRANSLATION.

προσεδέχετο καὶ αὐτὸς τὴν βασι-  
λείαν τοῦ Θεοῦ. 52 Οὕτως προ-  
σελθὼν πρὸς Πιλάτῳ, ᾠτήσατο τὸ σῶ-  
μα τοῦ Ἰησοῦ. 53 Καὶ καθελὼν  
αὐτὸ ἐτερεύλιξεν αὐτὸ σινδόνι, καὶ  
ἐθηκεν αὐτὸ ἐν μνήματι λαξεύ-  
τῳ, οὗ οὐκ ἦν οὐδέπω ἄνθρωπος κεί-  
νου. 54 Καὶ ἡμέρα ἦν πα-  
ρασκευή, καὶ σάββατον ἐπέρωςκε.

himself waited for the king-  
dom of God)

52 This man went unto Pi-  
late, and begg'd the body of  
Jefus.

53 And he took it down,  
and wrapp'd it in linen, and  
laid it in a sepulchre that was  
hewn in stone, wherein never  
man before was laid.

54 And that day was the  
preparation, and the sabbath  
drew on.

55 Κα-

P A R A P H R A S E.

ceive the due Reward of our Deeds: but this Man hath done nothing  
amiss. 42 And he said unto Jefus, Lord, remember me when thou  
comest into thy Kingdom, *which, notwithstanding thy present Condition,*  
*I believe thou shalt be advanc'd to in God's appointed time, according to*  
*the Scriptures.* 43 And Jefus said unto him, Verily I say unto thee,  
To day shalt thou be with me in Paradise, *i. e. in that place of Bliss,*  
*where the Souls of the Saints continue during their Separation from their*  
*Bodies.* 44 And it was about the sixth Hour, and there was a Dark-  
ness over all the Earth until the ninth Hour. 45 And the Sun was  
darkned, and the Vail of the Temple was rent in the midst. 46 And  
when Jefus had cry'd with a loud Voice, he said, Father into thy hands  
I commend my Spirit: and having said thus, he gave up the Ghost.

47 Now when the (k) Centurion saw what was done, he glorify'd  
God, saying, Certainly this was a righteous Man. 48 And all the  
People that came together to that Sight, beholding the things which  
were done, smote their Breasts, and return'd. 49 And all his Acquain-  
tance, and the Women that follow'd him from Galilee, stood afar off  
beholding these things. 50 And behold, there was a Man nam'd (l) Jo-  
seph, a Counsellor, and he was a good Man and a just: 51 (The same  
had not consented to the Counsel and Deed of them, *i. e. of the Chief*  
*Priests and rest of the Sanhedrin in putting Jefus to death;*) he was of  
Arimathea, a City of the Jews ( who also himself waited for the King-  
dom of God.) 52 This Man went unto Pilate, and begg'd the Body of  
Jefus. 53 And he took it down, and wrapp'd it in Linen, and laid  
it in a Sepulchre that was hewn in Stone, wherein never Man before  
was laid. 54 And that Day was the Preparation, and the Sabbath drew

X.  
Of his Burial.

(k) Matt. 27. 54. Mark. 15. 39. (l) Matt. 27. 57. Mark 15. 42..

on,

## TEXT.

## TRANSLATION.

55. Κατακολουθήσασαι δὲ ἡ γυναῖκες,  
αἵτινες ἦσαν συνεληλυθῆσαι αὐτῷ ἐκ τῆ  
Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, ἡ  
ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 56 Ὑποπρέ-  
ψασαι δὲ ἡτοίμαζ' ἀρώματα ἡ μύρα·  
καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ  
τὸ ἐντολίον.

Κεφ. κδ'. Τῇ δὲ μιᾷ τῇ σάβ-  
βάτῳ, ἔρρηξ βαθέος ἦλθον ὅππὲ τὸ  
μνήμα, φέρουσαι αὐτὴς ἡτοίμασαι ἀρώ-  
ματα· καὶ πινες συνὲ αὐταῖς 2 Εὐ-  
ρον δὲ τὸν λίθον σποκεκυλισμῶν  
ἐκ τοῦ μνημείου· 3 Καὶ εἰσελ-  
θούσαι οὐχ' εὗρον τὸ σῶμα τῷ Κυ-  
ρίου Ἰησοῦ. 4 Καὶ ἐγένετο ὡς τῷ  
ἀπορεῖσθαι αὐταῖς ὡς τὸ ἰδεῖν, καὶ  
ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς  
ὡς ἐδίδασκον ἀπεραπούσαις· 5 Εμ-  
φόβων δὲ γενόμεναι αὐτῶν, καὶ κλι-  
νουσῶν τὸ πρόσωπον εἰς τὸ γῆν,  
εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν  
ζῶντα μετὰ τῷ νεκρῶν; 6 Οὐκ  
ἔστι ὧδε, ἀλλ' ἡγέρθη· μνησθε  
ὡς ἐλάλησεν ὑμῖν, ἐπ' ὧν ὡς τῇ  
Γαλιλαίᾳ, 7 λέγων· Ὁπὲρ δὲ  
τὸν υἱὸν τοῦ ἀνθρώπου παραδο-  
θῆναι εἰς χεῖρας ἀνθρώπων ἁμαρ-  
τωλῶν, καὶ σταυρωθῆναι· καὶ τῇ  
τερίτῃ ἡμέρᾳ ἀναστῆναι. 8 Καὶ  
ἐμνήσθησαν τῷ ῥημάτων αὐτοῦ.

55 And the women also  
which came with him from  
Galilee, follow'd after, and be-  
held the sepulchre, and how  
his body was laid.

56 And they return'd, and  
prepar'd spices and ointments;  
and rested the sabbath-day, ac-  
cording to the commandment.

## Chap. XXIV.

Now upon the first day of  
the week, very early in the  
morning, they came unto the  
sepulchre, bringing the spices  
which they had prepar'd, and  
certain others with them.

2 And they found the stone  
roll'd away from the sepulchre.

3 And they entred in, and  
found not the body of the  
Lord Jesus.

4 And it came to pass, as  
they were much perplex'd  
thereabout, behold, two men  
stood by them in shining gar-  
ments.

5 And as they were afraid,  
and bow'd down their faces to  
the earth, they said unto them,  
Why seek ye the living among  
the dead?

6 He is not here, but is  
risen: remember how he spake  
unto you when he was yet in  
Galilee,

7 Saying, the Son of man  
must be deliver'd into the  
hands of sinful men, and be  
crucify'd, and the third day  
rise again.

8 And they remembred his  
words,

## T E X T.

## T R A N S L A T I O N.

9 Καὶ ὑποστρέψασα ἀπὸ τοῦ μνη-  
μείου ἀπήγγειλαν ταῦτα πάντα  
τοῖς ἑνδεκά καὶ ὡς τοῖς λοιποῖς.

9 And return'd from the  
sepulchre, and told all these  
things unto the eleven, and to  
all the rest.

10 Ἦσαν

## P A R A P H R A S E.

on, it being by this time near Sun-set. 55 And the Women also, which came with him from Galilee, follow'd after, and beheld the Sepulchre, and how his Body was laid. 56 And they return'd, and prepar'd Spices and Ointments; and rested the Sabbath-day, according to the Commandment.

## S E C T I O N XVII.

*Containing such Particulars as fell out after Christ's Resurrection, more especially on Easter-day; and are taken Notice of by St Luke Chap. XXIV.*

Chap. XXIV. Now on (m) the First day of the Week, very Early in the Morning, they, *i. e. the Women mention'd v. 55 of the foregoing Chapter, and nam'd some of them v. 10 of this Chapter,* came unto the Sepulchre, bringing the Spices which they had prepar'd, and certain others with them. 2 And they found the Stone roll'd away from the Sepulchre. 3 And they entred in, and found not the Body of the Lord Jesus. 4 And it came to pass, *being come out of the Sepulchre again, as they were much perplex'd thereabout, i. e. about their Not finding the body of Jesus in the Sepulchre, and were (as it seems probable) entring in again into the Sepulchre to view it more Carefully,* behold, first there appears to them only one (n) Angel sitting on the Stone that was roll'd away from the mouth of the Sepulchre; and he bidding them to follow him into the Sepulchre, and to view, more Carefully than they had before, the place where Christ's Body had lain, the Women saw another Angel, and so two Angels in the form of Men, which now stood by them in shining garments. 5 And as they were afraid, at the sight of the said Angels, and bow'd down their faces to the Earth in Reverence to the Angels, they the Angels, *i. e. One of them in his Own and the Others name* said unto them, Why seek ye the Living among the Dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying, The Son of man must be deliver'd into the hands of sinful Men, and be Crucify'd, and the Third day rise again. 8 And they remembred his Words, 9 and return'd from the Sepulchre, and told all these things unto the Eleven, and to all the rest.

(m) Matt. 28. 1. Mark 16. 1.

(n) Thus the seeming Difference in the Evangelists is easily reconcil'd.

E e

10 It

## TEXT.

## TRANSLATION.

10 Ἦσαν δὲ ἡ Μαγδαλιὴ Μα-  
εῖα καὶ Ἰωάννα καὶ Μαεῖα Ἰακώ-  
βου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ  
ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

11 Καὶ ἐφάνησαν ἐν ὀπίῳ αὐτῶν ὥσει  
λῆρ· τὰ ῥήματα αὐτῶν, καὶ ἠπί-  
σταν αὐταῖς. 12 Ὁ δὲ Πέτρος ἀνα-  
στὰς ἔδραμεν ὑπὲρ τὸ μνημεῖον· καὶ πα-  
ρακύψας βλέψας τὰ ὀρόνια κείμενα  
μόνα· καὶ ἀπῆλθε, πρὸς ἑαυτὸν θαυ-  
μάζων τὸ γεγονός.

13 Καὶ ἰδὼν, δύο ἐξ αὐτῶν ἦσαν  
πορευόμενοι εἰς αὐτῇ τῇ ἡμέρᾳ εἰς  
κώμην ἀπέχουσαν σαδίοις ἐξήκοντα  
ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Εμμανῆς.

14 Καὶ αὐτοὶ ὁμιλοῦντες ἀλλή-  
λους πρὸ πάντων τῶν συμβεβηκό-  
των τούτων.

15 Καὶ ἐγένετο εἰς τὴν  
ὁμιλίαν αὐτοὺς καὶ συζητεῖν, καὶ  
αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύε-  
το αὐτοῖς. 16 Οἱ δὲ ὀφθαλμοὶ αὐ-  
τῶν κλειστούμενοι τοῦ μὴ ἐπιγινώσκειν  
αὐτόν.

17 Εἶπε δὲ πρὸς αὐτούς·  
Τίνες οἱ λόγοι ᾗτοι ὅς ἀντιβάλλετε  
πρὸς ἀλλήλους πειπατοῦντες, καὶ  
ἐστὲ σκυθρωποί; 18 Ἀποκριθεὶς  
δὲ ὁ εἰς ᾧ ὄνομα Κλεόπας, εἶπε  
πρὸς αὐτόν· Σὺ μόνος παρεστὴς ἐν  
Ἱερουσαλὴμ, καὶ σὺ οὐκ ἔγνωσας τὰ γενό-  
μενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

10 It was Mary Magdalene,  
and Joanna, and Mary *the mo-  
ther* of James, and other wo-  
men *that were* with them,  
which told these things unto  
the Apostles.

11 And their words seem'd  
to them as idle tales, and they  
believ'd them not.

12 \*But Peter arose, and  
ran unto the sepulchre, and  
stooping down, he beheld the  
linen cloaths laid by them-  
selves, and departed, wondring  
in himself at that which was  
come to pass.

13 And behold, two of  
them went that same day to a  
village call'd Emmaus, which  
was from Jerusalem about  
threescore furlongs.

14 And they talk'd together  
of all these things which had  
happen'd.

15 And it came to pass, that  
while they commun'd toge-  
ther, and reason'd, Jesus him-  
self drew near, and went with  
them.

16 But their eyes were holden,  
that they should not know him.

17 And he said unto them,  
What manner of communica-  
tions are these that ye have one  
to another, as ye walk and are  
sad?

18 And the one of them,  
whose name was Cleopas, an-  
swering, said unto him, Art  
thou only a stranger in Jeru-  
salem, and hast not known the  
things which are come to pass  
there in these days?

19 Καὶ

## TEXT.

## TRANSLATION.

19 Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ  
εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου,  
ὃς ἐγένετο ἀνὴρ ὀροφήτης, δυνατὸς  
ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παν-  
τὸς τοῦ λαοῦ. 20 Ὅπως πεπρόδωκαν  
αὐτὸν οἱ ἀρχιερεῖς, καὶ οἱ ἀρχιερεῖς ἡμῶν

19 And he said unto them,  
What things? And they said  
unto him, Concerning Jesus of  
Nazareth, which was a Pro-  
phet mighty in deed and word  
before God and all the people.

20 And how the chief  
priests, and our rulers deliver'd

eis

## PARAPHRASE.

10 It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other women that were with them, which told these things unto the Apostles. 11 And their words seem'd to them as idle Tales, and they believ'd them not. 12 But Peter (and John) had afore this (nn) arose and ran unto the Sepulchre, and stooping down he beheld the Linen Cloaths laid by themselves, and departed, wondring in himself at that which was come to pass.

13 And behold, two of them, viz. his Disciples in general, went that same first day of the Week to a Village call'd Emmaus, which was from Jerusalem about threescore furlongs, i. e. seven miles and an half. 14 And they talk'd together of all these things which had happen'd. 15 And it came to pass, that while they commun'd together, and reason'd, Jesus himself, coming also as it were from Jerusalem, drew near, or overtook them, and went with them. 16 But their Eyes were holden, that they should not know him. 17 And he said unto them, What manner of Communications are these that ye have one to another, as ye walk, and are sad. 18 And the One of them, whose name was Cleopas, answering, said unto him, Art thou only a Stranger in Jerusalem, and hast not known, (i. e. Supposing you are only a Stranger, who happen to have come to Jerusalem at this time, yet it is much you should not know) the things which are come to pass there in these days of the Feast? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a Prophet mighty in Deed and Word before God and all the People. 20 And how the Chief Priests and our

11.  
He appears to  
two Disciples go-  
ing to Emmaus;  
and to Peter.

## ANNOTATIONS.

(nn) Compare John 20. 3, 18. And it is observable, that the word render'd at the beginning of this verse 12. of this Chapter *then*, is in the Greek *δε*; which do's not determine Peter's going to the Sepulchre to be *after* what is afore related, but only informs us in general that he did go; and so may well be accommodated to St. John's account of his Going according to the Sense given in the Paraphrase.

## TEXT.

## TRANSLATION.

εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐ-  
τὸν. 21 Ἡμεῖς δὲ ἠλπίζομεν ὅτι  
αὐτὸς ὅστις ὁ μέλλων λυτρωῦσθαι τὸν  
Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις,  
τείλειω ταύτῃ ἡμέρᾳ ἀγὰ σήμερον  
ἀφ' ἧς ταῦτα ἐγένετο. 22 Ἀλλὰ καὶ  
γυναικὲς πινες ἔξ ἡμέρᾳ ἔξέστησαν  
ἡμᾶς, γενόμεναι ὀρθραὶ ὅτι τὸ μνη-  
μεῖον. 23 Καὶ μὴ εὐροῦσαι τὸ σῶ-  
μα αὐτοῦ, ἠλθον, λέγουσαι καὶ ὁπτα-  
σάαι ἀγγέλων ἐωρακέναι, οἱ λέγουσιν  
αὐτὸν ζῆν. 24 Καὶ ἀπηλθόν πινες  
πάν σὺν ἡμῖν ὅτι τὸ μνημεῖον, καὶ εὖρον  
ὅτι κατὰ τὸ καὶ αἱ γυναῖκες εἶπον·  
αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς  
εἶπε πρὸς αὐτάς· Ὡς ἀνόητοι καὶ βρα-  
δύς τῇ καρδίᾳ ὅτι πιστεύετε ὅτι πᾶσιν  
οἷς ἐλάλησαν οἱ προφῆται. 26 Οὐχὶ  
ταῦτα ἔδει παθεῖν ὁ Χριστὸς, καὶ εἰσελ-  
θεῖν εἰς τὴν δόξαν αὐτοῦ; 27 Καὶ  
ἀρχαίως ἀπὸ Μωσέως καὶ ἀπὸ πάν-  
των τῶν προφητῶν, διηρμύευν αὐτοῖς  
ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.  
28 Καὶ ἤγγισαν εἰς τὴν κώμην ἣ ἐπο-  
ρεύοντο· καὶ αὐτὸς ὡροσεποιεῖτο πορ-  
ρεύεσθαι. 29 Καὶ παρεβιά-  
σαντο αὐτὸν, λέγοντες· Μείνον μεθ'  
ἡμῶν, ὅτι ὡρὸς ἐσπέρει ὅστις, καὶ κέ-  
κληκεν ἡ ἡμέρα. Καὶ ἐσθλῆς ὅτι μεί-  
ναι σὺν αὐτοῖς. 30 Καὶ ἐγένετο ὡς

him to be condemn'd to death,  
and have crucify'd him.

21 But we trusted that it  
had been he which should have  
redeem'd Israel: and besides  
all this, to day is the third day  
since these things were done.

22 Yea, and certain women  
also of our company made us  
astonish'd, which were early at  
the sepulchre:

23 And when they found  
not his body, they came, say-  
ing, that they had seen a vision  
of Angels, which said that he  
was alive.

24 And certain of them  
which were with us went to  
the sepulchre, and found it  
even so as the women had said;  
but him they saw not.

25 Then he said unto them,  
O fools, and slow of heart to  
believe all that the Prophets  
have spoken!

26 Ought not Christ to have  
suffer'd these things, and to en-  
ter into his glory?

27 And beginning at Moses,  
and all the Prophets, he ex-  
pounded unto them in all the  
Scriptures the things concern-  
ing himself.

28 And they drew nigh  
unto the village, whither they  
went: and he made as tho' he  
would have gone further.

29 But they constrain'd him,  
saying, Abide with us, for it is  
towards evening, and the day  
is far spent. And he went in  
to tarry with them.

30 And it came to pass, as



## TEXT.

## TRANSLATION.

τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λα-  
βὼν τ' ἄρτον εὐλόγησε, καὶ κλάσας ἐπέ-  
δίδευσεν αὐτοῖς. 31 Αὐτῶν δὲ διανοήθη-  
σαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν·  
καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

32 Καὶ εἶπον ἑαυτοῖς ἀλλήλους· Οὐχὶ ἡ  
καρδία ἡμῶν κεκοιμήθη ὡς καὶ ἡμῖν, ὡς  
ἐλάλησεν ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν  
ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάν-  
τες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ιε-  
ρουσαλὴμ, καὶ εὗρον συνηθροισμένους

he sat at meat with them, he  
took bread, and blest'd it, and  
brake, and gave to them.

31 And their eyes were o-  
pen'd, and they knew him;  
and he vanish'd out of their  
sight.

32 And they said one to an-  
other, Did not our heart burn  
within us, while he talk'd with  
us by the way, and while he  
open'd to us the Scriptures?

33 And they rose up the  
same hour, and return'd to Je-  
rusalem, and found the eleven

τῶν

## PARAPHRASE.

Rulers deliver'd him to be condemn'd to death, and have Crucify'd him.

21 But we trusted that it had been he which should have Redeem'd Is-  
rael: and besides all this, to day is the third day since these things were  
done. 22 Yea, and certain Women also of our company made us astonish'd,  
which were early at the Sepulchre: 23 And when they found  
not his Body, they came, saying, that they had seen a Vision of Angels,  
which said that he was alive. 24 And certain of them which were with  
us went to the Sepulchre, and found it even so as the Women had said;  
but him they saw not. 25 Then he said unto them, *O, is it not strange  
that ye should be such Fools or so weak in Understanding, and so slow in  
Heart to believe All this, since it is no other than that the Prophets have  
spoken!* 26 *For ought not Christ, according to the Prophets, to have  
Suffer'd these things, and to enter into his Glory?* 27 And beginning  
at Moses, and all the Prophets, he Expounded unto them in all the Scri-  
ptures the things concerning himself. 28 And they drew nigh unto the  
Village, whither they went: and he made as tho' he would have gone  
further. 29 But they constrain'd him, saying, Abide with us, for it is  
towards Evening, and the Day is far spent. And he went in to tarry  
with them. 30 And it came to pass, as he sat at Meat with them, he  
took Bread, and blest'd it, and brake, and gave to them. 31 And their  
Eyes were open'd, and they knew him; and he vanish'd out of their  
sight. 32 And they said one to another, Did not our Heart burn  
within us, while he talk'd with us by the way, and while he open'd to  
us the Scriptures? 33 And they rose up the same hour, and return'd  
to Jerusalem, and found the Eleven gather'd together, and them that  
were

## TEXT.

## TRANSLATION.

τὴς ἐνδεχᾶ καὶ τοὺς σὺν αὐτοῖς,  
 34 λέγοντας· Ὅτι ἠγέρθη ὁ Κύριος  
 ὄντως, καὶ ὤφθη Σίμωνι. 35 Καὶ  
 αὐτοὶ ἐξηγουῦτο τὰ ἐν τῇ ὁδῷ·  
 καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει  
 τῶν ἄρτων.

36 Ταῦτα δὲ αὐτῶν λαλόντων,  
 αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ  
 λέγει αὐτοῖς· Εἰρήνη ὑμῖν. 37 Πτοη-  
 γέντες δὲ καὶ ἐμφοβοὶ γινόμενοι ἐδόκουν  
 πνεῦμα θεωρεῖν. 38 Καὶ εἶπεν αὐ-  
 τοῖς· Τί ταρασσόμενοι ἐστέ, καὶ ἀναπύ-  
 ἀξοις ὑμῶν; 39 Ἰδετε τὰς χεῖρας  
 μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ  
 εἰμι. ψηλαφῆσατέ με καὶ ἴδετε· ὅτι  
 πνεῦμα σὰρκα καὶ ὀστά οὐκ ἔχει, κα-  
 θὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 Καὶ  
 τῷτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς  
 χεῖρας καὶ τοὺς πόδας. 41 Ἐπὶ  
 δὲ ἀπιστουῦντων αὐτῶν ὅτι ἦν χαρὰς,  
 καὶ θαυμάζοντων, εἶπεν αὐτοῖς· Ἐχε-  
 τέ τι βρώσιμον ἐνθάδε; 42 Οἱ  
 δὲ ἐπέδωκαν αὐτῷ ἐχθύον ὁππῶς μέ-  
 ρος, καὶ ὅτι μελισσὴν κηρίου. 43 Καὶ  
 λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

44 Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ  
 λόγοι οὗς ἐλάλησα πρὸς ὑμᾶς ἐπὶ ὧν  
 σὺν ὑμῖν, ὅτι διὰ πληρωθῆναι πάντα  
 τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως,

gather'd together, and them  
 that were with them,

34 Saying, The Lord is ri-  
 sen indeed, and hath appear'd  
 to Simon.

35 And they told what  
 things were done in the way,  
 and how he was known of  
 them in breaking of bread.

36 And as they thus spake,  
 Jesus himself stood in the midst  
 of them, and saith unto them,  
 Peace be unto you.

37 But they were terrify'd  
 and affrighted, and suppos'd  
 that they had seen a spirit.

38 And he said unto them,  
 Why are ye troubled, and why  
 do thoughts arise in your  
 hearts?

39 Behold my hands and my  
 feet, that it is I myself: handle  
 me, and see; for a spirit hath  
 not flesh and bones, as ye see  
 me have.

40 And when he had thus  
 spoken, he shew'd them his  
 hands and his feet.

41 And while they yet be-  
 liev'd not for joy, and won-  
 dered, he said unto them, Have  
 ye here any meat?

42 And they gave him a  
 piece of a broil'd fish, and of  
 an honey-comb.

43 And he took it, and did  
 eat before them.

44 And he said unto them,  
 These are the words which I  
 spake unto you, while I was  
 yet with you, that all things  
 must be fulfill'd which were  
 written in the Law of Moses,

T E X T.

T R A N S L A T I O N.

καὶ παρρησίας καὶ ψαλμοῖς ᾠδαῖς.  
ἐμοῦ. 45 Τότε διανοίξει αὐτοὺς  
τὸν νοῦν, τοῦ συνιέναι τὰς γρα-  
φάς. 46 καὶ εἶπεν αὐτοῖς. Ὅτι  
οὕτως γέγραπται, καὶ οὕτως ἔδει  
παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι  
ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ. 47 Καὶ  
κηρυχθῆναι ἐν ὅλῳ τῷ κόσμῳ ἕως  
με-

and in the Prophets, and in the  
Psalms concerning me.  
45 Then open'd he their un-  
derstanding, that they might  
understand the Scriptures,  
46 And said unto them,  
Thus it is written, and thus it  
behov'd Christ to suffer, and to  
rise from the dead the third day:  
47 And that repentance and  
remission of sins should be  
preach'd

P A R A P H R A S E.

were with them, 34 saying, *i. e.* and the Eleven said unto these two  
that return'd from Emmaus, The Lord is risen indeed, and has ap-  
pear'd not only to the Women, as you (o) heard in the Morning before you  
went to Emmaus, but since that also to (p) Simon. 35 And then they  
that came from Emmaus told also the Eleven Apostles, what things were  
done in the way as they went to Emmaus, and how he, *i. e.* Christ  
was known of them at length in breaking of Bread, as he us'd to do  
when he was with them before his Death.

36 And as they thus (q) spake, Jesus himself stood in the midst of  
them, and said unto them, Peace be unto you. 37 But they were ter-  
rify'd and affrighted, and suppos'd that they had seen a Spirit. 38 And  
he said unto them, Why are ye troubled, and why do thoughts arise in  
your Hearts? 39 Behold my Hands and my Feet, that it is I my self:  
handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me  
have. 40 And when he had thus spoken, he shew'd them his Hands  
and his Feet. 41 And while they yet believ'd not for joy, and wondred,  
he said unto them, Have ye here any Meat? 42 And they gave him  
a piece of a broil'd Fish, and of an Honey-comb. 43 And he took it,  
and did eat before them.

44 And after this he appear'd frequently to some or other of his Disci-  
ples, especially to the eleven Apostles, during the Forty days to his Ascen-  
sion. And among other things he said unto them, These are the Words  
which I spake unto you, while I was yet with you, that all things must  
be fulfill'd which were written in the Law of Moses, and in the Pro-  
phets, and in the Psalms concerning me. 45 Then open'd he their Un-  
derstanding, that they might understand the Scriptures, 46 and said  
unto them, Thus it is Written, and thus it behov'd Christ to Suffer,  
and to Rise from the Dead the Third day: 47 and that Repentance

III.  
He appears to  
the Apostles.

IV.  
His Instructions  
to them.

(o) See verse 22. of this Chapter.  
(q) Mark 16. 14.

(p) Compare 1 Cor. 15. 5.

and

## T E X T.

## TRANSLATION.

πάνοιαι ἢ ἄφεςιν ἁμαρτιῶν εἰς πάντα  
τὰ ἔθνη, ἀρχάμενοι ἀπὸ Ἱερουσαλήμ.

48 Ὑμεῖς δὲ ἐστε μάρτυρες τούτων.

49 Καὶ ἰδὺ, ἐγὼ ἀποπέλλω ὑμᾶς ἐπαγγελίᾳ τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ  
καθίστατε ἐν τῇ πόλει Ἱερουσαλήμ ἕως  
ὅτι ἐνδύσῃτε δύναμιν ἐξ ὕψους.

50 Εξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς  
Βηθανίαν· καὶ ἐπάρας τοὺς χεῖρας αὐτῶν,  
εὐλόγησεν αὐτούς.

51 Καὶ ἐγένετο ἐν  
τῷ εὐλογεῖν αὐτὸν αὐτούς, διέστη ἀπ'  
αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

52 Καὶ αὐτοὶ προσκυνήσαντες αὐτόν,  
ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς  
μεγάλης.

53 Καὶ ἡρ' διαπαντός ἐν τῷ  
ἱερῷ, αἰνῶντες καὶ εὐλογῶντες τὸ Θεόν. †

preach'd in his name, among  
all nations, beginning at Jeru-  
salem.

48 And ye are witnesses of  
these things.

49 And behold, I send the  
promise of my Father upon  
you: but tarry ye in the city  
of Jerusalem, until ye be endu'd  
with power from on high.

50 And he led them out as  
far as to Bethany: and he lift  
up his hands, and blest'd them.

51 And it came to pass,  
while he blest'd them, he was  
parted from them, and carry'd  
up into heaven.

52 And they worshipp'd  
him, and return'd to Jerusalem,  
with great joy:

53 And were continually in  
the temple, praising and bless-  
ing God. \*

V. 53. † See the last Note belonging to the Various Readings on St Mark's Gospel.

## P A R A P H R A S E.

and Remission of Sins should be preach'd in his Name, among all Nations, beginning at Jerusalem. 48 And ye are Witnelles of these things, *that they have been actually fulfill'd; which ye shall witness by your Preaching to all the World.* 49 And to enable you to witness this the more Effectually, behold, I shall, in no long time, send the Holy Ghost according to the (r) Promise of my Father upon you; but to this end tarry ye in the City of Jerusalem, until ye be endu'd with the Holy Ghost, and thereby with extraordinary Power from on High, i. e. from Heaven.

50 And when Ascension-day was come, he led them out as far as to the (s) beginning of that part of Mount Olivet which belong'd to Bethany: and he lift up his Hands, and Bless'd them. 51 And it came to pass, while he Bless'd them, he was parted from them, and carry'd up into Heaven. 52 And hereupon they Worshipp'd him, as knowing him now to be without all Doubt the true Messias, and return'd to Jerusalem with great joy: 53 And were continually or constantly attending Divine Service in the Temple, praising and blessing God.

v.  
His Ascension.

(r) Joel 2. 28. compar'd with Acts 2. 16. (s) See Acts 1. 12.

F f

SYNOPSIS.

I. The Introduction, Chap. I. 1-4.

II. An Account of the Conception of St John Baptis't, the Fore-runner of Christ, I. 5-25. and of his Birth, 17-ult. and of his Ministry and Imprisonment, III. 1-20.

III. An Account of the Conception of CHRIST, I. 26-56. Of his Birth, Presentation in the Temple, and Going up to the Passover at Jerusalem at twelve Years old, II. 1-ult. Of his being Baptiz'd, when he was about thirty Years of Age, and his Pedegree, III. 21-ult. Of his Temptation, IV. 1-13.

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He justifies his Disciples in plucking and rubbing the Ears of Corn, VI. 1-5. Cures a wither'd Hand, 6-12. Chooses the twelve Apostles, 13-16. Preaches his Sermon on the Mount, 17-ult.

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He teaches again about Galilee, VIII. 1-3. Delivers the Parable of the Sower, 4-18. Teaches who are esteem'd by him his nearest Relations, 19-21. Stills a Storm, 22-25. Casts out a Legion of Devils, 26-40. Cures a Woman with a Bloody Flux, and raises to life Jairus's Daughter, 41-ult.

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Christ is carry'd before Pilate, XXIII. 1-7. Sent by him to Herod, and back again, 8-12. His Trial and Condemnation by Pilate, 13-25. His Crucifixion, 26-50.

His Burial, 51-ult.

V. An Account of his Resurrection, and Appearing to his Disciples, until his Ascension. His Resurrection, XXIV. 1-12. His Appearing to two Disciples as they went to Emmaus, 13-35. His Appearing to the Apostles at Jerusalem, 36-43. His Instructions to them afterwards, 44-49. His Ascension, 50-ult.

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## TEXT.

## TRANSLATION.

ὕδατι· ὑμεῖς δὲ βαπτισθήσεσθε ἐν  
 πνεύματι ἁγίῳ ὃ μὴ πολλάς ταύ-  
 τας ἡμέρας. 6 Οἱ μὲν οὖν συνε-  
 γόντες, ἐπηρώτων αὐτὸν, λέγοντες· Κύ-  
 ριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθι-  
 σταίης πρὸς βασιλείαν τοῦ Ἰσραὴλ;  
 7 Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν  
 ἔστι γινῶναι χρόνους ἢ καιροὺς οὓς  
 ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.  
 8 Ἀλλὰ λήψετε δυνάμιν ἐπελ-  
 θόντων τοῦ ἁγίου πνεύματος ἐφ’  
 ὑμᾶς· καὶ ἔσεσθε μοι μάρτυρες ἐν  
 τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰου-  
 δαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου  
 τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλε-  
 πόντων αὐτοῦ ἐπήρθη, καὶ νεφέλη  
 ὑπέλαβεν αὐτὸν ἀπὸ τῆς ὀφθαλ-  
 μῶν αὐτῶν. 10 Καὶ ὡς ἀπειρίζον-  
 τες ἦσαν εἰς τὸν ὕρανόν, πορευομένοις  
 αὐτοῖς, καὶ ἰδὼς, ἄνδρες δύο ἁγνίσθηκει-  
 σαν αὐτοῖς ὡς ἐοῦσι λευκῇ, 11 οἱ  
 καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστη-  
 χατε ἐμβλέποντες εἰς τὸν ὕρανόν; ὅτι  
 ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ’ ὑμῶν εἰς τὸν  
 ὕρανόν, ὅπως ἐλάσεσθαι ὑμᾶς ὅτι  
 ὁ πατὴρ ἐθεάσατο αὐτὸν πορευόμενον εἰς τὸν ὕρανόν.

12 Τότε ὑπέστρεψαν εἰς Ἱερουσα-  
 λὴμ, ἀπὸ ὅπου ἔρχαμενοι Ἐλαιῶ-  
 νος, ὃ ὅστις ἐστὶν Ἱερουσαλὴμ, σαββά-  
 τος ἔχον ὁδόν. 13 Καὶ ὅτε εἰσῆλ-

with water; but ye shall be baptiz’d with the holy Ghost, not many days hence.

6 When they therefore were come together, they ask’d of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power after that the holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud receiv’d him out of their sight.

10 And while they look’d steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then return’d they unto Jerusalem, from the mount call’d Olivet, which is from Jerusalem \* near to a sabbath-day’s journey.

13 And when they were  
 γον,

P A R A P H R A S E.

truly baptiz'd with (e) Water; but ye shall be baptiz'd with the Holy Ghost, not many days hence. 6 When they therefore were come together *this last time*, they willing to understand what Christ had said (f) of the Promise of the Father, as relating to the Setting up of the Temporal Kingdom of the Messias, ask'd of him, saying, Lord, wilt thou at this time, *i. e. not many Days hence* (as v. 5.) restore again the Power and Glory of a Temporal Kingdom to the people of Israel, by setting up the Kingdom of the Messias or Son of Man foretold by Daniel, (g) and which should be so Great as that All People, Nations and Languages should be Subject thereto? 7 And he said unto them, It is not for you to know the Times or the Seasons, which the Father has put in his Own power, *i. e. thinks fit to keep secret to himself as yet: When it is fit for you to know the said Time of restoring the Kingdom to the Israel (i. e. (gg) Saints) of God, then it shall be made known unto some of you in a Prophetical manner, as it was to (h) St John.* 8 But it is sufficient to tell you at present, that what I mean by that I said v. 4, 5, is this, that not many (*viz. Ten*) days hence, ye shall receive a most extraordinary and miraculous Power, after that the Holy Ghost is then come upon you; and ye shall be Witnesses unto the World of Me, *i. e. of what I have done and taught, viz. both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the Earth.* 9 And when he had spoken these things, he led them forth of Jerusalem to the Mount (i) of Olives, and to that part of it where began the District of Bethany (k); and there, while they beheld, he was taken up into Heaven, and a Cloud receiv'd him out of their sight. 10 And while they look'd stedfastly toward Heaven, as he went up thither, behold two Angels, in the appearance of Men, stood by them in white Apparel; 11 who also said, Ye who are at least most of you Men or Natives of Galilee, why stand ye gazing up into Heaven? It is in vain for you to expect to see Jesus come down again at present: but this same Jesus which is now taken up from you into Heaven, shall One day so come down from thence, in like manner as ye have seen him now go into Heaven.

12 Then return'd they unto Jerusalem from the Mount call'd Olivet, which is from Jerusalem near to a (l) Sabbath-day's journey, *i. e. about seven Jewish Furlongs, or a Mile.* 13 And when they were come into Jeru

II.  
What pass'd between our Lord's Ascension and Pentecost, particularly the Choice of St Matthias to be an Apostle.

A N N O T A T I O N S.

(e) See my Paraph. on Matt. 3. 11.

(f) Namely v. 4.

(g) See Dan. 7. 13, 14.

(gg) See Galat. 6. 16.

(h) Revel. 11. 15. and 20. 4.

(i) Compare v. 12.

(k) Compare Luke 24. 50.

(l) It being said John 11. 18. that Bethany was nigh unto Jerusalem, about fifteen furlongs off, and it being said Luke 24. 50. that Jesus led his Disciples forth as far as to Bethany; and yet it being said in this place that Mount Olivet, whereby seems to be imply'd That part of the Mount whence our Lord ascended, was from Jerusalem but a Sabbath-day's journey; hence it is Controversied

## TEXT.

## TRANSLATION.

γον, ἀνέβη<sup>ς</sup> εἰς τὸ ὑπερῶον, ὃ ἦσαν  
 χαίμαρδόντες, ὁ, τε Πέτρος † καὶ Ἰωάν-  
 νης, καὶ Ἰάκωβος, καὶ Ἀνδρέας, Φίλιπ-  
 πος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματ-  
 θᾶ<sup>ς</sup>, Ἰάκωβος Ἀλφαῖμ, καὶ Σίμων ὁ  
 Ζηλωτὴς, καὶ Ἰούδας Ἰακώβ. 14 Οὗ-  
 τοι πάντες ἦ<sup>ς</sup> ὠροσκαριεῖντες ὁμοθυ-  
 μαδὸν τῇ ὠροσευχῇ καὶ τῇ δέήσει, σὺν  
 γυναιξί, καὶ Μαρίᾳ τῇ μητρὶ ᾧ Ἰησοῦ,  
 καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 15 Καὶ ἐν  
 ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος  
 ἐν μέσῳ τῶν μαθητῶν, εἶπεν (ὡς τε ὁ χ-  
 λος ὀνομάτων ὅτι τὸ αὐτὸ ὡς ἐκατὸν εἴ-  
 κοσι)· 16 Ἄνδρες ἀδελφοί, ἔδει πλη-  
 ρωθῆναι τὴν γραφὴν ταύτην ἧ ὠροῦπε  
 τὸ πνεῦμα τὸ ἅγιον ἀπὸ σώματός  
 Δαβὶδ, ὅτι Ἰούδα ὁ γενομένος ὁδηγῶν  
 τοῖς συλλαβῶσι τὸν Ἰησοῦν· 17 Οπι-  
 κατελεγεμηνό<sup>ς</sup> ὡς σωὴν ἡμῖν, καὶ  
 ἔλαχε τὴν κληρονομίαν ταύ-  
 της. 18 Οὕτως μὲν οὖν ἐκτίσθη το

come in, they went up into an upper room, where abode both Peter, \* and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continu'd with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

16 Men *and* brethren, this scripture must needs have been fulfill'd, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbred with us, and had obtain'd part of this ministry.

18 Now this man purchas'd

χρεῖον

## ANNOTATIONS.

verted how the foremention'd Texts of Scripture may be Reconcil'd. But this is easily done according to the Sense given by me in the Paraphrase of *Luke* 24. 50. and v. 9. of this Chapter. Namely, what is said *John* 11. 18. is plainly to be understood of the *Town* or *Village* of *Bethany*; Whereas what is said *Luke* 24. 50. can't reasonably be suppos'd of the *Town* or *Village* so call'd; for to be sure our Lord, who ascended only in sight of his Apostles or Disciples, did not go to the *Town* of *Bethany* for to Ascend *thence*; but thereby is to be reasonably understood that part of *Mount Olivet*, where the *Distrikt*, or as it were the *Parish* of *Bethany* began toward *Jerusalem*; and therefore tho' the *Town* of *Bethany* were about *fifteen furlongs* off from *Jerusalem*, yet the *Distrikt* or *Parish* of *Bethany* might very well reach *within seven or eight furlongs*, i. e. a *Sabbath-day's journey* off *Jerusalem*: Especially if it be consider'd, that when one was once over the *brook Kedron*, one was suppos'd to be at *Jerusalem*, being then within the *Precincts* thereof.

† V. 13:

PARAPHRASE.

*Jerusalem*, they went up into an Upper Room, in some House of a Believer where they could safely meet in Privacy, without fear of being Betray'd or Discover'd to the Jewish Rulers; and thought to be the same where our Lord eat his last Passover, and instituted the Lord's Supper; where abode, for the remaining part of that Day, being Ascension-day, the Eleven Apostles, viz. both Peter, and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the Son of Alphaeus, and Simon Zelotes, and Judas the Brother of James the Son of Alphaeus. 14 And likewise these All continu'd to meet afterwards in this same Upper Room, and there to join with one accord in Common Prayer and Supplication, with the Women (m) that were wont to attend Jesus, and particularly Mary the Mother of Jesus, with his two (n) Brethren that were not of the Apostles, but however were now become Faithful Disciples, viz. Joses and Simon. 15 And in One of those Days, namely some day within the Ten days between the Ascension and Descent of the Holy Ghost, and probably on the next Lord's day after the Ascension, when All the Christians in and near to Jerusalem were assembled together in the foresaid Upper Room, Peter (nn) stood up in the midst of the Disciples, and said, (the Number of the Names or Persons now assembled together were about an hundred and twenty) 16 Men and Brethren, This Scripture must needs have been fulfill'd in order to verify the Prophecy therein contain'd, which the Holy Ghost by the mouth of David (in Ps. 41. 9.) spake before-hand concerning the Treachery of Judas, who was Guide to them that took Jesus in the Garden of Gethsemane. 17 For, according to the said Scripture, He was numbred with Us Apostles, and the constant Attendants and Domesticks and familiar Friends of our Lord, who eat Bread with him; and he had obtain'd part of this Ministry of our Apostleship, so far was he entrusted by our Lord. 18 Now this man was so wicked, that he betray'd our Lord for thirty (o) pieces of Silver, and there was afterwards purchas'd a Field (p) for

ANNOTATIONS.

V. 13. † So it is read in Alex. and Cant. which are the two most Ancient MSS. as also in Vulg. Syr. and Ethiop. Versions; and in St Augustin. And that this is the true Original Reading, may be made further appear from other Considerations.

(m) Compare Luke 23. 49, 55. and 24. 10. And here it is to be noted, that St Luke calls the Virgin Mary by the name of the Mother of Jesus, whereas he seems to speak of her in his Gospel Chap. 24. 10. under the name of Mary the Mother of Joses. Of which see afore in the proper places. It is also observable that this is the last mention of the Virgin Mary in the New Testament.

(n) See my Paraphrase on John 7. 5.

(nn) Peter acts here as President of the College of Apostles, agreeably to John 21. 5.

(o) Matt. 26. 15. and 27.

(p) Matt.

## TEXT.

## TRANSLATION.

χωρίον ἐκ τῆς μεθ᾽ αὐτῆς ἀδικίας· καὶ  
 περιωρῆς γαστέρος ἐλάκησε μέσος· καὶ  
 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

19 Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς ἱερο-  
 κοῦσιν Ἰερουσαλὴμ, ὅτι κληθῆναι τὸ  
 χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐ-  
 τῶν, Ακeldαμά, τὸ τίσι, χωρίον αἵμα-  
 τος.

20 Γέγραπται γὰρ ἐν βίβλῳ  
 ψαλμῶν· Γενηθήτω ἡ ἐπαυλις αὐτοῦ  
 ἔρημος, καὶ μὴ ἔστω ὁ ἱεροικῶν ἐν αὐτῇ.  
 Καὶ· Τίς ὁπισκοπεῖ αὐτὸν λάβοι ἑτε-  
 ρος.

21 Δεῖ οὖν τῷ συνεληθόντων ἡμῖν  
 ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ  
 ἐξηλθεν ἐφ' ἡμᾶς ὁ Κύριος· Ἰησοῦς,

22 ἀρξάμενος ἀπὸ τῆς βαπτίσματος  
 Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ'  
 ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γε-  
 νέσθαι σὺν ἡμῖν ἕνα τέττων.

23 Καὶ ἔστηξεν δύο, Ἰωσήφ τὸν καλούμενον Βαρ-  
 σαβᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μα-  
 θίαν.

24 Καὶ προσευξάμενοι εἶπον·  
 Σὺ Κύριε, καρδιογνώστα πάντων, ἀνά-  
 δεῖξοι ἐκ τέττων τῶν δύο ἕνα ὃν ἐξελέξω,

25 λαβεῖν τὴν κληρὸν τῆς διακονίας ταύ-  
 της καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας,  
 πορβηθῆναι εἰς τὸν τόπον τοῦ ἰδίου.

26 Καὶ ἔδωκεν κλήρους αὐτοῖς, καὶ  
 ἔπεσεν ὁ κληρὸς ὅτι Μαθίαν, καὶ  
 συγκατεψιφίσθη μετὰ τῶν ἑνδεκά ἀπο-  
 στόλων.

a field with the reward of ini-  
 quity; and falling \*on his face,  
 he burst asunder in the midst,  
 and all his bowels gush'd out.

19 And it was known unto  
 all the dwellers at Jerusalem;  
 inasmuch as that field is call'd  
 in their proper tongue, Acel-  
 dama, that is to say, The field  
 of blood.

20 For it is written in the  
 book of Psalms, Let his habi-  
 tation be desolate, and let no  
 man dwell therein: and, His  
 bishoprick let another take.

21 Wherefore of these men  
 which have company'd with  
 us, all the time that the Lord Je-  
 sus went in and out among  
 us,

22 Beginning from the ba-  
 ptism of John, unto that same  
 day that he was taken up from  
 us, must one be ordain'd to be  
 a witness with us of his resur-  
 rection.

23 And they appointed two,  
 Joseph call'd Barfabas, who was  
 surnam'd Justus, and Matthias.

24 And they pray'd, and  
 said, Thou, Lord, which know-  
 est the hearts of all men, shew  
 whether of these two thou hast  
 chosen,

25 That he may take part of  
 this ministry and apostleship,  
 from which Judas by transgre-  
 sion fell, that he might go to  
 his own place.

26 And they gave forth  
 their lots; and the lot fell upon  
 Matthias, and he was numbered  
 with the eleven Apostles.

Κεφ. β'.

### PARAPHRASE.

(p) for to bury Strangers in, with the foresaid Sum which was the Reward of Judas's iniquity in betraying his Lord; and afterward being struck with Horror for the Great Sin he had been guilty of in betraying Christ, and being forsaken by God for his former obstinate Impenitency and Unrelenting, He, by the instigation of the Devil, (q) went and hang'd himself; which having done, after some time, that which held him up breaking, and so falling on his Face, he burst asunder in the midst, and all his Bowels gush'd out. 19 And it was known unto all the Dwellers at Jerusalem, viz. as that Judas had come to an Untimely and Unusual End, so that a Field to bury Strangers in was bought with the Money he had for betraying Jesus; insomuch as on this last account that Field is call'd in their proper, i. e. Jewish Tongue, Aceldama, that is to say, The Field of Blood. 20 And this likewise was according to another Prophecy: For it is written in the book of Psalms, (Ps. 69. 25.) Let his Habitation, or his Farm be desolate, and let no one dwell therein, i. e. the Ground bought by the foresaid Reward of Iniquity shall be so far from being inhabited by any Man, or fed with Cattle, that it shall be only a Burying place for the Dead: and by Judas thus apostatizing from his Apostleship, was fulfill'd also one more Prophecy in the said Book of Psalms, viz. Psalm 109. 8. His Bishoprick, i. e. Apostleship let another take. 21 Wherefore according to this last Prophecy, of these Men who have company'd with us, All the time that the Lord Jesus went in and out, i. e. executed his Ministry among Us, 22 beginning from the baptism of John, unto that same day that he was taken up from Us into Heaven, must One be ordain'd to be an Apostle, and so a Witness with Us of what Jesus did and taught, and more especially of his Resurrection as the Grand Evidence of his being the Messias or Christ. 23 And hereupon they appointed Two, Joseph otherwise call'd Barabas, who was also surnam'd Justus, and Matthias, that by Lots it should be determin'd which of these two should succeed in the Apostleship to Judas. 24 And accordingly having made the Lots ready, before they drew them they pray'd, and said, Thou, Lord Jesus, which knowest the Hearts of all Men, shew whether of these Two thou hast chosen. 25 That he may take part of this Ministry and Apostleship, into which thou wast pleas'd at First to choose Eleven of Us here present together with Judas, and from which Judas has, by that great Transgression or Sin of Betraying Thee, most justly fell, that he might go to his Own place, i. e. the Place he deserves for such his Transgression. 26 And they (r) gave forth, or drew their Lots; and the Lot, by the special Direction of the Lord, according to the foresaid Prayer, fell upon Matthias; and thereupon he was numbred with the Eleven other Apostles, and so made up the Twelfth Apostle, accord-

(p) *Matt.* 27. 3, 6, 7, 8.

(9) *Matt. 27. 5.*

(r) It seems but Vain to go about to conjecture the Method observ'd in the management of these Lots, since it might be done Various ways.

## TEXT.

## TRANSLATION.

Κεφ. β'. Καὶ ὡς τῇ συμπληρῶ-  
 ῳτα † τὰς ἡμέρας τῆς Πεντηκοστῆς,  
 ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.  
 2 Καὶ ἐγένετο ἄφνω ἐκ τῆς ἑρανίου  
 ἤχου ὡς περ φερομένης πνοῆς βιαίας,  
 καὶ ἐπλήρωσεν ὅλον τὸ οἶκον ὃ ἦσαν κα-  
 θήμενοι. 3 Καὶ ὤφθη αὐτοῖς δια-  
 μεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς,  
 ἐκάθησε τε ἐφ' ἓνα ἕκαστον αὐτῶν.  
 4 Καὶ ἐπλήσθησαν ἅπαντες πνεύμα-  
 τος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑπέ-  
 ραις γλώσσαις, καθὼς τὸ πνεῦμα  
 ἐδίδου αὐτοῖς ὑμνοῦντες. 5 Ἦσαν  
 δὲ οἱ Ἰερουσαλήμ κατοικοῦντες Ἰου-  
 δαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς  
 ἔθνους τῶν ὑπὸ τὸν ἥρανόν. 6 Γε-  
 νομένης δὲ τῆς φωνῆς ταύτης συνήλθε  
 τὸ πλῆθος, καὶ συνεχύθη ὅτι ἤκουον  
 εἰς ἕκαστον τῇ ἰδίᾳ διαλέκτῳ λα-  
 λῶντων αὐτῶν. 7 Εξίσταντο δὲ πάν-  
 τες καὶ θαυμάζον, λέγοντες πρὸς  
 ἀλλήλους· Οὐκ ἰδοὺ πάντες ἡμεῖς οἱ  
 οἱ λαλοῦντες Γαλιλαῖοι; 8 Καὶ  
 πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ  
 διαλέκτῳ ἡμεῶν ὡς ἡ ἐγενήθημεν;

## Chap. II.

And when the \* days of Pen-  
 tecost were \* fulfill'd, they were  
 all with one accord in one  
 place.

2 And suddainly there came  
 a sound from heaven, as of a  
 rushing mighty wind, and it  
 fill'd all the house where they  
 were sitting.

3 And there appear'd unto  
 them cloven tongues, like as of  
 fire, and it sat upon each of  
 them:

4 And they were all fill'd  
 with the Holy Ghost, and be-  
 gan to speak with other  
 tongues, as the Spirit gave  
 them utterance.

5 And there were \* sojourn-  
 ing at Jerusalem, Jews, devout  
 men, out of every nation un-  
 der heaven.

6 Now when this was nois'd  
 abroad, the multitude came to-  
 gether, and were confounded,  
 because that every man heard  
 them speak in his own lan-  
 guage.

7 And they were all amaz'd  
 and marvell'd, saying one to  
 another, Behold, are not all  
 these which speak, Galileans?

8 And how hear we every  
 man in our own tongue, where-  
 in we were born?

## 9 Πάρ-

## A N N O T A T I O N S.

Chap. II. 1. † So it was read, and not ἡμέραν, by the Vulgar Latin and Syriack Interpreters, who were more Ancient than any MSS. among us: So al'o the Ethiopick Interpreter read it, and All the Fathers, as Scaliger says. And since there was no Reason for changing ἡμέραν into ἡμέρας, but there is an Obvious one for the Contrary, it is not to be doubted but ἡμέρας is the True Reading; especially it being confirm'd by the verb συμπληρῶν join'd thereto, which is very properly spoken



P A R A P H R A S E.

ing to the Number of the Apostles at first ordain'd by Christ, agreeably to the number of the Twelve Patriarchs or Tribes of Israel.

Chap. II. And when the Days of Pentecost, *i. e.* the Fifty days between the Passover and the Feast of Weeks, or (as we now adays speak) between Easter and Whitsunday, were fulfill'd, they were All, *i. e.* All the Apostles mention'd in the foregoing Verse, with one accord in one place, *viz.* the Upper Room (as is most probable) mention'd Chap. I. 13. where they (s) were wont to meet Privately for to perform Divine Service together. 2 And suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it fill'd all the House where they were sitting. 3 And there appear'd unto them cloven Tongues, like as of Fire, and it, *i. e.* a Tongue sat upon each of them. 4 And they were all fill'd with the Holy Ghost, and began to speak with other Tongues, *i. e.* to speak other Languages than the Jewish or their Native, as the Spirit gave them Utterance, *i. e.* Ability to speak. 5 And there were (t) sojourning or abiding then at Jerusalem, Jews, either by Descent, or by becoming Profelytes or Converts to the Jewish Religion, who being Devout men were come out of every Nation under Heaven where they dwelt, to Jerusalem, to keep the present Feast. 6 Now when this mention'd *v.* 3, 4, was nois'd abroad, the Multitude came together, and were confounded, because that every Man heard them speak in his own Language. 7 And they were all amaz'd and marvell'd, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every Man in our own Tongue, wherein we were born? 9 For  
being

III.  
The Descent of  
the Holy Ghost on  
the Apostles.

A N N O T A T I O N S.

spoken of several Days, but not of one Day. The change here was probably made in conformity to Chap. 20. 16.

(s) Namely this was the Place, where they All met at First, while their Number was not too Big; but afterwards, as soon as the Number of Believers were so much increas'd, that they could not All meet in One place, then tis not to be doubted but the like Upper Rooms were made choice of in several Houses of the Believers, for to perform Divine Christian Service in. And agreeably thereto the expression, *κατ' οἴκον* (Chap. 2. 46, &c) denotes thus performing the Christian Service in some such House, and consequently may be fitly render'd, in House by way of Opposition to. in the Temple, where also the Apostles and other Disciples went to the Publick Service and Prayers.

(t) Our English word, *dwell*, is usually taken to denote ones Constant or Settled Abiding in an House; whereas the Greek *κατοικεῖν* denotes Any being in an House, whether for a shorter or longer time; and so denotes, not only to dwell according to the usual import aforesaid of that Word among us, but also to sojourn, or abide in an House or Place only for some short time. And in this last sense it is evidently to be understood here of the Jews that liv'd in Foreign Countries, and were come to Jerusalem only to keep the Feast, and then to return Home again.

## TEXT.

## TRANSLATION.

9 Παρθεῖς καὶ Μηδοὶ καὶ Ελαμίται, καὶ οἱ χετοικῶντες τὴν Μεσοποταμίαν, 10 ὁδοὶ τῆς Καππαδοκίας, Πόντον καὶ τὴν Ἀσίαν, 11 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ περὶ τὴν Λιβύης τὴν Κυρήνην, καὶ οἱ ὁπίσθιοι Ρωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, 12 Κρήτες καὶ Ἀραβες, ἀκούομεν λαλῶντων αὐτοῖς ταῖς ἡμετέραις γλώσσαις τὰ μέγαλα τοῦ Θεοῦ. 13 Ἐξίσταντο δὲ πάντες καὶ διεπόρουν, ἀλλ' ὅπως ἄλλοι λέγοντες. Τί αὖ θέλοι τῷ τοῦ Θεοῦ; 14 Ἄλλοι δὲ χλευάζοντες ἔλεγον· Οἱ γλεῦκας μεμετωμένοι εἰσὶ.

14 Σταθεὶς δὲ Πέτρος πρὸς τοὺς ἑνδεκά, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφώνησεν αὐτοῖς· ἄνδρες Ἰουδαῖοι, καὶ οἱ χετοικῶντες Ἱερουσαλὴμ ἅπαντες, τῷ τοῦ Θεοῦ ἡμεῖς ἡμεῖς, καὶ ἐνωπίσατε τὰ ῥήματά μου. 15 Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, ἔστι μεθύσις· ἐστὶ γὰρ ὥρα τρίτη τῆς ἡμέρας. 16 Ἀλλὰ τῷ τοῦ Θεοῦ ἐστὶ τὸ εἰρημόναι διὰ τοῦ προφήτου Ἰωήλ· 17 Καὶ ἔστιν ἐν ταῖς ἑσπέραις ἡμέραις, (λέγει ὁ Θεός) ἐκχυνθὲν τὸ πνεῦμά μου ἐπὶ πᾶσαν σὰρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεαῖσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται. 18 Καὶ γε ἐπὶ τῶν δούλων μου

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, \* both Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amaz'd, and were in doubt, saying one to another, What \* will this come to?

13 Others mocking said, These men are full of new wine.

14 But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that \*sojourn at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose; seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel,

17 And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and

καὶ

TEXT.

TRANSLATION.

καὶ ἐπὶ ταῖς δούλαις μου ἐν ταῖς ἡμέραις  
ἐκείναις ἐκχεῶ σπὸς ὃ πνεῦμα λόγος μου, καὶ  
προφητεύσουσι. 19 Καὶ δώσω τέρατα ἐν  
τῷ ὕδατι ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς  
καὶ πυρ, καὶ ἄτμιδα καπνῶ.

on my handmaidens I will  
pour out in those days of my  
Spirit, and they shall prophesy:  
19 And I will shew won-  
ders in heaven above, and signs  
in the earth beneath; blood,  
and fire, and vapour of smoak.

20 O

P A R A P H R A S E.

being Parthians (u), and Medes, and Elamites, and the dwellers in Meso-  
potamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phry-  
gia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene,  
Strangers of Rome, both Jews and Profelytes, 11 Cretes and Arabians,  
we do hear them speak in our Tongues the wonderful Works of God.  
12 And *they who said this* were All amaz'd, and were in doubt *what the  
Event would be*, saying one to another, What will this *be*, or come to?  
13 Others mocking said, These men are full of new or *sweet Wine*;  
and so being drunk talk any Gibberish, which some fancy to be their Own  
Language, and so vainly think that these Fellows speak divers strange  
Languages All of a sudden.

14 But Peter standing up with the eleven other Apostles, lift up his  
voice, and said unto them, Ye Men of Judea, and All ye that *coming  
from other Countries* sojourn at Jerusalem, be this known unto you,  
and hearken to my Words: 15 For, *i. e. that* These whom you hear  
speaking in your Own Languages, are not drunken, as some of you sup-  
pose; seeing it is but the Third hour of the Day according to the Jewish  
way of Reckoning, which answers to about our Nine in the Morning.  
16 But This which you see and hear is the Fulfilling of that which was  
spoken by the Prophet Joel (Chap. 2. 28.) 17 And it shall come to pass  
in the last days, *i. e. in the days of the Messiah or Gospel*, says God, I will  
pour out of my Spirit upon all Flesh, and your Sons and your Daughters  
(uu) shall Prophesy, and your young Men shall see Visions, and your  
old Men shall dream Dreams: 18 And on my Servants, and on my  
Handmaidens I will pour out in those Days of my Spirit, and they shall  
Prophecy: 19 And after that the Truth of the Gospel has been thus at-  
tested by the most evident and infallible Testimony of the several miracu-  
lous Gifts conferr'd by the Holy Ghost on Believers, and the Generality of  
the Jewish Nation shall notwithstanding most Obstinately persist in Unbe-  
lief, for a just punishment of such their Unbelief I will shew Wonders in  
Heaven above, and Signs in the Earth beneath; Blood, and Fire, and

IV.  
Peter's Discourse  
to the People  
thereupon.

(u) See all these Countries spoken of in the 2d Part of my Geography of the  
New Test.

(uu) See Chap. 21. 9.

vapour

## TEXT.

## TRANSLATION.

20 Ο ἥλιος μετατρέφεται εἰς  
 σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν  
 ἢ ἔλθῃ τὴν ἡμέραν Κυρίου τὴν με-  
 γάλαν καὶ ὀπίρραν. 21 Καὶ ἔσται,  
 πᾶς ὃς ἀνέπικαλέσεται τὸ ὄνομα  
 Κυρίου, σωθήσεται. 22 Ἄνδρες Ἰσ-  
 ραηλῖται, ἀκούσατε τὰς λόγους τού-  
 τας· Ἰησοῦ τὸν Ναζωραῖον ἀνδρα-  
 γὰρ ὃ Θεὸς ἀποδείκνυμι εἰς ὑμᾶς  
 διωάμεσι καὶ τέρασ καὶ σημείοις, οἷς  
 ἐπίσησε δι' αὐτοῦ ὁ Θεὸς ὡς μέσῳ  
 ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, 23 τῷ-  
 τον τῇ ὠριμένη βουλῇ καὶ προ-  
 γνώσει τοῦ Θεοῦ ἐκδοτὸν λαβόντες,  
 ἀφ' ἑρῶν ἀνόμων προσήξαυτε  
 ἀνείλετε. 24 Οὐ ὁ Θεὸς ἀνέστησε  
 λύσας τὰς ὀδύνας τοῦ θανάτου, κα-  
 θὸς οὐκ ἔω δυνάτον κρατεῖσθαι  
 αὐτὸν ὑπὸ αὐτῷ. 25 Δαβὶδ γάρ  
 λέγει εἰς αὐτόν· Προωράμην τὸν Κύ-  
 ριον ἐνώπιόν μου ἀφ' ὧν παντός, ὅτι ἐκ  
 δεξιῶν μου ὅσιν, ἵνα μὴ σαλευθῶ.  
 26 Διὰ τοῦτο εὐφράνθη ἡ καρδία μου,  
 καὶ ἠγαλλίασατο ἡ γλῶσσά μου· ἔπι-  
 δε καὶ ἡ σάρξ μου κρατασχυώσθαι ἐπὶ  
 ἐλπίδι. 27 ὅτι οὐκ ἐγκαταλείψεις  
 τὴν ψυχὴν μου εἰς ἄδην, ὅθεν δώ-  
 σεις τὸν ὅσιόν σου ἰδεῖν ἀβυσθόρα.  
 28 Εὐφροσύναις μοι ὁδὸς ζωῆς πληρώ-  
 σαι με εὐφροσύνης μετ' ὧν προσώπῳ σου.

20 The sun shall be turn'd  
 into darkness, and the moon  
 into blood, before that great  
 and notable day of the Lord  
 come.

21 And it shall come to pass,  
 that whosoever shall call on  
 the name of the Lord shall be  
 sav'd.

22 Ye men of Israel, hear  
 these words; Jesus of Naza-  
 reth, a man approv'd of God  
 among you, by miracles, and  
 wonders, and signs, which God  
 did by him in the midst of you,  
 as ye your selves also know:

23 Him, being deliver'd by  
 the determinate counsel and  
 foreknowledge of God, ye have  
 taken, and by wicked hands  
 have crucify'd and slain:

24 Whom God hath rais'd  
 up, having loos'd the pains of  
 death: because it was not pos-  
 sible that he should be holden  
 of it.

25 For David speaketh con-  
 cerning him, I foresaw the  
 Lord always before my face,  
 for he is on my right hand,  
 that I should not be mov'd.

26 Therefore did my heart  
 rejoyce, and my tongue was  
 glad; moreover also, my flesh  
 shall rest in hope:

27 Because thou wilt not  
 leave my soul in hell, neither  
 wilt thou suffer thine Holy  
 One to see corruption.

28 Thou hast made known  
 to me the ways of life; thou  
 shalt make me full of joy with  
 thy countenance.

TEXT.

TRANSLATION.

29 Ἄνδρες ἀδελφοί, ἔξθ' εἰπῶν μὲν πατριάρχῃ Δαβὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 Προφῆτης οὗτος ὃν ὑπάρ-

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and bury'd, and his sepulchre is with us unto this day:

30 Therefore being a Pro-

phet,

P A R A P H R A S E.

vapour of Smoak: 20 The Sun shall be turn'd into Darknes, and the Moon into Blood, *i. e. there shall be many stupendous Sight and Prodigies, and great Slaughters in Judea, before, and as Fore-runners of that Great and notable Destruction which shall befall Jerusalem and the whole Jewish Nation or State, when the Day of the Lord come, i. e. when the Time shall come that the Lord Jesus shall take Vengeance on such as persist in their Unbelief of Him, by destroying Jerusalem and the Jewish State.* 21 And it shall come to pass *on the other hand*, that whosoever shall believe, and so call on the Name of the Lord Jesus, as the Christ and Saviour of the World, shall be sav'd, as then from that dreadful Destruction which shall befall the Jewish Nation, so also from Eternal Destruction, if he perseveres in his Faith and lives accordingly. 22 Ye Men of Israel, hear these Words; Jesus of Nazareth, a Man approv'd of God among you, by Miracles and Wonders and Signs, which God did by him in the midst of you, as ye your selves also know: 23 Him being deliver'd into your hands, not by way of Punishment to Him as a Deceiver, but by the determinate Counsel and Foreknowledge of God designing that by his Death he should redeem Mankind from Death, ye have taken, and by wicked Hands have Crucify'd and Slain: 24 Whom God hath rais'd up, having loos'd as it were the Pains or Power of Death: because it was not possible that he should be holden of it, *i. e. should continue under the Power of Death long, there being several Prophecies to the contrary.* 25 For instance, David (*Psal. 16. 8, &c.*) speaks concerning him thus: I foresaw the Lord always before my Face, for he is on my Right hand, that I should not be mov'd. 26 Therefore did my Heart rejoyce, and my Tongue was glad; moreover also, my Flesh shall rest in hope: 27 Because thou wilt not leave my Soul in Hell, *i. e. in that Place or State wherein continue the Souls of Men, during the Separation of their Souls from their Bodies, or from their Death to their Resurrection*; neither wilt thou suffer thine Holy One to see Corruption in his Body: 28 Thou hast made known to me the ways of Life; thou shalt make me full of Joy with thy Countenance. 29 Men and Brethren, let me freely speak unto you of the Patriarch David, that he is both dead and bury'd, and his Sepulchre is with us unto this day: 30 Therefore

the

## TEXT.

## TRANSLATION.

χων, καὶ εἰδὼς ὅτι ὅρκῳ ὥμοσεν αὐ-  
τῷ ὁ Θεὸς, ἐκ καρπῦ τῷ ὀσφύος αὐτοῦ  
τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν κα-  
θίσαι ὅπου ἔθρεψεν αὐτὸν, 31 περιδὼν  
ἐξέλιπε πρὸς τὴν ἀναστάσεως τῆς Χει-  
ρὸς, ὅτι ἐκατελείφθη ἡ ψυχὴ αὐτοῦ  
εἰς ἄδην, ὅθεν ἡ σὰρξ αὐτοῦ εἶδε  
διαφθοράν. 32 Τῷτον τὸν Ἰησοῦν ἀνέ-  
στησεν ὁ Θεός, καὶ πάντες ἡμεῖς ἐσμὲν  
μάρτυρες. 33 Τῇ δεξιᾷ αὐτοῦ ὁ Θεὸς  
ὑψώσας, τὴν τε ἐπαγγελίαν τῆς ἁγίας  
πνεύματος λαβὼν πατρὸς, ἡξέχεε  
τῷτο ὅτι νῦν ὑμεῖς βλέπετε καὶ  
ἀκούετε. 34 Οὐ γὰρ Δαβὶδ ἀνέβη εἰς  
τὰς οὐράνας· λέγει δὲ αὐτός· Εἶπεν ὁ  
Κύριος πρὸς Κύριόν μου· Κάθου ἐκ δε-  
ξιῶν μου, 35 ἕως ἂν θῶ τὰς ἐχ-  
θρὰς σου ὑποπόδιον τῶν ποδῶν σου.  
36 Ασφαλῶς οὕτω γνωσκέτω πάντες οἱ  
καὶ τῆς Ἰσραὴλ, ὅτι Κύριον καὶ Χει-  
ρὸν αὐτοῦ ὁ Θεὸς ἐποίησε τῷτον τὸν  
Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ κατενύγησαν  
τῇ καρδίᾳ, εἶπεν τε πρὸς τὸν Πέτρον  
καὶ τὰς λοιπὰς ἀποστόλους· Τί ποιήσο-  
μεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ  
ἔφη πρὸς αὐτούς· Μετανοήσατε, καὶ βα-  
πτισθήτω ἕκαστος ὑμῶν ὅπου τὸ ὄνομα  
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ  
λήψεσθε τὸ δῶρεν τῆς ἁγίας πνεύματος.

phet, and knowing that God had sworn with an oath to him, that of the fruit of his loyns, according to the flesh, he would raise up Christ, to sit on his throne:

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God rais'd up, whereof we all are witnesses.

33 Therefore being \*exalt- ed to the right hand of God, and having receiv'd of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascend- ed into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have cru- cify'd, both Lord and Christ.

37 Now when they heard this, they were prick'd in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptiz'd every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

TEXT.

TRANSLATION.

39 Ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέ-  
κνοις ὑμῶν, καὶ παντὶ τοῖς εἰς μακρὰν, ὅσους

39 For the promise is unto  
you, and to your children, and  
to all that are afar off, even as  
ἀν

PARAPHRASE.

*the foresaid Passage of Scripture can't be understood of David, He being never yet risen, and so having long since seen Corruption: but David being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loyns, according to the Flesh, he would raise up Christ, to sit on his Throne: 31 He seeing this before-hand, spake of the Resurrection of Christ, that his Soul was not to be left in Hell, neither his Flesh did, i. e. should see Corruption. 32 According to this Prophecy of David, this Jesus whom ye slew, has God rais'd up from the Dead; whereof we All are Witnelles, having frequently seen and convers'd with him after his Resurrection. 33 And not only so, but also this Jesus being the Christ, therefore being also exalted to the Right hand of God, and having receiv'd of the Father the (w) Promise of the Holy Ghost, which he acquainted us with, several times before his Death, accordingly He has shed forth this miraculous Appearance of Cloven Tongues like as of Fire, which ye now see sitting upon each of Us, and also this Miraculous Power of Speaking Other Languages than our Own, which ye now hear; which are further Evidences of Jesus being the Christ, and not only Risen again from the Dead, but also Ascended into Heaven. 34 For there is a Prophecy likewise of David's which foretells this Ascension or Exaltation of Christ to the Right hand of God; which Prophecy can't be understood of David himself, forasmuch as ye all acknowledge that He is not ascended into the Heavens; but must be understood of the Christ call'd by David in the said Prophecy, My Lord: for thus He, i. e. David says himself (Psal. 110. 1.) The LORD said unto My Lord, Sit thou on my Right hand, 35 until I make thy Foes thy Footstool. 36 Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have Crucify'd, both Lord and Christ.*

37 Now when they heard this, they were many of them prick'd in their Heart with sorrow, for being guilty of so great and heinous a Sin, as either actually to have promoted, or else to have consented to and approv'd of the Death of Jesus; and hereupon they said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do in our Case? 38 Then Peter said unto them, Repent, and be baptiz'd every one of you in the Name of Jesus Christ, for the Remission of Sins; and ye shall indeed receive not only That, but also the Gift of the Holy Ghost. 39 For the Promise of the Holy Ghost and of Salvation (aforemention'd out of Joel 2. 8.) is to you Jews and your Children in the first place, and then to All the Gentiles that are afar off yet from the Knowledge of the true

v.  
About 3000 are  
converted.

(w) See Chap. 1 4.

C

God,

## TEXT.

## TRANSLATION.

ἀνὴρ ὡροσκαλέσθη· Κύριος ὁ Θεὸς ἡμῶν.

40 Ἐτέρους τε λόγοις πλείοσι διεμαρτύρετο, καὶ πρὸς ἑκάστου, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

41 Οἱ μὲν ὅτι ἀσμένως ἀποδεξάμενοι τὸ λόγον αὐτοῦ, ἐβαπτίσθησαν· καὶ ὡροσεπίσθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰς ὡσεὶ τρι-

χίλιας. 42 Ἦσαν δὲ ὡροσκαριεῖντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ

καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς ὡροσευχαῖς. 43 Ἐγένετο δὲ πάση ψυχῇ φό-

βος· πολλά τε τέρατα καὶ σημεῖα δια-

τῶν ἀποστόλων ἐγένετο. 44 Πάντες δὲ οἱ πιστεύοντες ἦσαν ὅτι τὸ αὐτὸ, καὶ εἶχον

ἅπαντα κοινά. 45 Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ὁππῶς ἂν τις χρείαν

εἶχε. 46 Κατ' ἡμέραν τε ὡροσκαριεῖντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ,

κλῶντες τε κατ' οἶκον ἄρτον, μετε-

λάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, 47 αἰνῶντες τὸ

Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸ λαόν. Ο δὲ Κύριος ὡροσεπύθει τοὺς

σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

Κεφ. γ'. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν

ὅτι πλὴν ὥραν τῆς ὡροσευχῆς πλὴν ἐνιάτῳ. 2 Καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβα-

many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this \*perverse generation.

41 Then they that gladly receiv'd his word, were baptiz'd: and the same day there were added *unto them* about three thousand souls.

42 And they continu'd steadfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the Apostles.

44 And all that believ'd, were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread \*in house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the People. And the Lord added to the church daily such as should be sav'd.

## Chap. III.

Now Peter and John went up together into the temple, at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mothers womb was

εὐχέτο



PARAPHRASE.

God, even to as many as the Lord our God shall call, *i. e.* shall be Converted to Christianity by the preaching of the Gospel. 40 And with many other words did he testify to them the necessity of Repentance, and exhort them thereto, saying particularly, Save your selves, by Repentance and Faith in Christ, from the Calamities that are coming on this perverse Generation of the Generality of the Unbelieving Jews. 41 Then they that gladly receiv'd his Word, *i. e.* were sincerely affected and wrought upon thereby, were Baptiz'd; and the same day there were added unto them, *i. e.* to the Christian Church, about three thousand Souls. 42 And they continu'd stedfastly in the Apostles Doctrine, and in Fellowship with them and One another; and, or namely, in Breaking of Bread, *i. e.* partaking of the Lord's Supper, and in Prayers. 43 And Fear came upon every Soul that heard of these things; and also on account of the many Wonders and Signs which were done by the Apostles. 44 And All that believ'd were wont to assemble together in the several places where they liv'd, to perform Divine Service; and had All things Common as it were among them, the Poor or Indigent being freely supply'd by the more Rich and Wealthy. 45 And in order hereto, some of the more Wealthy sold their Possessions and Goods, and parted them to All men of their Christian Communion, as every man had need. 46 And they who were at Jerusalem were carefull, in continuing daily with one accord, to attend as yet the Divine Service perform'd in the Temple, and withall in continuing daily in breaking of Bread, or partaking of the Lord's Supper (x) in Houle, *i. e.* in the appointed houses of some Believers: Which daily Celebration of the Lord's Supper was attended or accompany'd with an Entertainment of All that came to the said House; which Entertainment was styl'd Agape (xx) or the Feast of Charity, forasmuch as it was provided by the more Wealthy, not only for themselves, but also for as many of the Indigent Christians as should come to the Celebration of the Lord's Supper; and thus they did eat their meat at the said Agape or Feasts of Charity, with a Christian Gladness or Cheerfulness, and Love one to the other, and with Singleness or Liberality of Heart in respect of the more Substantial Christians thus liberally Feeding the Indigent. 47 And all this they did praising God, as on other accounts, so peculiarly for bringing them to the Acknowledgment of the True Faith; and having Favour with all the People on account of their modest, innocent, courteous and obliging Behaviour. And the Lord added to the Church daily such as, upon their Perseverance in the Faith, should be Sav'd.

Chap. III. Now Peter and John went up together one day into the Temple, at the stated Hour of Prayer in the Afternoon, being the ninth hour according to the Jewish way of reckoning their Hours; which ninth hour answers to our Three a clock in the Afternoon. 2 And a certain man, lame from his mothers womb, was wont to be carry'd to the Tem-

VI.  
Peter and John  
cure a Lame man.

(x) See the foregoing Note (s).

(xx) See Jude, v. 12.

## TEXT.

## TRANSLATION.

τάζετο· ὃν ἐπὶ θύαν καὶ ἡμέραν πρὸς  
τῇ θύρᾳ τῆς ἱερᾶς καὶ λεημοσύνης Ωραίας,  
καὶ αὐτεῖν ἐλεημοσύνην παρὰ τῆς εἰσπορευο-  
μένων εἰς τὸ ἱερόν. 3 Ὅς ἰδὼν Πέ-  
τρος καὶ Ἰωάννης μέλλοντες εἰσελθεῖν εἰς  
τὸ ἱερόν, ἠρώτα ἐλεημοσύνην λαβεῖν.  
4 Απενίστας δὲ Πέτρος εἰς αὐτὸν σιω-  
πῶν Ἰωάννη, εἶπε· Βλέψοις εἰς ἡμᾶς.  
5 Ὁ δὲ ἐπέχρινεν αὐτοῖς, προσδοκῶν τι  
παρὰ αὐτῶν λαβεῖν. 6 Εἶπε δὲ Πέ-  
τρος· Ἀργύριον καὶ χρυσίον ἔχω ὑπάρ-  
κεις μοι· ὃ δὲ ἔχω, τούτῳ σοὶ δίδωμι.  
Ὡς τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζω-  
ρεαίου ἔστηραι καὶ πεπατήσθαι. 7 Καὶ πιά-  
σας αὐτὸν ἐκ δεξιᾶς χειρὸς ἤγειρε· πα-  
ραχρῆμα δὲ ἐπερεώδησεν αὐτῷ αἱ βά-  
σεις καὶ τὰ σφυρά. 8 Καὶ ἔξαλλό-  
μνος ἔστη, καὶ πεπατήσθαι καὶ εἰσῆλθε  
σὺν αὐτοῖς εἰς τὸ ἱερόν, πεπατητῶν καὶ  
ἀλλόμνος, καὶ αἰνῶν τῷ Θεῷ. 9 Καὶ  
ἰδὼν αὐτὸν πᾶς ὁ λαὸς πεπατητῶν  
καὶ αἰνῶντα τὸν Θεόν. 10 Ἐπεγίνωσκόν  
τε αὐτὸν, ὅτι ἦτο ὁ αὐτὸς πρὸς τὴν  
ἐλεημοσύνην καὶ τὴν πόλιν ὡς ἐπλήσθη  
ῥαῖα πόλιν τῆς ἱερᾶς καὶ ἐπλήσθη ῥάμ-  
βους καὶ ἐκστάσεως ὅτι παρὰ συμβεβηκότι  
αὐτοῦ. 11 Κρατύντος δὲ καὶ ἰαγέντος  
χωρὶς τῶν Πέτρος καὶ Ἰωάννη, συνέδραμε  
πρὸς αὐτοὺς πᾶς ὁ λαὸς ὅτι τῇ ᾠᾷ  
τῇ χαλκιδόνι Σολομώντος, ἐκθαμβοί.

carry'd, whom they laid daily  
at the gate of the temple which  
is call'd Beautiful, to ask alms  
of them that entered into the  
temple.

3 Who seeing Peter and  
John about to go into the tem-  
ple, ask'd an alms.

4 And Peter fastning his  
eyes upon him, with John,  
said, Look on us.

5 And he gave heed unto  
them, expecting to receive  
something of them.

6 Then Peter said, Silver  
and gold have I none; but  
such as I have, give I thee: In  
the name of Jesus Christ of Na-  
zareth, rise up and walk.

7 And he took him by the  
right hand, and lift *him* up:  
and immediately his feet and  
ankle-bones receiv'd \* firm  
strength.

8 And he leaping up, stood,  
and walk'd, and entered with  
them into the temple, walking,  
and leaping, and praising God.

9 And all the people saw  
him walking and praising God.

10 And they knew that it  
was he which sat for alms at  
the Beautiful gate of the tem-  
ple: and they were fill'd with  
wonder and amazement at that  
which had happen'd unto  
him.

11 And as the lame man  
which was heal'd, held Peter  
and John, all the people ran  
together unto them in the  
porch that is call'd Solomon's,  
greatly wondring.

TEXT.

TRANSLATION.

12 Ἰδὼν δὲ Πέτρος αὐπεκρίνατο  
πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται,  
τί θαυμάζετε ὅτι τὴν τῶν, ἢ ἡμῖν τί  
ἀπενίξετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσι-  
βείᾳ πεποιηκόσι ἔχει παλῆιν αὐτόν;  
13 Ὁ Θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰα-  
κώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν ἐδόξασε

12 And when Peter saw it,  
he answer'd unto the people,  
Ye men of Israel, why marvel  
ye at this? or why look ye so  
earnestly on us, as tho' by our  
Own power or holiness we had  
made this man to walk?

13 The God of Abraham,  
and of Isaac, and of Jacob, the  
God of our Fathers has glori-

τὸν

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ple, whom they *that carry'd him* laid daily at the Gate of the Temple, which is *on the East-side or chief Front of the Temple*; and *which being thus the chief Gate of the Temple, was of a Better Make and more Adorn'd and Beautify'd than the others, whence it was particularly call'd the Beautiful Gate*; here, as *being the Chief Entrance into the Temple, was laid the foresaid Lame man* to ask Alms of them that entred into the Temple. 3 Who seeing Peter and John about to go into the Temple, ask'd an Alms. 4 And Peter fastning his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and Gold have I none *to give thee*; but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk. 7 And he took him by the Right hand, and lift him up; and immediately his Feet and Ankle-bones receiv'd firm strength. 8 And he leaping up, stood, and walk'd, and entred with them into the Temple, walking, and leaping, and praising God. 9 And all the People saw him walking and praising God. 10 And they knew that it was he which sat for Alms at the Beautiful Gate of the Temple: and they were fill'd with wonder and amazement at that which had happen'd unto him. 11 And as the Lame man who was heal'd, held Peter and John, *thanking them for the great and miraculous Benefit he had receiv'd by them*, All the People *in or about the Temple* ran together unto them in the Porch that is call'd Solomon's, greatly wondering *at the sudden Cure wrought by the two Apostles*.

12 And when Peter saw it, he answer'd, *i. e. on this occasion spake unto the People thus*: Ye Men of Israel, why marvel ye at this? or why look ye so earnestly on us, as tho' by our Own Power or Holiness we had made this Man to walk? *We freely declare to you on the contrary, that we have Not done this by our Own Power, but altogether by the Power of Another.* 13 *Namely, the God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, by Raising him from the Dead, and*  
*Exalting*

VII.  
Peter's Discourse  
to the People  
thereupon.

## TEXT.

## TRANSLATION.

τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἡγήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρινάμενον ἐκεῖναι ἀπολύνειν. 14 Ὑμεῖς δὲ τὸ ἅγιον καὶ δίκαιον ἡγήσασθε, καὶ ἡγήσασθε ἄνδρα φονέα χρεοσθέντα ὑμῖν. 15 Τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπειλάνετε, ὃν ὁ Θεὸς ἠγειρεν ἐκ νεκρῶν, ὃς ἡμεῖς μάρτυρές ἐσμεν. 16 Καὶ ὅτι τῇ πίστει ὃ νόμος αὐτοῦ, τῷτον, ὃν θεωρεῖτε καὶ οἶδατε, ἐτερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἣ δι' αὐτοῦ ἔδωκεν αὐτῷ τιμὴν ὁλοκληρίαν ταύτῃ ἀπάντη πάντων ὑμῶν. 17 Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπέραξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 Ὁ δὲ Θεὸς ἃ προεκατήγγειλε διὰ στόματός ὅτι πάντες τῷ προφητῶν αὐτοῦ, παθεῖν τὸν Χριστόν, ἐπλήρωσεν ὑμῶν. 19 Μετανοήσατε οὖν καὶ ὁπίστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας· ὅπως ἀνέλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, 20 καὶ ἀποστείλῃ τὸ ἅγιο

fy'd his Son Jesus; whom ye deliver'd up, and deny'd him in the presence of Pilate, when he was determin'd to let *him* go.

14 But ye deny'd the Holy one, and the Just, and desir'd a murderer to be granted unto you,

15 And kill'd the Prince of life, whom God hath rais'd from the dead; whereof we are witnesses.

16 And his name thro' faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I \*know that thro' ignorance ye did it, as *did* also your rulers.

18 But those things which God before had shew'd by the mouth of all his Prophets, that Christ should suffer, he hath so fulfill'd.

19 Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he shall send Jesus Christ \*unto you, who has

~ κεχειρισμένον

## ANNOTATIONS.

V. 20. † So it is read in Alex. and Cant. and several other MSS. and in Chrysostom.

(γ) *Matt.* 27. 20. &c. (z) See *Dan.* 7. 14, 27. *Rev.* 14. 15. and 20. 4.

(a) By the *Presence of the Lord* may be here understood the *Presence of Christ himself*, according to 2 *Thess.* 2. 8. and other places of N. T. forasmuch as some Part of the said *Refreshing* will arise from the Satisfaction of seeing the *Presence of Christ*. But I have chosen to interpret this expression as in the Paraphrase, because

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*Exalting him to his Right hand in Heaven, and there giving him All Power, from whom consequently we have receiv'd this Power, has glorify'd his Son Jesus; whom ye lately deliver'd up to Pilate to be Crucify'd, and (y) deny'd him to be the Christ and your King in the presence of Pilate, and refus'd to have him let go, when He, i. e. Pilate was determin'd to let him go, as being an Innocent Person: 14 But ye deny'd the Holy one and the Just, i. e. the Messias, and Refus'd to have him granted unto you for the Prisoner that was to be releas'd at the Passover according to Custom; and desir'd rather Barabbas, a Murderer to be granted unto you on that account. 15 And thus ye persecuted in your Malice against Jesus, till ye had kill'd Him who is the Prince or Author of Life, both as He gives Natural Life to All things Living, and also more especially as he is the Author of Salvation and Eternal Life to All that are Sav'd; whom therefore God has rais'd from the Dead, whereof we are Witnesses. 16 And his Name, i. e. it is thro' Faith in his Name, that we have been endu'd with that Power which has made this Man Strong, whom ye see and know: yea, it is altogether the Faith which we have in Him, and which is Efficacious only by or thro' Him, that has been the means of our Recerving that Power from Him, which has given him, i. e. the Man that was Lame, this perfect Soundness in the presence of you All. 17 And now, Brethren, I know that thro' Ignorance, not for want of Sufficient Evidence to convince you, but thro' the Strength of your Prejudices, ye did it, as did also your Rulers. 18 But those things which God before had shew'd by the mouth of all his Prophets, viz. that Christ should Suffer thus as he has Suffer'd, he has so fulfill'd; by his Over-ruling Providence making use of your Prejudices to accomplish his Own Gracious Purposes for bringing about Man's Salvation, and so bringing Good out of Evil. 19 Repent ye therefore, since your Ignorance of Jesus to be Christ is so far from excusing your Crucifying him, that it is it self a great Sin, and be converted from your Unbelief to a sincere Belief in Jesus as Christ, that your Sins may be blotted out, i. e. pardon'd thro' his Merits, and so ye may become Partakers of the Happiness even of the Temporal (z) and Glorious Kingdom of Christ, when the time thereof, fitly denoted by the Times of Refreshing, on account of the Happy and Glorious Refreshment the (z) Saints shall then enjoy even here on Earth during the Thousand years continuance thereof, shall come, by the coming again of Jesus from the presence of the (a) Lord or God, i. e. from Heaven down upon Earth: 20 And, i. e. namely when He, i. e. God shall send the Man Jesus Christ unto you, who accordingly has been design'd*

A N N O T A T I O N S.

cause of the Beginning of the following Verse, which is necessarily to be refer'd to God; and agreeably hereto *Tertullian* read *Dei* instead of *Domini* in this place, and so the Ethiopick Interpreter.

## TEXT.

## TRANSLATION.

χειρισμένον ὑμῖν Ἰησοῦν Χριστόν, 21 ὃν  
 δεῖ ὑμεῖς λαβεῖν μὴ διεξελθόντες ἀπὸ τῶν  
 χρόνων ἃς ἐλάλησεν ὁ Θεὸς διὰ τῶν ἁγίων  
 προφητῶν ἀπὸ ἀρχῆς τοῦ κόσμου. 22 Μωσὴς  
 μὲν εἶπεν· Οἱ προφῆται ὑμῖν ἀνα-  
 γήσονται Κύριον ὃς ὁ Θεὸς ὑμῶν ἐκ τῶν  
 ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκού-  
 σεσθε κατὰ πάντα ὅσα αὐτὸς ἐλάλησεν  
 πρὸς ὑμᾶς. 23 Ἐσται δὲ, πάντα ψυ-  
 χή, ἥ τις ἀνὴρ μὴ ἀκούσῃ τοῦ προφή-  
 τῆς ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ  
 λαοῦ. 24 Καὶ πάντες δὲ οἱ ἄνθρωποι  
 ἀπὸ Σαμουὴλ καὶ τῶν προφητῶν, ὅσοι  
 ἐλάλησαν, καὶ προεβλέψαντες ταῖς  
 ἡμέραις ταύταις. 25 Ὑμεῖς ἔστε υἱοὶ  
 τῶν προφητῶν καὶ τῆς ἀγαθῆς ἐλπίδος  
 διέτετο ὁ Θεὸς πρὸς τοὺς πατέρας  
 ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ  
 πρὸς τὸν Ἰσραὴλ σου εὐλογηθήσονται  
 πάντα καὶ πατριαὶ τῆς γῆς. 26 Ὑ-  
 μῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν  
 παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐ-  
 τὸν εὐλογεῖν ὑμᾶς, ὥστε πρὸς ἀπο-  
 στροφήν ἔχετε ἀπὸ τῶν πονηριῶν  
 ὑμῶν.

been design'd beforehand *there-  
 to*:

21 Whom the heaven must  
 receive, until the times of re-  
 stitution of all things which  
 God hath spoken by the mouth  
 of \* his holy Prophets, since  
 the world began.

22 \* Moses truly said, \* A  
 Prophet shall the Lord your  
 God raise up unto you, of  
 your brethren, like unto me;  
 him shall ye hear in all things  
 whatsoever he shall say unto  
 you.

23 And it shall come to pass,  
*that* every soul which will not  
 hear that prophet, shall be de-  
 stroy'd from among the people.

24 Yea, and all the pro-  
 phets from Samuel, \* even as  
 many of those that follow af-  
 ter \* as have spoken, have like-  
 wise foretold of these days.

25 Ye are the children of  
 the prophets, and of the co-  
 venant which God made with  
 our fathers, saying unto Abra-  
 ham, And in thy seed shall all  
 the kindreds of the earth be  
 bless'd.

26 Unto you first, God hav-  
 ing rais'd up his Son Jesus, sent  
 him to bless you, in turning  
 away every one of you from  
 his iniquities.

Κεφ. λ'.

## ANNOTATIONS.

V. 21. † Πάντων is not read in Alex. and another MS; nor in Vulg. Syr and Ethiop. Versions; nor in Chrysostom or Tertullian. It has been most probably added by some injudicious hand.

V. 22.

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sign'd beforehand thereto, *i. e.* to be thus sent: 21 Whom the Heaven must receive, until the Time that the Kingdoms of the Earth (z) shall become the Kingdom of our Lord Christ; which Time is fully denoted also by the Times of the Restitution of All things, forasmuch as then shall be restor'd All Sublunary things, or the Things of the Earth, to that or a like Happy State they were in before the Fall of Adam; of which Happy Restitution or Times God has spoken by the Mouth of his (b) Holy Prophets, who have been in several Ages of the World since the World began. 22 But to return to the necessity of your Believing in and Obeying Jesus, I inform and assure you that this Jesus is no other than That Prophet, of whom Moses truly said, (c) A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroy'd from among the People. 24 Yea, and all the Prophets from Samuel, even, or namely as many of those that follow after Samuel, (who is said First to have erected the Schools of the Prophets) as have spoken, *i. e.* as the Holy Ghost has thought fit to make use of to Reveal further and further the Will and Design of God, have likewise foretold of something or other relating to these Days of Christ or the Gospel. 25 Ye are the Children of that People, to whom particularly the Prophets were sent by God to reveal and foretel his Will and Designs; and likewise ye are the Children of that People, to whom primarily belongs the Covenant which God made with our Fathers, saying unto Abraham, And (d) in thy Seed, *i. e.* Christ, shall all the Kindreds of the Earth be Bless'd. 26 Accordingly unto you First, *i. e.* before the Gospel is to be preach'd to the Gentiles, God having rais'd up his Son Jesus, and so given you thereby, and by the Descent of the Holy Ghost, the greatest Conviction that can be given, and consequently the Last he will give you, that Jesus is truly his Son or Christ, has sent Us to preach and witness This unto you; that so ye may believe in Him, *i. e.* in Jesus, and consequently God may be said as it were to have sent Christ in Us to Bless you, namely in Turning away Every one of you from his Iniquities.

Chap.

A N N O T A T I O N S.

V. 22. † So it is read in Alex. MS. and Vulg. Latin Version. And several other MSS. leave out *ye*. It has most probably been added likewise by some, who did not truly understand the foregoing Context.

(b) *Isai.* 11. 6, 7, 8. and *Isai.* 65. 17 — 25. and 66. 22. Compare 2 *Pet.* 3. 13. *Revel.* 21. 1, &c.

(c) *Deut.* 18. 15, 18, 19. (d) *Gen.* 12. 3, &c.

D

(e) See

## TEXT.

## TRANSLATION.

Κεφ. Δ'. Λαλούμενοι δὲ αὐτῶν  
πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ  
ἱερεῖς καὶ ὁ στρατηγὸς τῆς ἱερῆς καὶ  
οἱ σαδδουκαῖοι, 2 Διαπονεμένοι δ' ὅτι  
τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ κα-  
ταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ  
νεκρῶν. 3 Καὶ ἐπέβαλον αὐτοῖς τὰς  
χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν  
αὔριον· ἡ δὲ ἑσπέρα ἦν. 4 Πολλοὶ  
δὲ τῶν ἀκουσάντων τὸν λόγον ἐπί-  
στευσαν· καὶ ἐγένεθ' ὁ ἀριθμὸς τῶν  
ἀνδρῶν ὥσπερ χιλιάδες πέντε.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συνα-  
χθῆναι αὐτῶν τοὺς ἀρχιερεῖς καὶ πρεσ-  
βυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλήμ·  
6 καὶ Ἀναναὶ τὸν ἀρχιερέα καὶ Καϊάφαι  
καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι  
ἦσαν ἐκ γένους ἀρχιερατικῆς. 7 Καὶ  
ἐστήσαντες αὐτοὺς ἐν τῷ μέσῳ, ἐπιηγά-  
γοντο· Εἰ ποῖα δυνάμει ἢ ἐν ποίῳ  
ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; 8 Τό-  
τε Πέτρος πληθεὺς πνεύματος ἁγίου  
εἶπε πρὸς αὐτούς· Ἀρχιερεῖς καὶ λαὸς, καὶ  
πρεσβύτεροι Ἰσραὴλ, 9 Εἰ ἡμεῖς  
σήμερον ἀνακρινόμεθα ἐπὶ ἔργῳ  
ἀνθρώπου ἀδινῆς ἐν πίνι ἔτος σέωςα·  
10 Γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ  
τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι  
Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν  
ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἡγείρεν

## Chap. IV.

And as they spake unto the  
people, the priests and the cap-  
tain of the temple, and the Sad-  
ducees came upon them,

2 Being griev'd that they  
taught the people, and preach'd  
through Jesus the resurrection  
from the dead.

3 And they laid hands on  
them, and put them in hold  
unto the next day: for it was  
now \* evening.

4 Howbeit, many of them  
which heard the word, be-  
liev'd; and the number of the  
men was about five thousand.

5 And it came to pass on the  
morrow, that their rulers, and  
elders, and scribes,

6 And Annas the high priest,  
and Caiphas, and John, and A-  
lexander, and \* those that were  
of the kindred of the high  
priest, were gather'd together  
at Jerusalem.

7 And when they had set  
them in the midst, they ask'd,  
By what power, or by what  
name have ye done this?

8 Then Peter fill'd with the  
Holy Ghost, said unto them, Ye  
rulers of the people, and elders  
of Israel,

9 If we this day be examin'd  
of the good deed done to the  
impotent man, by what means  
he is made whole;

10 Be it known unto you  
all, and to all the people of Is-  
rael, that by the name of Jesus  
Christ of Nazareth, whom ye  
crucify'd, whom God rais'd



TEXT.

TRANSLATION.

ἐκ νεκρῶν, ἐν τούτῳ ἔτι παρήστη-  
κει ὁ ὧπιον ὑμῶν ὅλης. 11 Οὗτος  
ὅστις ὁ ἔχθρηνθεὶς ὑπὸ ὑμῶν πάντων οἰ-  
κοδομώτων, ὁ γενόμενος εἰς κεφα-  
λίαν γωνίας. 12 Καὶ ἔτι ἐστὶν ἐν ἄλλῳ

from the dead, even by him  
doth this man stand here before  
you whole.

11 This is the stone which  
was set at nought of you  
builders, which is become the  
head of the corner.

12 Neither is there salva-  
tion

P A R A P H R A S E.

Chap. IV. And as they, *i. e.* Peter and John spake unto the People, the Priests and the Captain of the Band of Soldiers that then kept Guard at the Temple, and the Sadducees came upon them, 2 being griev'd that they thus taught the People, and more particularly that they preach'd thro' Jesus the Resurrection from the Dead; namely the Sadducees being griev'd that they did at all assert any Resurrection, it being what they Deny'd: and the Others, tho' they did not deny the Resurrection itself, yet being griev'd also that the two Apostles should teach, that the Resurrection from the Dead was procur'd for Mankind by Jesus, and that such only as Believ'd in and Obey'd his Gospel should attain to the Resurrection to Life Eternal. 3 And hereupon they laid hands on them, and put them in hold unto the next day: for it was now evening. 4 Howbeit, *i. e.* notwithstanding the two Apostles were thus apprehended, many of them that heard the Word which they had preach'd, believ'd; and the number of the Men was about Five thousand.

5 And it came to pass on the morrow, that their Rulers, and Elders, and Scribes, 6 and Annas the High-priest or (e) Nafi, and Caiphas the Aaronical High-priest, and John, and Alexander, and Those that were of the Kindred of the High-priest, *i. e.* of Aaron's Family, were gather'd together at Jerusalem, in the Court where the Great Sanhedrin was wont to meet. 7 And when they had order'd the two Apostles to be brought, and set them in the midst, they ask'd, By what Power, or by what name have ye done this? 8 Then Peter fill'd with the Holy Ghost, said unto them, Ye Rulers of the People, and Elders of Israel, 9 If we this day be examin'd of the good Deed done to the Impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the People of Israel, that by the Name of Jesus Christ of Nazareth, whom ye Crucify'd, whom God rais'd from the Dead, even by him doth this man stand here before you whole. 11 This is the Person denoted Prophetically by (f) the Stone, which was set at nought of you Builders, which is become the head of the Corner. 12 Neither is there Salva-

VIII.  
Peter and John  
are apprehended:

IX.  
And had before  
the Sanhedrin.

(e) See my Discourse to the New Test. concerning the Jewish Rulers.

(f) See Psal. 118. 22. and my Paraphrase on Matt. 21. 42.

## TEXT.

## TRANSLATION.

ἔστιν ἡ σωτηρία· ὅτι οὐκ ἔστιν ὄνομα ὅστιν  
ἔπρεσεν ὑπὸ τῷ ὕδατι τὸ δεδομένον ἐν  
ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

13 Θεωροῦντες δὲ ὅτι ὁ Πέτρος παρρη-  
σίαι καὶ Ἰωάννης, καὶ χαλαράδομοι ὅτι  
ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται,  
ἐθαύμαζον, ἐπερωτοῦν τε αὐτούς ὅτι  
οὕτως τῷ Ἰησοῦ ἦσαν. 14 Τὸν δὲ ἄν-  
θρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα  
τὸ τετραπευμένον, ἔδεν εἶχον ἀνιπεῖν.

15 Κελεύσαντες δὲ αὐτούς ἔξω τῆς  
συνεδρίας ἀπελθεῖν, συνέβαλον πρὸς  
ἀλλήλους, 16 λέγοντες· Τί ποιήσο-  
μεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν  
γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν,  
πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ  
φανερὸν, καὶ ὃ δυνάμεθα ἀρνήσασθαι.

17 Ἀλλ' ἵνα μὴ ὅτι πλεῖον διανεμηθῇ  
εἰς τὴν λαὸν, ἀπειλῇ ἀπειλησώμεθα αὐ-  
τοῖς μηκέτι λαλεῖν ὅτι τῷ ὀνόματι τῷ  
τῷ μηδενὶ ἀνθρώπων. 18 Καὶ καλέ-  
σαντες αὐτούς, πρήγισαν αὐτοῖς τὸ

καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν  
ὅτι τῷ ὀνόματι Ἰησοῦ. 19 Οὗ δὲ

Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς  
αὐτούς, εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον  
τῷ Θεοῦ, ὑμῶν ἀκύνει μάλλον ἢ τῷ  
Θεῷ, κρίνατε. 20 Οὐ δυνάμεθα γὰρ  
ἡμεῖς, ἀλλ' εἰδοὶ καὶ ἡκούσαμεν, μὴ  
λαλεῖν. 21 Οἱ δὲ προσεπειλησά-

tion in any other: for there is  
none other name under heaven  
given among men whereby we  
must be sav'd.

13 Now when they saw the  
boldness of Peter and John, and  
perceiv'd that they were un-  
learn'd and ignorant men, they  
marvell'd, and they \* had  
knowledge of them, that they  
had been with Jesus.

14 And beholding the man  
which was heal'd standing with  
them, they could say nothing  
against it.

15 But when they had com-  
manded them to go aside out  
of the council, they conferr'd  
among themselves,

16 Saying, What shall we  
do to these men? for that in-  
deed a notable miracle hath  
been done by them *is* manifest  
to all them that dwell in Jeru-  
salem, and we cannot deny *it*.

17 But that it spread no fur-  
ther among the people, let us  
straitly threaten them, that they  
speak henceforth to no man in  
this name.

18 And they call'd them,  
and commanded them not to  
speak at all, nor teach in the  
name of Jesus.

19 But Peter and John an-  
swer'd and said unto them,  
Whether it be right in the sight  
of God, to hearken unto you  
more than unto God, judge ye.

20 For we cannot but speak  
the things which we have seen  
and heard.

21 So when they had fur-

TEXT.

TRANSLATION.

μενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὗ-  
σκοντες τὸ, πῶς κολάσονται αὐ-  
τοὺς, ἄλλ' τὸν λαόν· ὅτι πάντες  
ἐδόξαζον τὸν Θεὸν ὅτι τῷ γεγινότι.  
22 Ἐπὼν γὰρ ὁ ἄνθρωπος πλείονων πεσά-  
κοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ  
σημεῖον τῷτο τῷ ἰάσεως.

ther threatned them, they let  
them go, finding nothing how  
they might punish them, be-  
cause of the people: for all men  
glorify'd God for that which  
was done.

22 For the man was above  
forty years old, on whom  
this miracle of healing was  
shew'd.

23 Ἀπο-

PARAPHRASE.

tion to be attain'd in or by any Other: for there is no other Name under  
Heaven given among Men whereby we must be Sav'd. 13 Now when  
they saw the boldness of Peter and John, and perceiv'd that they were  
Unlearn'd and Ignorant Men of themselves, they marvell'd, and they  
had Knowledge of them, that they were Two that had been with Jesus  
as his Disciples. 14 And beholding the Man which was heal'd stand-  
ing with them, they could say nothing against the Truth of it, i. e. of  
the miraculous Cure done to the Lame man. 15 But when they had  
commanded them to go aside out of the Council, they conferr'd among  
themselves, 16 saying, What shall we do to these Men? for that in-  
deed a notable Miracle hath been done by them is manifest to all them  
that dwell in Jerusaleam, and we cannot deny it. 17 But that it spread  
no further among the People, let us straitly threaten them, that they  
speak henceforth to no man in this Name. 18 And they call'd them,  
and commanded them not to speak at all, nor teach in the Name of Je-  
sus, i. e. not to teach that no one could be Sav'd but by Faith in and Obe-  
dience to Jesus or his Gospel. 19 But Peter and John answer'd and said  
unto them, Whether it be right in the sight of God, to hearken unto  
you more than unto God, judge ye. 20 For which reason, we cannot  
but speak the things which we have seen and heard relating to Jesus;  
being Commanded by God so to do, and for that very End chosen to be Ear-  
Witnesses of what Jesus did and taught. 21 So when they had further  
threatned them, they let them go, finding nothing how, i. e. for which  
they might punish them with any Colour of Justice, as also being Afraid  
to do it Unjustly because of the People: for All men among the Common  
People glorify'd God for that Miraculous Cure which was done by the  
Apostles: 22 And that the more, for that the Man was above forty  
years old, on whom this Miracle of healing was shew'd, and so the Cure  
was the Greater.

23 And

## TEXT.

## TRANSLATION.

23 Απολυθέντες δὲ ἦλθον πρὸς τὰς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24 Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ᾤραν φωνὴν πρὸς τὸ Θεόν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· 25 Οὗτος γὰρ τὸμαλθὺν Δαβὶδ τῷ σκλαδὲς σου εἶπεν· Ἰνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενὰ; 26 Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τὸν Κύριον καὶ κατὰ τὸν Χριστὸν αὐτοῦ. 27 Συνήχθησαν γάρ ἐπ' ἀληθείας, ὅτι τῇ πόλει τῇ τῇ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχεις, Ἡρώδης τε καὶ Πόντιος Πιλάτος συνῆγον ἐν τῇ πόλει Ἰερουσαλὴμ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου προώρει γενέσθαι. 29 Καὶ τὰ νῦν Κύριε ἐπεὶ ἐπὶ ταῖς ἀπειλαῖς αὐτῶν, καὶ ὁδὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, 30 ὅτι καὶ χεῖρά σου ἐκτείνῃς ἐπ' αὐτοὺς, καὶ σημεῖα καὶ τέρατα γίνεσθαι ἐν τῷ ὀνόματι τῷ ἁγίῳ παιδί σου Ἰησοῦ. 31 Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ὃν ᾗ ἦσαν συνελη-

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gather'd together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast \*made Christ, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gather'd together \*in this City,

28 For to do whatsoever thy hand and thy counsel determin'd before to be done.

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thy hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had pray'd, the place was shaken, where they were assembled to-

TEXT.

TRANSLATION.

μῦθοι· καὶ ἐπλήθυνσαν ἅπαντες πνεύ-  
ματ<sup>Θ</sup>· ἀγῶ, καὶ ἐλάλουν τ<sup>†</sup> λόγον  
τ<sup>‡</sup> Θεοῦ· μὲτ<sup>§</sup> παρρησίας.

gether; and they were all fill'd  
with the Holy Ghost, and they  
spake the word of God with  
boldness.

32 Τῷ

PARAPHRASE.

23 And being let go, they, *i. e.* Peter and John went to their own Company, *i. e.* to the rest of the Apostles and other Disciples, and reported All that the Chief-priests and Elders had said unto them. 24 And when they heard that, they lift up their Voice to God, *i. e.* One speaking First as the Priest or Minister, and the Rest saying after the Former; All with a Loud Voice join'd together in this Common Prayer following with one accord, and said, Lord, thou art God which hast made Heaven and Earth, and the Sea, and all that in them is: 25 Who by the mouth of thy Servant David hast said, Why did the Heathen rage, and the People imagine vain things? 26 The Kings of the Earth stood up, and the Rulers were gather'd together against the Lord, and against his Christ. 27 For according to this Prophecy, of a Truth against thy holy Child Jesus, whom thou hast (*g*) made Christ, both Herod and Pontius Pilate with the Gentiles, *i. e.* the Roman Soldiers, and the People of Israel were gather'd together in this City, 28 for to do whatsoever thy Hand and thy Counsel determin'd before to be done. 29 And now, Lord, behold their late Threatnings against Us; and grant unto Us thy Servants, that notwithstanding such their Threatnings, with all Boldness they may speak thy Word; 30 and make our Preaching the more Effectual, by stretching forth thy Hand to heal by Us as thy Instruments; and by granting that Signs and Wonders may be done by Us, in the Name of thy Holy Child Jesus. 31 And when they had pray'd, the place was shaken where they were Assembled together; and they were all fill'd with the Holy Ghost, and according to their foregoing Prayer, they being enabled by the Holy Ghost so to do, spake the Word of God with Boldness.

X.  
And are let go,  
only with Threat-  
nings.

ANNOTATIONS.

V. 27. † So it is read in Alex. Cant. and several other MSS; as also in Vulg. Syr. Arab. Ethiop. Versions; and in Chrysost. Cyril. Calaritan. Iren. Ambros. Hilary. Informuch that tis scarcely to be doubted but it is the Original Reading, and has been since left out by some that could not understand how it could be said, that in Jerusalem were gather'd together the Gentiles. Moreover this Expression, ὡς τῇ πόλει πύργῳ, has here a remarkable Emphasis, as answering to what our Saviour had said Luke 13. 33—35. and Matt. 23. 34, &c. So that it is most highly probable, that it was inserted into the Prayer by the Apostles themselves.

(g) 'Tis evident that ἡχεισται v. 27, answers to Χειρῶν v. 26; and therefore our Translators should either have render'd Χειρῶν αὐτῶν his Anointed, (as Psal. 2. 2.) or else ἡχεισται hast made Christ; that so the Reference might be the more clear.

32 And

## TEXT.

## TRANSLATION.

32 Τῇ δὲ πλήθει τῶν πιστῶ-  
σάντων ἡ καρδία καὶ ἡ ψυχὴ μία·  
καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐ-  
τῷ ἔλεγεν ἴδιον (ἑ), ἀλλ' ἡ αὐτοῖς  
ἅπαντα κοινά. 33 Καὶ μεγάλη δυνά-  
μει ἀπεδίδεν τὸ μαρτύριον οἱ ἀποστό-  
λοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ·  
χαίεις τε μεγάλη ἡ ἐπὶ πάντας αὐ-  
τούς. 34 Οὐδὲ γὰρ οἰδεῖς τις  
ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτή-  
νορες χωρίων ἢ οἰκῶν ὑπῆρχον, πω-  
λοῦντες ἔφερον τὰς τιμὰς τῶν πι-  
πρασκομένων. 35 καὶ ἐτίθου πα-  
ρὰ τοὺς πόδας τῶν ἀποστόλων διεδί-  
δοτο δὲ ἑκάστῳ κατ' ὅπ' ἂν τις χρείαν  
εἶχεν. 36 Ἰωσὴς δὲ, ὁ ἐπικληθεὶς  
Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὃ ἐστὶ  
μεθερμηνεύμενον, υἱὸς παρακλήσεως)  
λαβίτης, Κύριος τῷ γένει, 37 ὑπάρ-  
χοντι αὐτῷ ἀγρῶ, πωλήσας ἤνεγκε  
τὸ λεῖμα, καὶ ἔθηκε παρὰ τοὺς πό-  
δας τῶν ἀποστόλων.

Κεφ. ε'. Αἰὶρ δὲ τις Ἀνανίας ὀνό-  
ματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐ-  
τοῦ ἐπώλησε κτήμα. 2 καὶ οὐοσπί-  
σατο ἀπὸ τῆς τιμῆς, σκευδύας καὶ  
τῆς γυναικὸς αὐτοῦ· καὶ ἀέγχετο μέ-  
ρος τι, παρὰ τοὺς πόδας τῶν ἀποστό-  
λων ἔθηκεν. 3 Εἶπε δὲ Πέτρος· Ἀ-  
νανία, διατί ἐπλήρωσεν ὁ Σατανᾶς

32 And the multitude of  
them that believ'd, were of one  
heart, and of one soul: nei-  
ther said any of *them*, that  
\*any of the things which he  
possess'd, was his own, but they  
had all things common.

33 And with great power  
gave the Apostles witness of the  
resurrection of the Lord Jesus:  
and great grace was upon them  
all.

34 Neither was there any  
among them that lack'd: for as  
many as were possessors of lands  
or houses, sold them, and  
brought the prices of the things  
that were sold,

35 And laid *them* down at  
the Apostles feet: and distribu-  
tion was made unto every man  
according as he had need.

36 And Joseph, who by the  
Apostles was surnam'd Barna-  
bas (which is, being interpreted,  
The son of consolation) a Le-  
vite, and of the country of  
Cyprus,

37 Having land, sold *it*, and  
brought the money, and laid  
*it* at the Apostles feet.

## Chap. V.

But a certain man nam'd A-  
nania with Sapphira his wife,  
sold a possession,

2 And kept back *part* of the  
price, his wife also being privy  
to *it*, and brought a certain  
part, and laid *it* at the Apostles  
feet.

3 But Peter said, Ananias,  
why hath Satan fill'd thine

T E X T.

T R A N S L A T I O N.

τὴν καρδίαν σου, ψεύσασθαι σε τὸ  
πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τοῦ  
τιμῆς τῆς χωρὸς; 4 Οὐχὶ μὲν, σοὶ  
heart to lie to the holy Ghost,  
and to keep back part of the  
price of the land?  
4 Whilst it remain'd, was  
ἐμμεν,

P A R A P H R A S E.

32 And the multitude of them that believ'd were so united together in Love and Affection and all Christian Designs, as if they had been All of One Heart and of One Soul: neither said any of them, that Any of the things which he possess'd was his Own so far, but that he was most Ready to help his Indigent Brethren; and that to such a Degree, as that they far'd as if they had All things Common. 33 And with great Power of performing Miracles, gave the Apostles witness of the Resurrection of the Lord Jesus: and great Grace, viz. of God, or Assistance and Gifts of the Holy Ghost, was upon them All; and, as an effect of the Grace of God, there was great Charity among them, or exercis'd by the Wealthy toward the Indigent. 34 Whence it came to pass, that neither was there any among them that lack'd Necessaries: for as many as were Possessors of Lands or Houses sold them, and brought the prices of the things that were sold, 35 and laid them down at the Apostles Feet: and distribution was made unto every Man according as he had need. 36 And particularly Joses, who by the Apostles was surnam'd Barnabas (which is, being interpreted, The Son of Consolation; so call'd, not improbably, on account of his great Christian Charity, in selling and giving All he had to the Consolation or Comfortable Relief of the needy Christians) a Levite by Tribe, and of the Country or Island of Cyprus by Birth, 37 having a considerable Estate in Land there, sold it, and brought All the Money he sold it for, and laid it at the Apostles Feet, to be by them distributed among the Indigent Christians.

XI.  
The great Charity of the First Christians to the Poor.

Chap. V. But quite contrary to this good Example set by the foremention'd Barnabas, and yet (as it seems) out of a Desire of being no less Commended and Esteem'd among the Christian Brethren for their Charity, than Barnabas was for His, a certain Man nam'd Ananias, with Sapphira his Wife, sold a Possession, 2 and kept back part of the price, his Wife also being privy to it, and brought a certain part, and laid it at the Apostles feet; as if it had been the whole price of what they Sold, thinking thus to Deceive the Apostles, and so in effect or by Consequence God himself. 3 But Peter said, Ananias, Why hath Satan fill'd thine Heart, to lie thus to the Holy Ghost, and; i. e. namely to keep back part of the price of the Land thou hast Sold, and to bring the remaining Part to Us, and yet to pretend thou hast brought the Whole price? 4 Whilst it remain'd Unsold, was it not thine Own in such a manner, as that thou wast under no necessary obligation by the Rules of Christianity to sell it?

XII.  
The Punishment of Ananias and Sapphira.

E and

## TEXT.

## TRANSLATION.

ἔμεινεν, καὶ πωρᾶται ὁ οὗτος τῇ σῇ ἑξουσίᾳ  
 ἡ πόσις; τί ὅτι ἐστὶν ἐν τῇ καρδίᾳ σου  
 τὸ πωρᾶν ταῦτο; ὅτι ἐφύσω ἀν-  
 θρώποις, ἀλλὰ τῷ Θεῷ. 5 Ἀκούων  
 δὲ Ἀνανίας τῆς λόγων τούτων, πε-  
 σὼν ἑξέψυξε· καὶ ἐγένετο φόβος μέ-  
 γας ὅτι πάντας τῆς ἐκκλησίας ταῦτα.  
 6 Ἀναστάντες δὲ οἱ νεαῖοι περιεμέτε-  
 λαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν.  
 7 Ἐγένετο δὲ ὡς ὥρων τριῶν ὡ-  
 ρήμα, καὶ ἡ γυναὶ αὐτοῦ μὴ εἰδῶσα  
 τὸ γεγονός ἐποῦλη. 8 Ἀπεκρίθη  
 δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ  
 πούτις τὸ χωρίον ἀπέδοκε; Ἡ δὲ  
 εἶπε· Ναί, πόσους. 9 Ὁ δὲ Πέ-  
 τρος εἶπε πρὸς αὐτήν· Τί ὅτι συνε-  
 φωνήθη ὑμῖν πωρᾶσαι τὸ πνεῦμα  
 κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων  
 τὸν ἄνδρα σου, ὅτι τῇ θύρᾳ, καὶ  
 ἐξοίσουσίν σε. 10 Ἐπεὶ δὲ ὡ-  
 ρήμα παρὰ τῆς πόδας αὐτοῦ καὶ  
 ἑξέψυξεν. Εἰσελθόντες δὲ οἱ νεαῖοι  
 εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαν-  
 τες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.  
 11 Καὶ ἐγένετο φόβος μέγας ἐφ'  
 ὅλῳ τῷ ἐκκλησίᾳ, καὶ ὅτι πάν-  
 τας τῆς ἐκκλησίας ταῦτα.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀπο-  
 στόλων ἐγένετο σημεῖα καὶ τέρατα ὡς  
 καὶ λαῶ πολλὰ· (καὶ ἦσαν ὁμοθυ-

it not thine own; and after it  
 was sold, was it not in thine  
 own power? why hast thou  
 conceiv'd this thing in thine  
 heart? thou hast not ly'd unto  
 men, but unto God.

5 And Ananias hearing these  
 words, fell down, and gave up  
 the Ghost: and great fear came  
 on all them that heard these  
 things.

6 And the young men arose,  
 wound him up, and carry'd him  
 out, and bury'd him.

7 And it was about the  
 space of three hours after,  
 when his wife, not knowing  
 what was done, came in.

8 And Peter answer'd unto  
 her, Tell me whether ye sold  
 the land for so much. And she  
 said, Yea, for so much.

9 Then Peter said unto her,  
 How is it that ye have agreed  
 together, to \*try the Spirit of  
 the Lord? behold, the feet of  
 them which have bury'd thy  
 husband are at the door, and  
 shall carry thee out.

10 Then fell she down  
 straightway at his feet, and  
 yielded up the ghost. And the  
 young men came in and found  
 her dead, and carrying her  
 forth, bury'd her by her hus-  
 band.

11 And great fear came up-  
 on all the Church, and upon as  
 many as heard these things.

12 And by the hands of the  
 Apostles were many signs and  
 wonders wrought among the  
 people; (and they were all

μαδόν



TEXT.

TRANSLATION.

μαδὸν ἅπαντες ἐν τῇ τοῦ Σολομῶν-  
 τῳ. 13 Τῶν δὲ λοιπῶν ἑδείξ  
 ἐτόλμα κολλᾶσθαι αὐτοῖς· ἀλλ’

with one accord in Solomon's  
 porch.

13 And of the rest durst no  
 man joyn himself to them: but

ἑμεῖς.

P A R A P H R A S E.

and after it was sold, was it not in thine Own power to keep the Price of it for thine Own use, or to give as much as thou thoughtest fit to the Poor? Why halt thou conceiv'd this thing in thine Heart, namely to try whether thou couldst not put a Trick and Cheat upon Us Apostles, by bringing us only a Part of the Price, and to pretend it was the Whole Price? Hereby thou hast not ly'd unto us Men, but unto God, viz. to the Holy Spirit which is in us, and by whom we are enabled to discover this thy Cheat and Lye; which is so great a Sin, that God thinks fit to punish it in Thee presently by an Exemplary Death. 5 And Ananias hearing these Words, fell down, and gave up the Ghost: and great Fear or Reverence for the Apostles came on all them that heard these things. 6 And some of the Young men that were there, arose, and stripping off his Wearing cloaths, wound him up in Burying cloaths, and then carry'd him out, and bury'd him, 7 And it was about the space of three Hours after, when his Wife, not knowing what was done, came in. 8 And Peter answer'd unto her, Tell me whether ye Sold the Land for so much only. And she said, Yea, for so much only, and no more. 9 Then Peter said unto her, How is it, that ye, i. e. thy Husband and Thou, have agreed together thus, to try to put a Cheat on Us Apostles, which is in effect to try to put a Cheat on the Spirit of the Lord? As thou hast been Partner in the said heinous Sin, so it pleases God thou shouldst undergo the like Exemplary Punishment: wherefore, behold the feet of them which have bury'd thy Husband are at the door, and shall carry Thee out. 10 Then fell she down straightway at his Feet, and yielded up the Ghost. And the Young men came in and found her dead, and carrying her forth, bury'd her by her Husband. 11 And great Fear came upon all the Church, and upon as many as heard these things.

12 And by the hands of the Apostles were many Signs and Wonders wrought among the People; (and they, i. e. the Apostles were All One day, as they seem to have been frequently, with one accord in Solomon's Porch. 13 And here the Believers came to them to be Instructed: and of the Rest that were Unbelievers, durst no man joyn himself to them, as if he was a Believer, and by way of putting a Cheat on the Apostles; since the Apostles had given such evident Proof by the instances of Ananias and Sapphira, that they were not to be Deceiv'd, and that it might prove no less than Fatal for Any one to go about to Deceive them. On this Account, such Unbelievers as were displeas'd at the Apostles, and hated them,

XIII.

The Apostles perform extraordinary Miracles, and great Numbers are Convert-  
 ed.

## TEXT.

## TRANSLATION.

ἐμαγάλυνει αὐτοὺς ὁ λαός. 14 Μαλ-  
λον δὲ προσέπιπτον πιστεύοντες τῷ  
Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναι-  
κῶν.) 15 Ὡστε καὶ τοὺς πλατείας  
ἐκφέρειν τοὺς ἀσθενεῖς, καὶ πρὶν αὐ-  
τῶν κλινῶν καὶ κραβάτων, ἵνα ἐρχο-  
μένης Πέτρῃ καὶ ἡ σκιά ἐπισκιάσῃ  
πρὸς αὐτῶν. 16 Σωθήρχετο δὲ καὶ τὸ  
πλῆθος τῶν περὶ πόλεων εἰς Ἱερουσα-  
λὴμ, φέροντες ἀσθενεῖς καὶ ὀχλομένους  
ὑπὸ πνευμάτων ἀκαθάρτων· οἳ πρὸς  
ἐπεσπένοντο πάντες.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ  
πάντες οἱ σὺν αὐτῷ, (ἡ ὅσα αἵρεσις  
τῆς σαδδουκαϊῶν) ἐπλήσθησαν ζήλου.  
18 καὶ ἐπέβαλον τοὺς χεῖρας αὐ-  
τῶν ἐπὶ τοὺς ὑποτόλους, καὶ ἔθεντο  
αὐτοὺς ἐν τῇ κοινῇ δεσμώσει. 19 Ἀγ-  
γέλου δὲ Κυρίου ἐν τῇ νυκτὶ  
ἠνοίξε τοὺς θύρας τῆς φυλακῆς· ἐξ-  
αγαγὼν τε αὐτοὺς, εἶπε· 20 Πο-  
ρεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ  
ἱερῷ καὶ λαλῶ πάντα τὰ ῥήματα τῆ  
ζωῆς ταύτης. 21 Ἀκούσαντες δὲ εἰ-  
σῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν,  
καὶ ἐδίδασκον. Παραγινόμενος δὲ ὁ  
ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκά-  
λεσαν τὸ συνέδριον καὶ πάντες τοὺς γε-  
ροντοὺς τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν  
εἰς τὸ δεσμωτήριον, ἀχθύνοντες αὐτούς.

the people magnify'd them.

14 And believers were the more added to the Lord, multi-  
tudes both of men and women.)

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bring-  
ing sick folks, and them which were vex'd with unclean spi-  
rits: and they were heal'd eve-  
ry one.

17 Then the high priest rose up, and all that were with him, (\* who were of the sect of the Sadducees) and were fill'd with indignation,

18 And laid their hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night open'd the pri-  
son-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and call'd the council to-  
gether, and all the senate of the children of Israel, and sent to the prison to have them brought.

TEXT.

TRANSLATION.

22 Οἱ δὲ ὑπὲρ ἡ πρᾶξις αὐτῶν ἐ-  
 ρον αὐτὸς ἐν τῇ φυλακῇ· ἀναστρέ-  
 φαντες δὲ ἀπήγγελλον, 23 λέγοντες· Ὅτι τὸ μὴ  
 δεσμοφύριον εὐρρμένον κεκλεισμένον ἐν πα-  
 σῇ ἀσφαλείᾳ, καὶ τῆς φύλακος ἕξω

22 But when the officers  
 came and found them not in  
 the prison, they return'd, and  
 told,

23 Saying, The prison truly  
 found we shut with all safety,  
 and the keepers standing with-  
 out before the

PARAPHRASE.

and would have been glad to have been able to have put any Trick upon them, that so they might thereby lessen their Esteem among the People, yet durst not for the foremention'd Reasons: but the People were Generally so far from thinking of any such thing, that they magnify'd them, as being really Great and Extraordinary Persons. 14 And accordingly Believers were the more added to the Lord, Multitudes both of Men and Women; the great Miracles done by the Apostles being a principal means of their Conversion.) For the Miracles were very Great and Extraordinary; 15 inasmuch that they brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a Multitude out of the Cities round about unto Jerusalem, bringing Sick folks, and them which were vex'd with unclean Spirits, i. e. possess'd with Devils; and they were heal'd every one.

17 Then the High priest rose up, and all that were with him, i. e. of the Sanhedrin, (and who were of the Sect of the Sadducees) and were fill'd with Indignation, on account of the Apostles daily witnessing the Truth of Christ's Resurrection, and that there shall be a Resurrection of All men, contrary to the Error of the Sadducees; 18 and laid their hands on the Apostles, as they were All one day in Solomon's porch, according to v. 12, and put them in the common Prison. 19 But the Angel of the Lord by night open'd the Prison-doors, and brought them forth, and said, 20 Go stand and speak in the Temple to the People all the Words of this Life, i. e. all the Doctrines of Christianity, necessary to be Believ'd and Obey'd in order to attain Eternal Life; and consequently the Certainty of a Resurrection and Life after This, which the Sadducees so erroneously and zealously Deny. 21 And when they heard that, they entred into the temple early in the Morning, and Taught. But the High priest came, and they that were with him, and call'd the Council together, and all the Senate of the Children of Israel, and sent to the Prison to have them brought. 22 But when the Officers came, and found them not in the Prison, they return'd, and told, 23 saying, The Prison truly found we shut with all safety, and the Keepers standing without before the doors:

XIV.  
 Whereupon the  
 Apostles are ap-  
 prehended All, and  
 had before the  
 Sanhedrin, and  
 beaten.

## TEXT.

## TRANSLATION.

ἐστῶτας παρὰ τῶν θυρῶν ἀνοιξάντες  
 δὲ, ἔσω ὁρῶντα εὗρεσαν. 24 Ὡς δὲ  
 ἤκουσεν τῆς λόγους τούτης, ὁ πῆρευσ  
 καὶ ὁ στρατηγὸς καὶ ἱεροὺ καὶ οἱ ἀρχιερεῖς,  
 διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο  
 τούτοις. 25 Παραγενόμενος δὲ τις  
 ἀπήγγειλεν αὐτοῖς, λέγων· Οἱ ἰδοὺ, οἱ  
 ἄνδρες ὅς ἐθεάσατο ἐν τῇ φυλακῇ, εἰσὶν  
 ἐν τῷ ἱερῷ ἐστῶτες, καὶ διδάσκοντες τὸν  
 λαόν. 26 Τότε ἀπελθὼν ὁ στρατη-  
 γὸς σὺν τοῖς ὑποφρούροις, ἤγαγεν αὐ-  
 τούς, καὶ μὴ βίαι· (φοβούμενοι γὰρ τὸν  
 λαὸν ἵνα μὴ λιθαρώσιν) 27 Ἀγα-  
 γόντες δὲ αὐτούς ἔστησαν ἐν τῷ συνεδρίῳ  
 καὶ ἐπηρώτησεν αὐτούς ὁ ἀρχιερεὺς,  
 28 λέγων· Οὐ φρονησάντες πᾶσι γε-  
 λαμένον ὑμῖν μὴ διδάσκειν ὅτι τῷ ὁ-  
 ματι τούτῳ; καὶ ἰδοὺ, πεπληρώκα-  
 τε τὴν ἱερουσαλὴμ τῆς διδαχῆς  
 ὑμῶν, καὶ βύβαλετε ἐπαγαγεῖν ἐφ'  
 ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.  
 29 Αποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ  
 ἄποστολοι εἶπον· Πειθαρχεῖν δεῖ θεῷ  
 μᾶλλον ἢ ἀνθρώποις. 30 Ὁ θεὸς τῶν  
 πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς  
 διεχειρίσατε κρεμάσαντες ἐπὶ ξύλου.  
 31 Τούτῳ ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα  
 ὑψώσας τῇ δεξιᾷ αὐτοῦ, δοῦναι με-  
 τάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρ-  
 τῶν. 32 Καὶ ἡμεῖς ἐσμεν αὐτοῦ μαρ-

out before the doors: but when  
 we had open'd, we found no  
 man within.

24 Now when the high  
 priest, and the captain of the  
 temple, and the chief priests  
 heard these things, they doubt-  
 ed of them whereunto this  
 would grow.

25 Then came one and told  
 them, saying, Behold, the men  
 whom ye put in prison are  
 standing in the temple, and  
 teaching the people.

26 Then went the captain  
 with the officers, and brought  
 them without violence: (for  
 they fear'd the people, lest they  
 should have been ston'd)

27 And when they had  
 brought them, they set them  
 before the council: and the  
 high priest ask'd them,

28 Saying, Did we not  
 \* strictly command you, that  
 you should not teach in this  
 name? and behold, ye have  
 fill'd Jerusalem with your do-  
 ctrine, and intend to bring this  
 man's blood upon us.

29 Then Peter and the other  
 Apostles answer'd and said,  
 We ought to obey God rather  
 than men.

30 The God of our fathers  
 rais'd up Jesus, whom ye slew  
 and hang'd on a tree.

31 Him hath God exalted  
 \* to his right hand to be a  
 Prince and a Saviour, for to  
 give repentance to Israel, and  
 forgiveness of sins.

32 And we are his witnesses

TEXT.

TRANSLATION.

τύπες τῆς ἱερέων τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς ποιταρχοῦσιν αὐτοῖς. of these things; and so is also the holy Ghost, whom God hath given to them that obey him.

33 Oí

PARAPHRASE.

doors: but when we had open'd, we found no Man within. 24 Now when the High priest, and the Captain of the Temple, and the Chief priests heard these things, they doubted of, *i. e. concerning them, namely whereunto this would grow; fearing that this strange Deliverance of the Apostles was but a Fore-runner of some other and greater Event, that should come to pass quickly, to the Lessening of their own Power, and Encreasing of the Apostles.* 25 Then came one and told them, saying, Behold, the Men whom ye put in Prison, are standing in the Temple, and teaching the People. 26 Then went the Captain with the Officers, and brought them without violence: (for they fear'd the People, lest they should have been ston'd.) 27 And when they had brought them, they set them before the Council: and the High priest ask'd them, 28 saying, Did not (b) we strictly command Two of you, *viz. Peter and John*, that ye should not Teach in this Name? and behold, ye have fill'd Jerusalem with your Doctrine, and go on as if ye did intend to raise the People against Us, and so to bring, for our unjust shedding this Man's, *viz. Jesus's Blood, some remarkable Mischief upon Us.* 29 Then Peter and the other Apostles, *i. e. Peter, in the name of Himself and the Rest,* answer'd and said, *As to your strictly charging us not to teach in the Name of Jesus, we told you then when ye gave us that Charge, that we (i) ought to obey God rather than Men.* 30 *And as to your being Guilty of a very great Sin in shedding the Blood of Jesus, we need but tell you, that the God of our Fathers rais'd up Jesus, whom ye slew and hang'd on a Tree.* 31 Him hath God not only rais'd from the Dead, but has also exalted to his Right hand in Heaven to be a Prince to his Church, and a Saviour, *namely for to give the Means of Repentance to Israel, and Forgiveness of Sins upon Repentance.* 32 And we Apostles are his Witnesses of these things, *viz. of his Resurrection and Ascension;* and so is also the Holy Ghost; whom God has given to Us in a Visible and Remarkable manner lately, (as is well known) for an Evidence of Jesus being exalted to his Right hand, and whom God has given, and will still give to all them that obey him, *i. e. Christ as a Prince and Saviour.*

(b) Chap. 4. 18.

(i) Chap. 4. 19.

## TEXT.

## TRANSLATION.

33 Οἱ δὲ, ἀκούσαντες διεπείοντο, καὶ ἐβλάυνοντο ἀνελεῖν αὐτούς. 34 Ανα-

ταγὰς δὲ τις οὖν τῆς συνειρήνης φαρισαῖος, οὐνόματι Γαμαλιήλ, νομοδιδάσκαλος, πῶμος ἐν παντὶ τῇ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τῆς ἀποστόλων ποιῆσαι.

35 Εἶπε τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ὅτι τοῖς ἀνθρώποις τέτοις, τί μέλλετε πράσσειν. 36 Πρὶν γὰρ τέτων τῶν ἡμερῶν ἀνέστη Θεودᾶς, λέγων εἶναι πῖνα ἑαυ-

τὸν ὃν προσεκολληθήσεται ἀριθμὸς ἀνδρῶν ὡσεί τετρακοσίων· ὃς ἀνῆρθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διελύθη, καὶ ἐγένοντο εἰς ἕδην. 37 Με-

τὰ τῶτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, οὗ ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἰσχυρὸν ὀπίσω αὐτοῦ· καὶ κενόθη ἀπώλειο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθη.

38 Καὶ τὰ νῦν λέγω ὑμῖν, ἀπέστητε ἀπὸ τῶν ἀνθρώπων τέτων, καὶ ἐξοσάτε αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἢ βυβλὴ αὕτη ἢ τὸ ἔργον τῶτο, καταλυθήσεται. 39 Εἰ δὲ

ἐκ Θεοῦ ἔστιν, ὃ δύνασθαι καταλύσαι αὐτὸ, μήποτε καὶ θεομάχοι εὐρεθῶτε.

40 Ἐπείσθη δὲ αὐτοῖς· καὶ παρακαλεσάμενοι τῆς ἀποστόλων, δέξαντες παρήγγειλαι μὴ λαλεῖν ὅτι τῷ οὐνόματι ἢ Ἰησοῦ, καὶ ἀπέλυε αὐτούς.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the counsel, a Pharisee, nam'd Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the Apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as \* concerning these men.

36 For before these days rose up Theudas, boasting himself to be Some body; to whom a number of men, about four hundred, joyn'd themselves: who was slain, and all, as many as obey'd him, were scatter'd, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perish'd, and all, even as many as obey'd him, were dispers'd.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had call'd the Apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

TEXT.

TRANSLATION.

41 Οἱ μὲν αὖτε ὑπορεύοντο χαίροντες  
ἐπὶ τῷ θανάτῳ τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ  
ὀνόματος αὐτοῦ κληϊζώμενοι ἀπαιδοῦντο.  
42 Πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ

41 And they departed from  
the presence of the council, re-  
joycing that they were counted  
worthy to suffer shame for his  
name.

42 And daily in the temple,  
καὶ

P A R A P H R A S E.

33 When they, *i. e. the High-priest and others of the Sanbedrin or Coun-  
cil*, heard that, they were cut to the Heart, and took Counsel to slay  
them. 34 Then stood there up One in the Council, a Pharisee, nam'd  
Gamaliel, a Doctor of Law, had in Reputation among all the People,  
and commanded to put the Apostles forth a little space, 35 and said  
unto them, Ye Men of Israel, take heed to your selves, what ye in-  
tend to do as concerning these Men. 36 For before these Days, *probably  
upon the general Opinion that the Time of the Messias's coming was at  
hand*, rose (k) up Theudas, boasting himself to be Some Body. *i. e. the  
Messias*; to whom a number of Men, about Four hundred, joyn'd them-  
selves: who was slain, and all, as many as obey'd him, were scatter'd,  
and brought to nought. 37 After this Man rose up Judas of Galilee,  
in the days of the Taxing, *i. e. A. D. 7. when (l) Quirinius (or Cyrenius)  
was sent into Syria to levy the Tax for which the Valuation of Estates  
was formerly made, when our Lord was born at Bethlehem*; and drew  
away much People after him: he also perish'd, and all, even as many  
as obey'd him, were dispers'd. 38 And now I say unto you, Refrain  
from these Men, and let them alone: for if this Counsel, or this Work  
be of Men, it will come to nought: 39 But if it be of God, ye cannot  
overthrow it; *nor ought ye to attempt it*, lest haply ye be found even to  
fight against God. 40 And to him they agreed; and when they had  
call'd the Apostles, and beaten them *with Rods*, they again commanded  
*them* that they should not speak in the Name of Jesus, and let them go.

41 And they departed from the presence of the Council, rejoycing  
that they were counted worthy to suffer *the shame of being beaten with  
Rods* for his Name, and agreeably to his Example, who underwent not  
*only the like shame of being beaten with Rods or Scourges, but also many  
other and greater Instances of shame, more especially the shame of the  
Cross*. 42 And daily in the Temple, and in House, *viz. in certain*

XV.  
The Apostles re-  
joyce at their suf-  
fering for Christ,  
and go on never-  
theless to preach  
the Gospel.

Houses

A N N O T A T I O N S.

(k) 'Tis certain that this can't be the *Theudas* mention'd by Josephus, as rising  
up after *Judas of Galilee*, but some other; unless we will allow Josephus to be  
in a Mistake, which surely is more becoming and certain, than that St Luke was.

(l) See *Luke 2. 1, 2.*

## TEXT.

## TRANSLATION.

ὃ καὶ οἶκον ἔκ ἐπαύοντο διδάσκοντες καὶ  
ἐπαγγελιζόμενοι Ἰησοῦν καὶ Χριστόν.

and in \*house, they ceas'd  
not to teach and preach Jesus  
Christ.

Κεφ. ς'. Εἰ δὲ ταῖς ἡμέραις ταύ-

Chap. VI.

ταις πληθύνοντων τῶν μαθητῶν, ἐγένετο  
γρηγυσμός τῃς Ἑλληνιστῶν πρὸς  
τοὺς Ἑβραίους, ὅτι παρελθερωῦτο  
ὡς τῇ διακονίᾳ τῇ καθημερινῇ αἱ  
χῆραι αὐτῶν. 2 Προκαλεσάμενοι δὲ

And in those days, when the  
number of the disciples was  
multiply'd, there arose a mur-  
muring of the \*Hellenists a-  
gainst the Hebrews, because  
their widows were neglected  
in the daily ministrations.

οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν,  
εἶπον· Οὐκ ἀρεστὸν ὅτιν ἡμῶς κατα-  
λείψαντας τὸν λόγον τοῦ Θεοῦ, δια-  
κονεῖν τραπέζαις. 3 Επισκέψαθε  
οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρ-  
τυρημένους ἐπὶ, πλήρεις πνεύματος καὶ  
ἀγνῆς καὶ σοφίας, ὃς καταστήσωμεν ἐπὶ  
καὶ ἁγείας ταύτης. 4 Ἡμεῖς δὲ τῇ

2 Then the twelve call'd  
the multitude of the disciples  
unto them, and said, It is not  
reason that we should leave the  
word of God, and serve tables.

3 Wherefore, brethren, look  
ye out among you seven men  
of honest report, full of the  
holy Ghost and wisdom, whom  
we may appoint over this busi-  
ness.

πρωτοκλήτῃ καὶ τῇ διακονίᾳ ἡμῶν  
παραστήσωμεν. 5 Καὶ ἤρρεσεν ὁ

4 But we will \*continue to  
give our selves to prayer, and  
to the ministry of the word.

λόγος ἐνώπιον πάντος τοῦ πλῆθους· καὶ  
ἐξελέξαντο Στέφανον, ἄνδρα πλήρη  
πίστεως καὶ πνεύματος ἀγνῆς, καὶ Φίλιπ-  
ποι, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τι-  
μόνα, καὶ Παρμενῆαν, καὶ Νικόλαον προ-  
σέλυτον Ἀντιόχεια. 6 Οὓς ἐστήριξε ἐνώ-  
πιον πάντων τῶν μαθητῶν· καὶ πρὸς αὐ-  
τοὺς ἐτίθηεν αὐτοῖς τὰς χεῖρας.

5 And the saying pleas'd the  
whole multitude: and they  
chose Stephen, a man full of  
faith and of the holy Ghost,  
and Philip, and Prochorus, and  
Nicanor, and Timon, and Par-  
menas, and Nicolas a proselyte  
of Antioch.

6 Whom they set before the  
Apostles: and when they had  
pray'd, they laid *their* hands  
on them.

7 Καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ  
ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ὡς  
Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος  
τῶν ἱερέων ἐπήκουν τῇ πίστι.

7 And the word of God in-  
creas'd; and the number of the  
disciples multiply'd in Jerusa-  
lem greatly; and a great com-  
pany of the priests were obe-  
dient to the faith.



P A R A P H R A S E.

*Houses of some Believers made choice of for that purpose, they ceas'd not to teach and preach that Jesus is Christ, notwithstanding the repeated Commands of the Jewish Rulers to the contrary.*

S E C T I O N II.

*Containing such Particulars, as are suppos'd to have been transacted, during A. D. 34; viz. the First Ordination of Deacons, the Death of Stephen, the Conversion of the Samaritans, and Baptizing of the Ethiopian Eunuch by Philip the Deacon, &c. Which Particulars take up all Chap. VI, VII and VIII.*

Chap. VI. And in those days, viz. sometime in or about the beginning of A. D. 34, as is judg'd most probable, there arose a Murmuring of the (m) Hellenists against the Hebrews, because their, i. e. the Hellenists Widows were neglected in their daily Ministration of Provisions made for the Poor Widows belonging to the Church. 2 Then the twelve Apostles call'd the Multitude of the Disciples unto them, and said, It is not reason that we should leave preaching the Word of God, and serve Tables, i. e. be taken up with attending to the Care of the Poor. 3 Wherefore, Brethren, look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business. 4 But we will continue to give our selves to Prayer, and to the ministry of the Word. 5 And the Saying pleas'd the whole Multitude: and they chose Stephen, a Man full of Faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a Profelyte (n) of Antioch; 6 whom they set before the Apostles: and when they had pray'd, they laid their Hands on them. 7 And the Word of God increas'd, and the number of the Disciples multiply'd in Jerusalem greatly, and a great company of the Priests were obedient to the Faith.

I.  
The Occasion of  
choosing the first  
Seven Deacons.

8 And

A N N O T A T I O N S.

(m) Concerning these *Hellenists* and *Hebrews*, see Discourse II. before the Gospels.

(n) See likewise the *Discourse* mention'd in the foregoing Note.

## TEXT.

## TRANSLATION.

8 Στέφανος δὲ πλήρης † χάριτος  
 καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα  
 μεγάλα ἐν τῷ λαῷ. 9 Ἀνέστη δὲ πινες  
 τῇ ἐκ τῆς συναγωγῆς τῆς λεγομένης  
 Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξαν-  
 δρέων, καὶ τῶν ἐκ τῆς Κιλικίας καὶ Ἀσίας,  
 συζητῶντες τῷ Στεφάνῳ. 10 Καὶ  
 οὐκ ἴσχυον ἀντιπύσαι τῇ σοφίᾳ καὶ τῷ  
 πνεύματι ᾧ ἐλάλει. 11 Τότε ὑπέ-  
 βαλον ἄνδρας λέγοντας ὅτι ἀκηκόα-  
 μεν αὐτὸν λαλοῦντα ῥήματα βλάσφη-  
 μα εἰς Μωσὴν καὶ τὸ Θεόν. 12 Συνεκέ-  
 ιησάν τε τὸ λαὸν καὶ τοὺς πρεσβυτέρους  
 καὶ τοὺς γραμματεῖς καὶ ὁπισθάντες συνήρ-  
 παζ αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον.  
 13 Ἐστησαν τε μάρτυρας ψευδοῦς, λέ-  
 γοντες. Ὁ ἄνθρωπος οὗτος ἐπαύει ῥή-  
 ματα † λαλῶν κατὰ τὸν τόπον τῆς ἁγίας τέτης  
 καὶ τῆς νόμῳ. 14 Ἀκηκόαμεν γὰρ αὐτὸν λέ-  
 γοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος κα-  
 ταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ  
 ἔθνη ἃ πῦρ δέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ  
 ἀπεισάντες εἰς αὐτὸν ἄπαντες οἱ κατε-  
 ζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρὸς-  
 ὡπον αὐτοῦ ὡς ἐπὶ πρὸς ὡπον ἀγγέλου.  
 Κεφ. ζ'. Εἶπε δὲ ὁ ἀρχιερεὺς·  
 Εἰ ἅρα ταῦτα ὑπὸς ἔχεις; 2 Ὁ  
 δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πα-  
 τῆρες, ἀκούσατε. Ὁ Θεὸς τῆς δόξης  
 ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὅτι

8 And Stephen full of \*grace  
 and power, did great wonders  
 and miracles among the people.

9 Then there arose certain  
 of the synagogue, which is  
 call'd *the synagogue* of the Li-  
 bertines, and Cyrenians, and  
 Alexandrians, and of them of  
 Cilicia, and of Asia, disputing  
 with Stephen.

10 And they were not able  
 to resist the wisdom and the  
 spirit by which he spake.

11 Then they suborn'd men  
 which said, We have heard  
 him speak blasphemous words  
 against Moses, and *against* God.

12 And they stirr'd up the  
 people, and the elders, and the  
 scribes, and came upon *him*,  
 and caught him, and brought  
*him* to the council;

13 And set up false wit-  
 nesses, which said, This man  
 ceaseth not to speak \*words a-  
 gainst this holy place and the  
 law.

14 For we have heard him  
 say, That this Jesus of Naza-  
 reth shall destroy this place,  
 and shall change the customs  
 which Moses deliver'd us.

15 And all that sat in the  
 council, looking stedfastly on  
 him, saw his face as it had  
 been the face of an Angel.

## Chap. VII.

Then said the high priest,  
 Are these things so?

2 And he said, Men, bre-  
 thren, and fathers hearken,  
 The God of glory appear'd un-  
 to our father Abraham, when

TEXT.

TRANSLATION.

ὁ τῇ Μεσοποταμίᾳ, πρὶν ἢ κα- he was in Mesopotamia, before  
τοιχεῖσιν αὐτὸν ὁ Χαρράν. 3 καὶ he dwelt in Charran,  
εἰπε πρὸς αὐτὸν. Εξέλθε ἐκ τῆς 3 And said unto him, Get  
σὺ καὶ ἐκ τῆς συγγενείας σου, καὶ thee out of thy country, and  
from thy kindred, and come

δύες

PARAPHRASE.

8 And Stephen full of Grace and Power, viz. to do Miracles, did ac-  
cordingly great Wonders and Miracles among the People. 9 Then, <sup>II. Stephen is brought before the Sanhedrin or Council.</sup> viz. toward the end of A. D. 34, there arose certain of the Synagogue, which is call'd the Synagogue of the Libertines, i. e. of such Jews, as either Themselves or their Parents had been Captives and Slaves at Rome or to some Roman, and had been set Free by their Masters; and also certain of the Synagogue of the Cyrenians, and of that of the Alexandrians, and of that belonging to them of Cilicia, and of that belonging to them of Asia (o) so call'd in the most proper sense, disputing with Stephen. 10 And they were not able to resist the Wisdom, and i. e. of the Spirit by which he spake. 11 Then they suborn'd Men, which said, We have heard him speak blasphemous Words against Moses, and against God. 12 And they stirr'd up the People, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council; 13 and set up false Witnesses, which said, This Man ceaseth not to speak Words against this Holy place, and the Law. 14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the Customs, i. e. Legal Rites and Ceremonies, which Moses deliver'd us. 15 And all that sat in the Council, looking stedfastly on him, saw his Face appearing with a shining upon it, as if it had been the Face of an Angel.

Chap. VII. Then said the High priest to Stephen, Are these things witness'd against thee so, or not? 2. And he said, Men, Brethren, and Fathers, hearken, The God of Glory appear'd unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 and said unto him, Get thee out of thy Country, and from thy Kindred, and

III. Stephen's Discourse before the Sanhedrin.

ANNOTATIONS.

V. 8. † So Alex. and Cant. and several other MSS. and Vulg. and Syr. Versions, and Chrysostom.

V. 13. † Βλασφημία is not read in Alex. Cant. and other MSS. nor Vulg. Syr. and Arab. Versions, nor Chrysostom. It seems taken from v. 11.

(o) What is denoted by Asia here and in other places of the New T. see my Historical Geography of the N. T. as also concerning all the other places here mention'd, or in any other place of this Treatise of the Acts of the Apostles.

(p) See

## TEXT.

## TRANSLATION.

δευς εἰς γῆν ἣν ἄν σοι δείξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατήκτισεν ἐν Χαρρᾶν. Καθεῖθεν, μὲν τὸ Σοπολιεῖν τὴν πατέρα αὐτοῦ, μετέκτισεν αὐτοῦ εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5 Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδῶν· καὶ ἐπηγγείλατο αὐτῷ δεῖν αὐτὸν εἰς κατοικίαν αὐτοῦ, καὶ τὸ σπέρμα αὐτοῦ μετ' αὐτοῦ, οὐκ ὅτι αὐτῷ τέκνου. 6 Ἐλάλησε δὲ ὅπως ὁ Θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάρεξικον ἐν γῇ ἀλλοτρίᾳ, καὶ θλωσούσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. 7 Καὶ τὸ ἔθνος, ὃ ἐὰν θλωέουσιν, κρινῶ ἐγώ, ἔπειν ὁ Θεός· καὶ μὲν ταῦτα ἐξελεύσονται, καὶ λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ. 8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ ὅπως ἐγένετο τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδῇ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι ζηλώσαντες, τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἡμεῖς ὁ Θεός μετ' αὐτοῦ. 10 καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν υἱῶν αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ ἐποίησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλους τοὺς οἴκους αὐτοῦ.

into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he remov'd him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not so much as to set his foot on: yet he promis'd that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land, (and that they should bring them into bondage, and treat them evil) four hundred years.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of Circumcision: and so Abraham begat Isaac, and circumcis'd him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve Patriarchs.

9 And the Patriarchs mov'd with envy, sold Joseph into Egypt: but God was with him,

10 And deliver'd him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

TEXT.

TRANSLATION.

11 Ηλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ ἔχοντες οὐκ εὗρισκον κορταίσματα οἱ πατέρες ἡμῶν. 12 Ἀκούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τὸς πατέρας ἡμῶν προῖτον. 13 Καὶ ὡς πρῶτον δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his

ἀδελφοῖς

PARAPHRASE.

and come into the Land which I shall shew thee. 4 Then came he out of the eastern part of Mesopotamia, which was part of Chaldaea or of the land of the Chaldeans, and dwelt in Charran or Haran lying on the West side of Mesopotamia: and from thence, when his Father was dead, He, i. e. God remov'd him into Canaan, this Land wherein ye now dwell. 5 And he gave him none Inheritance in it, no not so much as to set his Foot on: yet he promis'd that he would give it to him for a Possession, and to his Seed after him, when as yet he had no Child. 6 And God spake on this wife, viz. That as he did then Himself, so his Seed should sojourn in a strange Land, i. e. partly in Canaan, and partly in Egypt; and that in Egypt they, i. e. the Egyptians, should bring them into Bondage, after they had been in Egypt for some time, and should treat them evil: and that the whole time (p) of his Own and his Seed's Sojourning should be four hundred and thirty Years, or (leaving out the odd Years, as is very usual, and speaking as it is call'd *Ronde*) four hundred Years. 7 And the Egyptian Nation to whom they shall be in Bondage, will I judge, i. e. punish, in the appointed time, saith God; and after that shall they, i. e. the Israelites, come forth and serve me in this place, i. e. the Land of Canaan. 8 And he gave him the Covenant of Circumcision: and so Abraham begat Isaac, and Circumcis'd him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve Patriarchs. 9 And the Patriarchs mov'd with envy, sold Joseph into Egypt: but God was with him, 10 and deliver'd him out of all his Afflictions, and gave him Favour and Wisdom in the sight of Pharaoh King of Egypt; and he made him Governour over Egypt, and all his House. 11 Now there came a Dearth over all the Land of Egypt and Canaan, and great Affliction: and our Fathers found no Sustenance. 12 But when Jacob heard that there was Corn in Egypt, he sent out our Fathers first. 13 And at the second time Joseph was made known to his Brethren;

(p) See Exod. 12. 40. in the Septuagint Version.

and

## TEXT.

## TRANSLATION.

ἀδελφοῖς αὐτῷ, καὶ φαίετον ἐγένετο πρὸς  
 Φαραὼ τὸ γένος ἔτι Ἰωσήφ. 14 Α-  
 ποστείλας δὲ Ἰωσήφ μετεκάλεσσατο τὸν  
 πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν  
 συγγένειαν αὐτοῦ, οἱ ψυχῶν ἐβδόμη-  
 κοιταπέντε. 15 Κατέβη δὲ Ἰακώβ  
 εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς  
 καὶ οἱ πατέρες ἡμεῖς. 16 Καὶ μετε-  
 τέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν  
 τῷ μνήματι ὃ ὠνήσατο Ἀβραάμ πμῆς  
 ἀργυρίου πρὸς τῶν υἱῶν Ἐμμὸρ ἔτι Συ-  
 χέμ. 17 Καθὼς δὲ ἡγγίζεν ὁ χρό-  
 νος ὃ ἐπαγγελίας ἦν ὡμοσεν ὁ Θεὸς  
 πρὸς Ἀβραάμ, πληθύνει ὁ λαὸς καὶ ἐπλη-  
 θυνώθη οἱ Αἰγύπτῳ, 18 ἄχρεις ἔ-  
 ἀνέστη βασιλεὺς ἑτέρος, ὃς οὐκ ᾔδει  
 τὸν Ἰωσήφ. 19 Οὗτος κατασφι-  
 σάμενος τὸ γένος ἡμῶν, ἐκάκωσε  
 τοὺς πατέρας ἡμῶν τοὺς ποιεῖν ἐκτετα-  
 τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογρ-  
 νῆσθαι. 20 Ἐν ᾧ χρόνῳ ἐγενήθη Μω-  
 σῆς, καὶ ἡμεῖς ἀγαλλόμενοι πρὸς Θεῷ, ὃς ἀνε-  
 τράφη μὴνας τρεῖς ἐν τῷ οἴκῳ ἔτι πα-  
 τρός αὐτοῦ. 21 Ἐκτεθέντα δὲ αὐτόν,  
 ἀνείλετο αὐτόν ἡ θυγάτηρ Φαραὼ,  
 καὶ ἀνεθρέψατο αὐτόν ἑαυτῇ εἰς υἱόν.  
 22 Καὶ ἐπαρθεύθη Μωσῆς πάσῃ σοφίᾳ  
 Αἰγυπτίων. ἡμεῖς δὲ δυνατὸς ἐν λόγοις  
 καὶ ἐν ἔργοις. 23 Ὡς δὲ ἐπληρῆτο αὐ-  
 τὸν πεντακαιετῆρος χρόνος, ἀνέβη ὅτι

brethren; and Joseph's kindred  
 was made known unto Pha-  
 raoh.

14 Then sent Joseph, and  
 call'd his father Jacob to him,  
 and all his kindred, threescore  
 and fifteen souls.

15 So Jacob went down in-  
 to Egypt, and dy'd, he and our  
 fathers,

16 And were carry'd over  
 into Sychem, and laid in the  
 sepulchre that Abraham bought  
 for a sum of money of the  
 sons of Emmor *the father of*  
 Sychem.

17 But when the time of  
 the promise drew nigh, which  
 God had sworn to Abraham,  
 the people grew and multiply'd  
 in Egypt,

18 Till another king arose,  
 which knew not Joseph.

19 The same dealt subtilly  
 with our kindred, and evil en-  
 treated our fathers, so that they  
 cast out their young children,  
 to the end they might not  
 live.

20 In which time Moses  
 was born, and was exceeding  
 fair, and nourish'd up in his  
 father's house three months.

21 And when he was cast  
 out, Pharaoh's daughter took  
 him up, and nourish'd him for  
 her own son.

22 And Moses was learn'd  
 in all the wisdom of the E-  
 gyptians, and was mighty in  
 words and in deeds.

23 And when he was full  
 forty years old, it came into

PARAPHRASE.

and Joseph's Kindred was made known unto Pharoah. 14 Then sent Joseph, and call'd his Father Jacob to him, and all his Kindred, in all threescore and fifteen Souls, viz. *the sixty six (mention'd Gen. 46. 26.) taking away Two, viz. Hezron and Hamul, the Sons of Pharez mention'd Gen. 46. 12. and who were not born till after Jacob came into Egypt; which brings the foresaid sixty six to sixty four. To which add the eleven Wives of the Sons of Jacob, (not included in the number of sixty six by Moses, because they came not out of Jacob's Loins, as is particularly express'd Gen. 46. 26. but to be added here, because St Stephen here reckons the number, not only of those that came out of Jacob's Loins, but of All his Kindred, which includes surely his eleven Sons Wives,) and so the number in all will arise to threescore and fifteen.* 15 So Jacob went down into Egypt, and dy'd, he and our Fathers, 16 and were carry'd over into Sychem, and laid in the Sepulchre that Abraham (q) first bought for a Sum of money of the Sons of Emmor the Father of Sychem; and which afterwards, when the Amorites would have withheld it, Jacob took from them with his Sword and Bow, and gave it to Joseph on his Death-Bed. 17 But when the time of God's making good the Promise (mention'd v. 7.) drew nigh, which God had sworn to Abraham, the People of Israel (r) grew and multiply'd in Egypt, 18 till another King arose, which knew not Joseph. 19 The same dealt subtilly with our Kindred, and evil entreated our Fathers, so that they cast out their young Children, to the end they might not live. 20 In (s) which time Moses was born, and was exceeding fair, and nourish'd up in his Father's house three months secretly, by reason of the Edict that All the male Children of the Hebrews should be drown'd. 21 And when he could be conceal'd no longer with safety, and therefore was cast out, Pharaoh's Daughter took him up, and nourish'd him for her own Son. 22 And Moses was learn'd in all the Wisdom of the Egyptians, and was mighty in Words and in Deeds. 23 And when he was full forty Years old, it came into his heart

ANNOTATIONS.

(q) How much this passage has exercis'd Criticks and Commentators, is apparent to any one that has look'd into them. As for the Exposition given of it in the Paraphrase, I need but observe that it seems sufficiently evident from the bare Expressions us'd Gen. 33. 19. and 48. 22. that it could not be the same piece of Ground refer'd to in both the said Texts; One being *bought*, the other *took* or rather *recover'd by force of Arms*. Now this last piece of Ground may very reasonably be suppos'd to have been *bought formerly by Abraham*, while he sojourn'd in those parts, for to bury some of his Family in, and so to be the Place refer'd to by Stephen. And so all Difficulty ceases.

(r) Exod. 1. 7—9. (s) Exod. 2. 2.

## TEXT.

## TRANSLATION.

τὴν καρδίαν αὐτῷ ὁπισκέψασθαι τὰς ἀδελφὰς αὐτοῦ τὰς υἱὰς Ἰσραὴλ.  
 24 Καὶ ἰδὼν πῃ ἀδικέμενον, ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονέμενῳ, παλάξας τὸ Αἰγύπτιον. 25 Ενόμιζε δὲ σωσίεσθαι τὰς ἀδελφὰς αὐτῷ ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐκ οὐκῶν.  
 26 Τῇ δὲ ἑπὶ τῇ ἡμέρᾳ ὥρθη αὐτοῖς μαχομένους, καὶ συνήλασεν αὐτὰς εἰς εἰρήνην, εἰπὼν· ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνα τί ἀδικεῖτε ἀλλήλοις; 27 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπάσπατο αὐτὸν εἰπὼν· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28 Μὴ ἀνελεῖν με σὺ θέλεις, ὃν πρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; 29 Εφυγε δὲ Μωσῆς ἐκ τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, ὅπου ἐγέννησεν υἱὰς δύο. 30 Καὶ πληρωθέντων ἐτῶν πεντήκοντα, ὥρθη αὐτῷ ἐν τῇ ἐρήμῳ τῷ ὄρει Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτης. 31 Ὁ δὲ Μωσῆς ἰδὼν, ἐθαύμασε τὸ ὄραμα· προσερχομένης δὲ αὐτοῦ κατανόησας, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν· 32 Ἐγὼ ὁ Θεὸς τῷ πατρί σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Ἐντε-

his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and aveng'd him that was oppress'd, and smote the Egyptian:

25 For he suppos'd his brethren would have understood, how that God by his hand would deliver them; but they understood not.

26 And the next day he shew'd himself unto them as they strove, and would have \* made them one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expir'd, there appear'd to him in the wilderness of mount Sina, an angel of the Lord, in a flame of fire in a bush.

31 When Moses saw it, he wonder'd at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then



TEXT.

TRANSLATION.

μὴ δὲ γενόμενος Μωσῆς ἐκ ἐτόλμα  
κατανοῆσαι. 33 Εἶπε δὲ αὐτῷ ὁ Κύ-  
ριος· Λύσον τὸ ὑπόδημα τῶν ποδῶν  
σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας, γῆ  
ἀγία ὅσιν. 34 Ἰδὼν εἶδον πλὴν κα-  
κωσιν τῶ λαῷ μου ὃ ἐν Αἰγύπτῳ, καὶ  
ὃ στενάμυν αὐτῶν ἤκουσα, καὶ κατέβην  
ἐξελεῖν αὐτούς· καὶ νῦν δεῦρο, ἀπο-  
στέλλω σε εἰς Αἴγυπτον. 35 Τῷτον τῷ  
Μωϋσῆν ὃν ἠρήσαντο, εἰπόντες· Τίς σε

Moses trembled, and durst not  
behold.

33 Then said the Lord to  
him, Put off thy shoes from  
thy feet: for the place where  
thou standest is holy ground.

34 I have seen, I have seen  
the affliction of my people  
which is in Egypt, and I have  
heard their groaning, and am  
come down to deliver them.  
And now come, I will send  
thee into Egypt.

35 This Moses whom they  
refus'd, saying, Who made thee

κατέ-

P A R A P H R A S E.

heart to visit his Brethren the Children of Israel. 24 And seeing one  
of them suffer wrong, he defended him, and aveng'd him that was op-  
press'd, and (t) smote the Egyptian *that oppress'd him*. 25 For he sup-  
pos'd his Brethren would have understood, how that God by his hand  
would deliver them: but they understood not. 26 And the next day  
he (u) shew'd himself unto *two of them, i.e. two Israelites*, as they strove,  
or were quarrelling or fighting one with another, and would have made  
them One, i.e. Friends again, saying, Sirs, ye are Brethren, Why do ye  
wrong one to another? 27 But he that did his Neighbour wrong,  
thrust him away, saying, Who made thee a Ruler and a Judge over us?  
28 Wilt thou kill me, as thou didst the Egyptian yesterday? 29 Then  
fled Moses at this saying, and was a Stranger in the Land of Madian,  
where he begat two Sons. 30 And when forty Years were expir'd, there  
appear'd to him in the Wilderness of Mount Sina, an Angel of the Lord  
in a flame of Fire in a Bush. 31 When Moses saw it, he wondred at  
the sight: and as he drew near to behold it, the Voice of the Lord came  
unto him, 32 saying, I am the God of thy Fathers, the God of Abra-  
ham, and the God of Isaac, and the God of Jacob. Then Moses trem-  
bled and durst not behold. 33 Then said the Lord to him, Put off  
thy Shoes from thy Feet: for the place where thou standest is Holy  
ground. 34 I have seen, I have seen the Affliction of my People  
which is in Egypt, and I have heard their groaning, and am come down  
to deliver them. And now come, I will send thee into Egypt. 35 This  
Moses whom they refus'd, saying, (v. 27) Who made thee a Ruler and

(t) Exod. 2. 11.

(u) Exod. 2. 13.

## TEXT.

## TRANSLATION.

κατίστησει ἄρχοντα καὶ δικαστὴν; τῷ-  
 ποι ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν  
 ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ  
 ὀφθέντος αὐτῷ ἐν τῇ βάλτῃ. 36 Οὗ-  
 τῳ ἐξήγαγεν αὐτὰς, ποιήσας τέ-  
 ρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου,  
 καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ  
 ἐρήμῳ, ἔτη πεσσεύκοντα. 37 Οὗ-  
 τὸς ὅστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς  
 υἱοῖς Ισραὴλ· Προφήτῃς ὑμῖν ἀνα-  
 στήσῃ. Κύριε ὁ Θεὸς ὑμῶν ἐκ τῶν  
 ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκού-  
 σεσθε. 38 Οὗτός ἐστιν ὁ γενόμενος  
 ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ  
 τῷ ἀγγέλῳ τῷ λαλοῦντι αὐτῷ  
 ἐν τῷ ὄρει Σινᾷ, καὶ τῷ πατέρων  
 ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα, δέ-  
 ναι ἡμῖν. 39 Ὡς οὐκ ἠθέλησεν ὑπή-  
 κοοι γένεσθαι οἱ πατέρες ἡμῶν, ἀλλ'  
 ἀπόσαντο, καὶ ἐστράφησαν ταῖς καρ-  
 διαῖς αὐτῶν εἰς Αἴγυπτον, 40 εἰπόν-  
 τες τῷ Ααρὼν· Ποίησον ἡμῖν θεὸς  
 οἱ παρεμπορεύσονται ἡμῶν· ὃς γὰρ Μω-  
 σῆς ἔειπεν ὅς ἐξήγαγεν ἡμᾶς ἐκ γῆς  
 Αἰγύπτου, ἐκ οὗδαμει τί γέγονεν αὐτῷ.  
 41 Καὶ ἐμοχροποίησαν ἐν ταῖς ἡμέ-  
 ραις ἐκείναις, καὶ ἀνέγαγον θυσίας τῷ  
 εἰδώλῳ, καὶ εὐφράννοντο ἐν τοῖς ἔργοις  
 τῶν χειρῶν αὐτῶν. 42 Ἐστρεψε δὲ ὁ  
 Θεός, καὶ παρέδωκεν αὐτὰς λατρεύειν τῇ

a ruler and a judge? the same  
 did God send to be a ruler and  
 a deliverer, by the hands of the  
 angel which appear'd to him  
 in the bush.

36 He brought them out,  
 after that he had shew'd won-  
 ders and signs in the land of  
 Egypt, and in the Red sea,  
 and in the wilderness forty  
 years.

37 This is that Moses which  
 said unto the children of Israel,  
 A prophet shall the Lord your  
 God raise up unto you of your  
 brethren, like unto me; him  
 shall ye hear.

38 This is he that was in  
 the church in the wilderness,  
 with the angel which spake to  
 him in the mount Sina, and  
 with our fathers: who receiv'd  
 the lively oracles to give un-  
 to us.

39 To whom our fathers  
 would not obey, but thrust  
 him from them, and in their  
 hearts turn'd back again into  
 Egypt,

40 Saying unto Aaron, Make  
 us gods to go before us: for as  
 for this Moses, which brought  
 us out of the land of Egypt,  
 we know not what is become  
 of him.

41 And they made a calf  
 in those days, and offer'd sa-  
 crifice unto the idol, and re-  
 joyc'd in the works of their  
 own hands.

42 Then God turn'd, and  
 gave them up to worship the

a Judge? the same did God send to be a Ruler and a Deliverer, by the hands of the Angel, which appear'd to him in the Bush. 36 And accordingly he brought them out of Egypt, after that he had shew'd wonders and signs in the Land of Egypt, and in the Red Sea after they were come out of Egypt, and in the Wilderness forty Years. By what is said in these two last verses, viz. 35, 36. St Stephen seems with admirable Wisdom to intimate to the Sanhedrin, before whom he was now pleading, that in like manner to their Ancestors Behaviour and Refusal of Moses, the Jews at present had refus'd or deny'd Jesus to be their King or Messias, whom God had sent to be their King and Deliverer in a Spiritual sense. And agreeably hereto, St Stephen proceeds to observe in the next verse, viz. 37 This is that Moses which said unto the Children of Israel, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear: Whereby St Stephen seems further to hint to the Sanhedrin, that Jesus was this Prophet foretold by Moses, as Peter (w) had before Openly declar'd. 38 Further, this Moses is He that was in the Church in the Wilderness, with the Angel which spake to him in the Mount Sina, and with our Fathers: who receiv'd the lively Oracles, i. e. the commandments and Prophecies of God, which whosoever did or acted accordingly, should live (x) by them, to give or deliver down unto Us their Posterity. 39 To whom, i. e. to Moses, notwithstanding they were assur'd, (as is mention'd v. 38.) that he was sent by God, and receiv'd the Law from him, yet our Fathers would not obey; but as it were thrust him from them, and in their Hearts (y) turn'd back again into Egypt, 40 saying unto Aaron, Make us Gods to go before us: for as for this Moses, which brought us out of the Land of Egypt, we know not what is become of him. 41 And accordingly they made a Calf, in imitation of the Egyptian Idol Serapis in those days, and offer'd Sacrifice unto the Idol, and rejoyc'd in the works of their own hands. By all which (contain'd v. 38 — 41) St Stephen admirably intimates to the Sanhedrin, how closely they follow'd the perverse and wicked Example of their Ancestors, in not Believing and Obeying Jesus, tho' he had given such evident Testimonies that he deliver'd no other than the lively Oracles or Word of God unto them; and also in adhering to the Rites and Ceremonies of the Law in opposition to the Gospel, only because they had been bred up in the Observation of them, as their Forefathers adher'd to the Rights even of the Egyptian Idolatry, because they had been bred up among them. 42 And as our Fathers acted thus perversely and sinfully toward God, even while Moses (whom you now so much admire) was with him; so after his Decease and the Decease of Joshua, they acted more perversely and wickedly, in-somuch that then (z) God turn'd as it were from them, and left them to themselves as Incurable, and so gave them up to do what their own

(w) Acts 3. 22.  
Exod. 32. 1.

(x) Levit. 18. 5.

(y) Exod. 16. 3. Numb. 11. 5.  
(z) Psal. 81. 12. Ezek. 20. 25, 39.

## TEXT.

## TRANSLATION.

πραπῇ τῷ ἑρανοῦ· καθὼς γέγρα-  
πται ἐν βίβλῳ τῶν προφητῶν· Μὴ  
σφάγια καὶ θυσίας προσνέχσαστέ μοι  
ἐν τῇ περὶ ἔρημῳ, οἷ-  
κα Ἰσραὴλ; 43 Καὶ ἀνελάβετε  
τὴν σκηνὴν τῆς Μολόχ, καὶ τὸ ἄστρον  
τῆς Θεᾶς ὑμῶν Ρεμφάν, τῆς τύπης  
ἧς ἐποίησατε προσκυνοῦν αὐτοῖς· καὶ  
μαστικοῦ ὑμᾶς ἐπὶ κεφαλὰς βαβυλωνίων.  
44 Ἡ σκηνὴ τῆς μαρτυρίας ἧς ἐν  
τοῖς πατέρεσιν ἡμῶν ἐν τῇ ἐρήμῳ,  
καθὼς διετάξατο ὁ λαλῶν πρὸς Μω-  
σῆν, ποιῆσαι αὐτὴν κατὰ τὸν τύπον  
ὃν ἑώρακεν. 45 Ἦν καὶ ἐσθήτην  
ἀφ' ἀδελφάντων οἱ πατέρες ἡμῶν μα-  
ταίᾳ Ἰησοῦ ἐν τῇ κατασχέσει τῆς ἐθ-  
νῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προ-  
σώπης τῶν πατέρων ἡμῶν, ἕως τῆς ἡμε-  
ρῆς Δαβὶδ. 46 Ὁς εὗρε χάριν ἐνώ-  
πιον τῆς Θεοῦ, καὶ ᾔτησεν εὐρεῖν  
σκήνωμα πρὸς Θεῷ Ἰακώβ. 47 Σο-  
λομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.  
48 Ἀλλ' ἔτι ὁ ὕψιστος ἐν χειροποιήτοις

host of heaven; as it is written  
in the book of the prophets,  
O ye house of Israel, have ye  
offer'd to me slain beasts, and  
sacrifices, by the space of forty  
years in the wilderness?

43 Yea, ye took up the ta-  
bernacle of Moloch, and the  
star of your god Remphan, fi-  
gures which ye made, to wor-  
ship them: and I will carry  
you away beyond Babylon.

44 Our fathers had the ta-  
bernacle of witness in the wil-  
derness, as he had appointed,  
speaking unto Moses, that he  
should make it according to  
the fashion that he had seen.

45 Which also our fathers  
that came after, brought in with  
\* Joshua into the possession of  
the Gentiles, whom God drove  
out before the face of our fa-  
thers, unto the days of Da-  
vid.

46 Who found favour be-  
fore God, and desir'd to find  
\* an habitation for the God of  
Jacob.

47 But Solomon built him  
an house.

48 Howbeit the most High  
dwelleth not in temples made

with

## PARAPHRASE.

wicked Inclinations prompted them to; which led them even to worship  
the Host of (a) Heaven; as it is written in the Book of the Prophets,  
(b) O ye house of Israel, have ye offer'd, i. e. you did not offer to Me  
slain Beasts and Sacrifices, so much as by or for the space of the Forty  
years in the Wilderness; tho' All that time I was with you in a special  
and more immediate manner, not only by the Shechinah or Visible token  
of my more immediate Presence, but by the daily Miracle of feeding you  
with

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with Manna, and not letting your Garments wax Old &c. 43 Yea, and since that, ye have took or set up the Tabernacle of the Idol call'd Moloch, and set up the Figure of a Star as the Figure of your God, being the Figure of the Idol call'd Remphan; such were the Figures which ye made, to worship them, notwithstanding the express Commands in the Decalogue and other places of the Law to the contrary; and therefore I will carry you away beyond Babylon. By what is mention'd v. 42, 43. St Stephen admirably intimates to the Sanhedrin, that as their Fathers were so Wicked as to fall even into Idolatry, notwithstanding all the Commands of God to the contrary, and his special Presence and Miracles among them in the Wilderness; so they follow'd the wicked Examples of their Fathers by rejecting and even crucifying Jesus, notwithstanding all the Proofs he gave them of his being the Messias: And that therefore, as their Fore-fathers were carry'd Captives to Babylon and beyond, for their Idolatry; so they should in no long time be driven out of their Country, and a final End be put to the Mosaical Oeconomy or Dispensation by the Destruction of the Temple, and the Dissolution of the Jewish State, for their obstinate Unbelief as to Jesus being the Christ. 44 Further yet, Our Fathers had the Tabernacle of Witness, i. e. wherein was kept the Ark of the Testimony, so call'd as having in it the two Tables of the Decalogue, which were the Testimony or Evidences of God's Will, and of the Covenant between Him and the Israelites: Likewise on account of God's Testifying his Presence there, the Tabernacle may be call'd the Tabernacle of Witness; which was made in the Wilderness, as He, i. e. God had appointed, speaking unto (c) Moses, that he should make it according to the Fashion that he had seen. 45 Which (d) also our Fathers that came after, brought in with Joshua into the Possession of the Gentiles, i. e. into Canaan which God gave to the Israelites for a Possession, upon driving out the Canaanites, whom God drove out before the face of our Fathers; and this same Tabernacle continu'd unto the days of David, without any Ones thinking of making any Alteration in respect thereto. 46 But David was One, who (e) found special Favour before God, and therefore by way of Gratitude he desir'd to find a Better or Nobler Place for an Habitation (f) for the God of Jacob, than where the Tabernacle had hitherto stood; and accordingly having made choice of Mount Zion for the Place, and prepar'd a new Tabernacle there, he brought thither the Ark. And sometime after, he took up an Intention to build a more stately Edifice for the Service of God. 47 But, He having been a Man of War and so of Blood, was not permitted; and so his Son Solomon built him, i. e. God an House. 48 Howbeit Solomon acknowledges at the same time, that (g) the Most High dwells not in Temples

(a) Jerem. 19. 13.

(b) Amos 5. 26.

(c) Exod. 25. 40.

(d) Josh. 2. 14.

(e) 1 Sam. 16. 1.

(f) Psal. 132. 4.

(g) 1 Kings 8. 27.

Isai. 66. 1, 2.

## TEXT.

## TRANSLATION.

ἡτοιμασέν μοι οὐρανὸν καὶ γῆν· 39 Οὐρανὸς μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου· ποίον οἶκον οἰκοδομήσετε μοι, λέγει Κύριος; ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 Οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα; 51 Σκληροτράχηλοι, καὶ ἀπειθήναι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰετὶ πνεύματι πρὸς ἁγίον ἀνιπνέετε, ὥς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. 52 Τίνα τῶν προφητῶν οὐκ ἰδὼσαν οἱ πατέρες ὑμῶν; καὶ ἀπέκλειναν τὰς προφητείας λαλοῦντες, καὶ ἐλέυσαν τὸν δικαίον, καὶ νῦν ὑμεῖς ποροδοτε καὶ φονεῖς γενήθητε. 53 Οἱ πῖνες ἐλάβετε τὸ νόμον ἐκ διαταγῆς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54 Ἀκούοντες δὲ ταῦτα, διεπείοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρουχον τὰς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἀπένισας εἰς τὸν οὐρανόν, εἶδε δεξάντα θεοῦ, καὶ Ἰησοῦν ἐκ δεξιῶν τοῦ θεοῦ. 56 Καὶ εἶπεν· Ἰδοὺ, θεωρῶ τοὺς οὐρανὸν ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐκείνου τοῦ θεοῦ. 57 Κραζάντες δὲ φωνῇ μεγάλῃ, σιγᾶσαν τὰ ὦτα αὐτῶν, καὶ ὤρμηξεν ὁμοθυμαδὸν ἐπ' αὐτόν. 58 Καὶ ἐκβαλόντες ἔξω τῆς

with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiff-necked, and uncircumcis'd in heart and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shew'd \* before-hand of the coming of the just one, of whom ye have been now the betrayers and murderers:

53 Who have receiv'd the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnash'd on him with their teeth.

55 But he being full of the holy Ghost, look'd up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens open'd, and the Son of man standing on the right hand of God.

57 Then they cry'd out with a loud voice, and stopp'd their ears, and ran upon him with one accord,

58 And cast him out of the

πόλεως,

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made with Hands, as if he stood in need thereof, or could be confin'd thereto: as says the (b) Prophet, 49 Heaven is my Throne, and Earth is my Footstool; what House will ye build me? saith the Lord: or what is the Place of my rest? 50 Has not my Hand made All these things? And hereby St Stephen intimates to the Sanhedrin, that it was in vain for the Jews to rely on God's Favour and Continuance among them, as their God, on account of the Temple, unless they were careful to obey his Will. As God had suffer'd the Temple of Solomon to be destroy'd for the Sins of their Fore-fathers; so He would destroy their present Temple for their Sins, if they repented not of their Unbelief. Accordingly St Stephen comes now to Apply what he had afore said, which he do's very sharply: 51 Ye stiff-necked, who value your selves on the outward Circumcision of the Flesh, and in the mean while are Uncircumcis'd in Heart and Ears, neither giving Ear to, nor Embracing the Gospel; ye do always resist the Methods of the Holy Ghost to bring you to Repentance and Holiness: namely, as your Fathers did act most Perversly and Sinfully in the several Instances I have afore mention'd, so do ye now. 52 In short, which of the Prophets have not your Fathers persecuted? and they have even slain several of them who shew'd before-hand or prophesied of the Coming of the Just One, i. e. Christ, of whom ye your selves have been now lately the Betrayers and Murderers; and so have hereby Outdone all the Wickedness of your Fathers: 53 Who pretend indeed to do This out of Zeal for the Law, forasmuch as ye have receiv'd the Law by the Disposition or Ministry of Angels; and yet hereby have not kept it, but acted contrary to the intent of the Law, which was design'd to bring you to Christ, by Types and Prophecies of him; which ye regard not, nor consider as ye ought, being hindred by your obstinate Prejudices, and sinful Lusts and Affections.

54 When they heard these things, they were cut to the Heart, and they gnash'd on him with their teeth. 55 But he being full of the Holy Ghost, look'd up stedfastly into Heaven, and saw the Glory of God, and Jesus standing on the Right hand of God, 56 and said, Behold, I see the Heavens open'd, and the Son of Man, i. e. Jesus, who was wont, when with you here on Earth, so to style himself, standing on the Right hand of God. 57 Then they cry'd out with a loud voice, and stopp'd their Ears, and ran upon him with one accord, 58 and cast him out of the City, and ston'd him; as having by his Own words sufficiently made it appear, that the Accusation brought against him for Blasphemy was

IV.  
Stephen is ston'd.

(b) 1 Kings 8. 27. Isai. 66. 1, 2.

## TEXT.

## TRANSLATION.

πόλεως, ἐλικοβόλυν· καὶ οἱ μάρτυρες ἀπέ-  
θεντο τὰ ἱμάτια αὐτῶν πρὸς τοὺς πό-  
δας νεανίᾳ χαλαμένῃ Σαύλ. 59 Καὶ  
ἐλικοβόλυν τὸν Στέφανον, ὅστις χαλάμενον  
καὶ λέγων· Κύριε Ἰησοῦ, δέξα το πνεῦ-  
μά μου. 60 Θεὸς δὲ τὰ γόνατα, ἔ-  
κραξε φωνῇ μεγάλῃ· Κύριε, μὴ σήσης  
αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τῷτο  
εἰπὼν, ἐκοιμήθη.

Κεφ. η'. Σαῦλ ὁ δὲ ἰὼ συνου-  
δοκῶν τῇ ἀναγρέσει αὐτοῦ. Ἐγένετο δὲ  
ὅτι ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας  
ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύ-  
μοις· πάντες τε διεσπάρησαν καὶ εἰς  
χώρας τὴν Ἰουδαίαν καὶ Σαμαρείαν, πλὴν  
τοῦ Ἰερουσαλὴμ. 2 Συνεκόμισαν δὲ  
τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ  
ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτόν.  
3 Σαῦλ ὁ δὲ ἐλυμαίνετο τὴν ἐκ-  
κλησίαν, χατὰ τοὺς οἴκους ἐσπορευό-  
μενος, σίρων τε ἄνδρας καὶ γυναῖ-  
κας, παρέδιδεν εἰς φυλακὴν. 4 Οἱ  
μὲν οὖν ἀφασπαρέντες διήλθον, εὐαγε-  
λιζόμενοι τὸν λόγον.

5 Φίλιππος δὲ χαλεθὼν εἰς πόλιν  
τὴν Σαμαρείαν, ἐκήρυσεν αὐτοῖς τὸν Χρι-  
στόν. 6 Προσερχόντες οἱ ὄχλοι τοῖς λε-  
γμένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν,  
ἐν τῷ ἀκούειν αὐτοῦ καὶ βλέπειν τὰ ση-  
μεῖα αὐτοῦ. 7 Πολλῶν καὶ τῶν ἐχόντων

city, and ston'd *him*: and  
the witnesses laid down their  
cloaths at a young man's feet,  
whose name was Saul.

59 And they ston'd Stephen,  
calling upon *God*, and saying,  
Lord Jesus, receive my spi-  
rit.

60 And he kneel'd down,  
and cry'd with a loud voice,  
Lord, lay not this sin to their  
charge. And when he had said  
this, he fell asleep.

## Chap. VIII.

And Saul was consenting  
unto his death. And at that  
time there was a great Per-  
secution against the Church  
which was at Jerusalem; and  
they were all scatter'd abroad  
throughout the regions of Ju-  
dea, and Samaria, except the  
Apostles.

2 And devout men carry'd  
Stephen to his burial, and made  
great lamentation over him.

3 As for Saul, he made ha-  
vock of the Church, entring  
into every house, and haling  
men and women, committed  
*them* to prison.

4 Therefore they that were  
scatter'd abroad, went every  
where preaching the word.

5 Then Philip went down  
to the city of Samaria, and  
preach'd Christ unto them.

6 And the people with one  
accord gave heed unto those  
things which Philip spake,  
hearing and seeing the miracles  
which he did.

7 For unclean spirits, crying

πνεύ-



TEXT.

TRANSLATION.

πνεύματα ἀχάρατα, βοῶντα με-  
γάλη φωνῇ, ἔχοντες πολλοὶ δὲ πα-  
ραλελυμένοι καὶ χωλοὶ ἔθεραπεύ-  
θη. 8 Καὶ ἐγένετο χαρὰ μεγάλη ἐν  
τῇ πόλει ἐκείνῃ. 9 Ἀνὴρ δὲ τις ὀνό-  
ματι Σίμων, ὁποῦ πῆρχεν ἐν τῇ πόλει

with loud voice, came out of ma-  
ny that were possess'd with them:  
and many taken with palsies,  
and that were lame, were heal'd.

8 And there was great joy  
in that city.

9 But there was a certain  
man call'd Simon, which be-  
fore-time in the same city us'd

μαγείων

PARAPHRASE.

*Just: and so, according to the Law, the Witnesses that accus'd him being First to cast Stones at him, and putting off their upper Garments, that they might do it the more effectually, they laid down their said Cloaths at a Young man's feet, whose name was Saul. 59 And they ston'd Stephen, calling upon God, and saying, Lord Jesus, receive my Spirit. 60 And he kneel'd down, and cry'd with a loud voice, Lord lay not this Sin to their charge. And when he had said this, he fell asleep, i. e. gave up the Ghost, in certain Hope of a Happy Resurrection, in respect whereof Death may be fitly styl'd no other than Sleep.*

Chap. VIII. And from what is said v. 58. of Chap. 7. it appears that Saul was consenting unto his, i. e. Stephen's Death. And at that time there was a great Persecution against the Church which was at Jerusalem; and they, i. e. the Disciples or Christians, were all scatter'd abroad, particularly throughout the Regions of Judea and Samaria, except the Apostles. 2 And Devout men carry'd Stephen to his Burial, and made great lamentation over him. 3 As for Saul aforemention'd, he made havock of, i. e. mightily persecuted the Church, entring into every House where he knew Believers were, and haling Men and Women that were such, committed them to Prison. 4 Therefore they of the Church that were scatter'd abroad (as is mention'd v. 1.) from Jerusalem, went not only throughout Judea and Samaria, (as is mention'd v. 1.) but every where about the (i) adjoining Countries, preaching the Word or Gospel.

5 Then Philip, another of the seven Deacons mention'd Ch. 6. 5. went down to the City of Samaria, and preach'd Christ unto them. 6 And the People with one accord gave heed unto those things which Philip spake, hearing and seeing the Miracles which he did. 7 For unclean Spirits, crying with loud voice, came out of many that were possess'd with them: and many taken with Palsies, and that were lame, were heal'd. 8 And there was great joy in that City, for God's thus enlightning them with the Knowledge of his Saving Truth, or the Gospel. 9 But there was a certain man call'd Simon, which before-time in the same

v.  
Upon the Persecution now arising, the Disciples go from Jerusalem to several other parts.

VI.  
Philip, one of the seven Deacons, preaches with Success at Samaria.

(i) Compare Chap. 11. 19.

## TEXT.

## TRANSLATION.

μαγεύων καὶ ἔξισθῶν τὸ ἔθνος τῆ Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν. 10 Ὡς περσεύχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὐτός ἐστιν ἡ δυνάμις τοῦ Θεοῦ ἡ μεγάλη.

11 Περσεύχον δὲ αὐτῷ, ἄρα τὸ ἱκανῶς ᾤοντο ταῖς μαγείαις ἐξεσκένασθαι αὐτὸς. 12 Ὅτε δὲ ἐπίτευσαν τῷ

Φιλίππῳ εὐαγγελιζομένῳ τὰ ῥηθῆς τῆ βασιλείας τοῦ Θεοῦ, καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13 Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίτευσεν, καὶ βαπτισθεὶς ὑπὸ πετροῦ καὶ Ἰωάννου τῶν μαθητῶν τῶν ἐκ πρώτης, ἐκείνους μετὰ τὸν ἑαυτοῦ ὄνομα, ἔξιστο.

14 Ἀκούσαντες δὲ οἱ οὖν ἱεροσολύμοις ἀπόστολοι ὅτι δίδετο ἡ Σαμαρεία τῇ λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην.

15 Οἱ οὖν πᾶνες κατὰ βάντες προσκύζαντο αὐτοῖς, ὅπως λάβωσι πνεῦμα ἅγιον. 16 (Οὐ γὰρ ἔτι ἦν ἐπὶ ὅδῳ αὐτῶν ἐπιτετιωκός, μόνον δὲ βεβαπισμένοι ὑπὸ τῶν ἀποστόλων εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ) 17 Τότε ἐπέθηκαν αὐτοῖς χεῖρας ἐπὶ αὐτοὺς, καὶ ἐλάβαν τὸ πνεῦμα ἅγιον. 18 Θεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῆς χειρὸς τῶν ἀποστόλων δίδετο τὸ πνεῦμα

forcery, and bewitch'd the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitch'd them with forceries.

12 But when they believ'd Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptiz'd both men and women.

13 Then Simon himself believ'd also: and when he was baptiz'd, he continu'd with Philip, and wondred, beholding the miracles and signs which were done.

14 Now when the Apostles which were at Jerusalem heard that Samaria had receiv'd the word of God, they sent unto them Peter and John.

15 Who, when they were come down, pray'd for them that they might receive the Holy Ghost.

16 (For as yet he was fain upon none of them: only they were baptiz'd in the name of the Lord Jesus)

17 Then laid they *their* hands on them, and they receiv'd the Holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, the Holy Ghost

TEXT.

TRANSLATION.

τὸ ἄγον, προσέειπεν αὐτοῖς χρη-  
ματα, 19 λέγων· Δότε καὶ μοι τὴν  
ἐξουσίαν ταύτην, ἵνα ὡς ἐὰν ἐπιθῶ πρὸς  
χεῖρας, λαμβάνῃ πνεῦμα ἅγιον. 20 Πέ-  
τρος δὲ εἶπε πρὸς αὐτὸν· Τὸ ἀργύ-  
ριόν σου σὺ σοὶ εἴη εἰς ἀπόλειαν, ὅτι

was given, he offer'd them mo-  
ney,

19 Saying, Give me also this  
power, that on whomsoever I  
lay hands, he may receive the  
Holy Ghost.

20 But Peter said unto him,  
Thy money perish with thee,  
because thou hast thought that

τὴν

PARAPHRASE.

City us'd Sorcery, and bewitch'd or *astonish'd* the People of Samaria by the *strange things* he did by his Sorcery, giving out that Himself was some Great one. 10 To whom they all gave heed from the Least to the Greatest, saying, This Man is the great Power of God. 11 And to him they had regard, because that of long time he had bewitch'd them with Sorceries. 12 But when they believ'd Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were Baptiz'd both Men and Women, *Renouncing the Regard they had afore for Simon.* 13 Then Simon himself believ'd also, *i. e. at least made outward Profession of his Belief, and Outwardly renounc'd his Magical Practices or Sorceries, and so was admitted to Baptism:* and when he was Baptiz'd, he continu'd with Philip, and wondred, beholding the Miracles and Signs which were done.

14 Now when the Apostles which were at Jerusalem heard that Samaria had receiv'd the Word of God, they sent unto them Peter and John. 15 Who, when they were come down, pray'd for them, *whom the Holy Ghost saw fit to be set aside for the Ministry, and so to be endu'd with his Miraculous Gifts,* that they might receive the Holy Ghost in such a manner. 16 (For as yet he was laid upon none of them in such a manner, viz. as to endue them with his Miraculous or Extraordinary Gifts; only they were Baptiz'd in the Name of the Lord Jesus, *i. e. according to the Form prescrib'd by our Lord.*) 17 Then laid they their Hands on them, and they receiv'd the Miraculous Gifts of the Holy Ghost. 18 And when Simon saw that thro' laying on of the Apostles hands, the Miraculous and Ministerial Gifts of the Holy Ghost were given, he offer'd them Money, 19 saying, Give me also this Power, that on whomsoever I lay hands, he may receive in like manner the Holy Ghost. 20 But Peter said unto him, Thy Money perish with Thee, *i. e. I will have nothing to do with thy Money; and as for Thy self, without Repentance Thou wilt certainly perish,* because thou hast thought that the Gift

VII.

Peter and John  
are sent to Sama-  
ria to confirm the  
new Converts;  
and what pass'd  
there between  
them and Simon.  
Magus.

of

## TEXT.

## TRANSLATION.

τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας ἀλλὰ χρη-  
ματῶν κτλ. 21 Οὐκ ἔστι σοι μερίς  
οὗτο· κληρονομία τοῦ λόγου τούτου· ἡ  
καρδία σου ἔστιν ἐν ῥησὶ ἀνόμιον  
τοῦ Θεοῦ. 22 Μεταμένοι οὖν ἀπὸ τῆς  
κακίας σου τῆς αἰτίας, καὶ δεήσῃ τοῦ Θεοῦ,  
εἰ ἄρα ἀφεθήσεται σοι ἡ ὀπίσθια τῆς  
καρδίας σου. 23 Εἰς γὰρ πολλὴν πι-  
κρίαν καὶ σιδήρεον ἀδικίαν ὁρῶ σε  
ὄντα. 24 Αποκριθεὶς δὲ ὁ Σίμων  
εἶπε· Δεήσῃτε ὑμεῖς ὑπὲρ ἐμοῦ ὥστε  
τὸ Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ  
ὡς εἰρήκατε. 25 Οἱ μὲν οὖν, ἀφ' ἑμαυ-  
τοῦ ἀποκριθεὶς, καὶ λαλήσαντες τὸν λόγον  
τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσα-  
λὴμ, πολλὰς τε πόλεις τῆς Σαμα-  
ρείων εὐηγγελίσαντο.

26 Ἀγγέλῳ δὲ Κυρίου ἐλάλησε  
ὥστε Φίλιππον, λέγων· Ἀνάστη καὶ  
πορεύου εἰς μεσημβρίαν, ὅτι ἡ ὁδὸς  
τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς  
Γάζαν αὕτη ὅστις ἔρημος. 27 Καὶ  
ἀναστὰς ἐπορεύθη καὶ ἰδὼς, ἀνὴρ Αἰ-  
θίοψ ἐυνύχρος, διωάτης Κανδακῆς τῆς  
βασιλείας Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης  
τῆς γῆς αὐτῆς, ὃς ἐληλύθει ὡς-  
σκυνήσων εἰς Ἱερουσαλὴμ. 28 Ὡς τε  
ὑποστρέφον, καὶ καθήμενος ἐπὶ τῷ ἅρ-  
ματος αὐτοῦ, καὶ ἀνεγίνωσκε προφήτην  
Ἠσαΐαν. 29 Εἶπε δὲ τὸ πνεῦμα τῷ

the gift of God may be pur-  
chas'd with money.

21 Thou hast neither part  
nor lot in this matter: for thy  
heart is not right in the sight  
of God.

22 Repent therefore of this  
thy wickedness, and pray God,  
if perhaps the thought of thine  
heart may be forgiven thee.

23 For I perceive that thou  
art in the gall of bitterness,  
and in the bond of iniquity.

24 Then answer'd Simon,  
and said, Pray ye to the Lord  
for me, that none of these  
things which ye have spoken  
come upon me.

25 And they, when they  
had testify'd and preach'd the  
word of the Lord, return'd  
to Jerusalem, and preach'd the  
gospel in many villages of the  
Samaritans.

26 And the Angel of the  
Lord spake unto Philip, say-  
ing, Arise and go toward the  
south, unto the way that go-  
eth down from Jerusalem unto  
Gaza, which is desert.

27 And he arose and went:  
and behold, a man of Ethiopia,  
an eunuch of great authority  
under Candace queen of the  
Ethiopians, who had the charge  
of all her treasure, and had  
come to Jerusalem for to wor-  
ship,

28 Was returning, and sit-  
ting in his chariot read Esaias  
the prophet.

29 Then the Spirit said un-

Φιλίππῳ·

TEXT.

TRANSLATION.

Φιλίππῳ· Πρόσελθε, καὶ κολλήσῃ πρὸς  
 ἄρματι τούτῳ. 30 Προσδραμὼν δὲ ὁ Φί-  
 λιππὸς

to Philip, Go near, and joyn  
 thy self to this chariot.  
 30 And Philip ran thither

P A R A P H R A S E.

of God may be purchas'd with Money. 21 Thou hast *hereby shew'd that thou oughtest to have* neither part nor lot in this matter, *i. e. nothing to do in the Ministry of the Holy Gospel*: for thy Heart is not right in the sight of God. 22 Repent therefore of this thy Wickedness, and pray God, if perhaps the thought of thine Heart may be forgiven thee. 23 For I perceive that thou art in the Gall of Bitterness, and in the Bond of Iniquity, *i. e. that thou art a most wicked Wretch; so Wicked as that there is Reason to think thou art harden'd in Wickedness, and therefore forsaken by God, and left to the Power of thy Own Sinfull Lusts and the Devil; insomuch as hereby thou shalt become the most unhappy Instrument of Damnable Heresies, and so of great Mischiefs to the Church, and be for ever miserable hereafter.* 24 Then being for the present somewhat struck at this severe Reproof of Peter, answer'd Simon and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me: *But this coming from an unsincere Heart, he quickly began (k) to verify what St Peter had said of him.* 25 And they, *i. e. Peter and John*, when they had sufficiently testify'd and preach'd the Word of the Lord *in the City of Samaria*, return'd to Jerusalem, and preach'd the Gospel *by the way* in many Villages of the Samaritans.

26 And the Angel of the Lord spake unto Philip, saying, Arise and go toward the South, unto the way that goeth down from Jerusalem unto *that Gaza (l) which was first built, and by way of Distinction to the other Gaza built since, and by reason of its Few (if Any) Inhabitants, is call'd Desert.* 27 And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great Authority under Candace Queen of the Ethiopians, who had the charge of all her Treasure, and had come to Jerusalem at one of the great Feasts (*probably the Passover*) for to Worship, being a Profelyte to the Jewish Religion, 28 was returning, and sitting in his Chariot read *Esaías the Prophet.* 29 Then the Spirit said unto Philip, Go near, and joyn thy self to this Chariot. 30 And Philip ran thither to

VIII.  
 Philip the Deacon baptizes the Ethiopian Eunuch.

A N N O T A T I O N S.

(k) As appears from the Ecclesiastical History of the Primitive Church.

(l) See Part 2d of my Historical Geogr. of the New T. Chap. 2. §. 7. where an Account is likewise given in the following Paragraphs of the Ethiopia here ferr'd to, and of *Axotms*.

## TEXT.

## TRANSLATION.

λιππὸς ἤκουσεν αὐτὸν ἀναγινώσκοντα  
 τὸ περὶ Ἠσαΐου, καὶ εἶπεν· Ἀεὶ  
 γὰρ γινώσκεις τὸ ἀναγινώσκεις; 31 Ὁ  
 δὲ εἶπε· Πῶς γὰρ ἂν δύναίμην, ἐὰν μί-  
 τις ὁδηγήσῃ με; Παρεκάλεισέ τε τὸν Φί-  
 λιππον ἀναβάντα καθίσαι πρὸς αὐτόν.  
 32 Ἡ δὲ θεωρεῖν τὴν γραφὴν ἣν ἀνεγί-  
 νωσκεν, ἡ αὕτη· Ὡς τρέβαται ὅτι  
 σφαγῆν ἤχθη· καὶ ὡς ἀμνὸς ἐναντίον  
 τοῦ κείρου· αὐτὸν ἀφώνως, ὥστε οὐκ  
 ἀνοίγει τὸ στόμα αὐτοῦ. 33 Ἐν τῇ τα-  
 πεινώσει αὐτοῦ ἡ κείσις αὐτοῦ ἤρθη· τίς  
 δὲ γενεὴν αὐτοῦ τίς διηγήσεται; ὅτι αἶ-  
 ρε· Σὺ γὰρ τὴν ζωὴν αὐτοῦ. 34 Ἀπο-  
 κριθεὶς δὲ ὁ εὐνοῦχος πρὸς Φιλίππου,  
 εἶπε· Δέομαι σε, εἰ πῦρ ὁ περὶ  
 φήτης λέγει τούτο; εἰ αὐτοῦ, ἢ εἰ  
 ἑτέρου πρὸς; 35 Ἀνοίξας δὲ ὁ Φί-  
 λιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος  
 ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσσατο  
 αὐτόν· τὸν Ἰησοῦν. 36 Ὡς δὲ ἐπορεύοντο  
 καὶ τὸ ὄδον, ἦλθον ὅτι πρὸς ὕδωρ· καὶ φησὶν  
 ὁ εὐνοῦχος· Ἰδοὺ ὕδωρ· τί κωλύει με  
 βαπτισθῆναι; 37 Ἐἶπε δὲ ὁ Φί-  
 λιππος· Εἰ πιστεύεις ἅξῃ ὅλης τῆς καρ-  
 δίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· Πι-  
 στεύω τὸν υἱὸν τοῦ Θεοῦ (τοῦ) τοῦ Ἰησοῦ  
 Χριστοῦ. 38 Καὶ ἐκέλευσε ῥιῶσαι  
 τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι  
 εἰς τὸ ὕδωρ, ὁ, τε Φίλιππος καὶ ὁ εὐ-

to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? and he desir'd Philip that he would come up, and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so open'd he not his mouth.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answer'd Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip open'd his mouth and began at the same scripture, and preach'd unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See here is water; what doth hinder me to be baptiz'd?

37 And Philip said, If thou believest with all thine heart, thou mayst. And he answer'd and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eu-

TEXT.

TRANSLATION.

νῦχος· καὶ ἐβάπτισεν αὐτόν. 39 Ὅτε  
δὲ ἀνέβη ἐκ τοῦ ὕδατος, πνεῦμα Κυ-  
εῖς ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν  
αὐτόν ἕκτι ὁ εὐνῦχος· ἐπορεύετο ᾧ  
τινὶ ὁδὸν αὐτοῦ χαίρων. 40 Φίλιπ-  
πος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχο-  
μῶς ἐκηρύττειτο παῖς πόλεις πάσας,  
ἕως ἃ ἐλθῇ αὐτὸν εἰς Καισάρειαν.

nuch; and he baptiz'd him.  
39 And when they were  
come up out of the water, the  
Spirit of the Lord caught away  
Philip, that the eunuch saw  
him no more: and he went  
on his way rejoicing.  
40 But Philip was found at  
Azotus: and passing through,  
he preach'd in all the cities,  
till he came to Cefarea.

Κεφ. γ'.

P A R A P H R A S E.

to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some Man should guide me? And he desir'd Philip, that he would come up, and sit with him. 32 The place of Scripture which he read was this, He was led as a Sheep to the slaughter, and like a Lamb dumb before the shearer, so open'd he not his mouth. 33 In his Humiliation, his Judgment was taken away: and who shall declare his Generation? For his Life is taken from the Earth. 34 And the Eunuch answer'd Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other Man? 35 Then Philip open'd his mouth, and began at the same Scripture, and preach'd unto him Jesus. 36 And as they went on their way, they came unto a certain Water: and the Eunuch said, See, here is Water, what doth hinder me to be Baptiz'd? 37 And Philip said, If thou Believest with all thine Heart, thou may'lt. And he answer'd and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the Chariot to stand still: and they went down both into the Water, both Philip and the Eunuch, and he baptiz'd him. 39 And when they were come up out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus, *lying North of Gaza above-mention'd, on the Mediterranean Sea:* and passing through that part of Judea, he preach'd in all the Cities, till he came to Cefarea, which lay likewise North of Azotus, and on the Mediterranean; and is all

A N N O T A T I O N S.

V. 37. † This v. 37. is not read in Alex. and several other MSS. nor in Syr. and Ethiop. Versions; whence some think it to be Added. But it being read in the Vulgar Latin Version, and in Irenæus and Cyprian; I have judg'd it proper to retain it as the Original Reading.

## TEXT.

## TRANSLATION.

Κεφ. 9'. Ο δὲ Σαῦλ<sup>Ⓢ</sup> ἐπ' ἐμ-  
πιέων ἀπειλῆς καὶ φόβου εἰς τὰς μα-  
θηταὶς ἔ' Κυρίου, περιελθὼν πρὸς ἀρ-  
χιερεῖς, 2 ἠτήσατο παρ' αὐτῶν ὅπως  
πολὺς εἰς Δαμασκὸν πορεύετο πᾶς σινα-  
γωγὰς, ὅπως εἰάν τις εὕρῃ τὸ δόγμα  
ὅτι τις ἀνδρὰς τε καὶ γυναικας, δεδε-  
μώμενος ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 Ἐν  
δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγί-  
ζειν τῇ Δαμασκῷ· καὶ ἰξαίφνης περιέτρα-  
ψεν αὐτὸν ὥς ἀπὸ οὐρανοῦ. 4 Καὶ  
πεσὼν ὅτι τὸ γῆ, ἤκουσε φωνῇ λέ-  
γουσιν αὐτῷ· Σαῦλ, Σαῦλ, τί με διώ-  
κεις; 5 Εἶπε δὲ· Τίς εἰ, Κύριε;  
Ο δὲ Κύριος<sup>Ⓢ</sup> εἶπεν· Εγώ εἰμι Ἰησοῦς  
ὃν σὺ διώκεις· ἡ σκληρότης σου πρὸς κέν-  
τρα λακπίζειν. 6 Τρέμων τε καὶ θαμ-  
βῶν εἶπεν· Κύριε, τί με θέλεις ποιῆ-  
σαι; Καὶ ὁ Κύριος<sup>Ⓢ</sup> πρὸς αὐτόν· Ἀνά-  
στη καὶ ἐπέλθε εἰς τὴν πόλιν, καὶ λαλη-  
θήσεταί σοι τί σε δεῖ ποιῆναι. 7 Οἱ δὲ  
ἄνδρες οἱ συνοδεύοντες αὐτὸν ἐθήκει-  
σαν ὦτες, ἀκούοντες μὲν τῆς φωνῆς,  
μηδὲνα δὲ θεωροῦντες. 8 Ἠγέρθη δὲ  
ὁ Σαῦλ<sup>Ⓢ</sup> ἀπὸ τῆς γῆς· ἀνεωγμμένων  
δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδέν τι ε-  
βλεπε· χειραγωγῶντες δὲ αὐτόν, ἐ-  
σήγαγον εἰς Δαμασκόν. 9 Καὶ ἡμε-  
ρας πρὸς μὴ βλεπῶν καὶ οὐκ  
ἔφαγεν, οὐδὲ ἔπιον.

## Chap. IX.

And Saul yet breathing out  
threatnings and slaughter a-  
gainst the disciples of the Lord,  
went unto the high priest,

2 And desir'd of him letters  
to Damascus to the synagogues,  
that if he found any of this  
way, whether they were men or  
women, he might bring them  
bound unto Jerusalem.

3 And as he journey'd he  
came near Damascus: and sud-  
denly there shin'd round about  
him a light from heaven.

4 And he fell to the earth,  
and heard a voice saying unto  
him, Saul, Saul, why perfe-  
cutest thou me?

5 And he said, Who art  
thou, Lord? And the Lord  
said, I am Jesus whom thou  
persecutest: *It is hard for thee*  
to kick against the pricks.

6 And he trembling and  
astonish'd said, Lord, what  
wilt thou have me to do? And  
the Lord said unto him, Arise  
and go into the city, and it  
shall be told thee what thou  
must do.

7 And the men which jour-  
ney'd with him stood speech-  
less, hearing a voice, but see-  
ing no man.

8 And Saul arose from the  
earth; and when his eyes were  
open'd, he saw no man: but  
they led him by the hand, and  
brought him into Damascus.

9 And he was three days  
without sight, and neither did  
eat nor drink.



P A R A P H R A S E.

*all along simply call'd by St Luke Cesarea, as being more Eminent than Cesarea Philippi mention'd in the Gospels; and which was afterwards, if not now, the Dwelling-place of Philip, as appears from Chap. 21. 8.*

S E C T I O N III.

*Containing an Account of Saul's (or St Paul's) Conversion (A. D. 35.) and his preaching at Damascus and Jerusalem, and his being sent thence to Tarsus (at the end of A. D. 38. or beginning of A. D. 39.) Which Particulars take up Chap. IX. 1 — 31.*

Chap. IX. And Saul afore (Chap. 7. 58. and 8. 1, 3.) mention'd, yet breathing out Threatnings and Slaughter against the Lord, went unto the High priest, and the rest of the Great Sanhedrin, 2 and desir'd of him and the said Great Sanhedrin or Chief Court of the Jews, to which All lesser Sanhedrins or Jewish Courts in particular Cities were subject, Letters or a Commission to Damascus to the Synagogues (m) or Jewish Courts there, that if he found Any of this way, i. e. of the Christian profession in that City, whether they were Men or Women, he might bring them bound unto Jerusalem. 3 And as he Journey'd he came near Damascus: and suddenly there shin'd round about him a Light from Heaven. 4 And he fell to the Earth, and heard a Voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the Pricks, i. e. to strive and fight against God. 6 And he trembling and astonish'd said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the City, and it shall be told thee what thou must do. 7 And the Men which Journey'd with him stood speechless, hearing a Voice, but seeing no Man. 8 And Saul arose from the Earth; and when his eyes were open'd he saw no Man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink.

I.  
Saul in his way to Damascus is converted.

10 And

A N N O T A T I O N S.

V. 5. † All from *διὰ τούτου* in this verse to *ἀνίσταίντο* in the next, is not read in Alex. and several other MSS. nor in Syr. Version and Chrysostom; whence some conjecture it has been added here from Acts 22. 10. and 26. 14. But it is obvious that All this might easily be omitted in some Copies by reason of the like Expressions, *ὁ δὲ Κίριος ἔειπεν*, and *καὶ ὁ Κίριος εὖτως αὐτῷ*, coming in both places.

(m) See the Discourse of the Jewish Rulers &c. before the Gospels.

## TEXT.

## TRANSLATION.

10 Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, ὃς εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι· Ἀνανία. Οὗ δὲ εἶπεν· Ἰδὺ ἐγώ, Κύριε. 11 Οὗ δὲ Κύριος πρὸς αὐτὸν· Ἀνασῆς πορεύθητι ὅτι ἔστιν ῥύμιον ἢ χαλκαμύδιον εὐθεῖον, καὶ ζητήσῃς ἐν οἰκίᾳ Ἰούδα Σαῦλ τοῦ ὀνόματι Τάρσου· ἰδὺ γὰρ πρὸς σὺν ἔστι. 12 Καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα, καὶ ὅππῃ αὐτὸν χεῖρας, ὅπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ ὁ Ἀνανίας· Κύριε, ἀκήκοα διὰ πολλῶν φωνῶν τὸν ἀνδρὸς τούτον, ὅσα κακά ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ. 14 Καὶ ὡς ἐχὼ ἐξουσίαν πρὸς πάντας τοὺς ἄρχιερεῖς, ὡς ἐπὶ τῶν ἀνδρῶν, τὸν ὅτι καλεῖται τὸ ὄνομά σου. 15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦός ἐστιν ἡ μοίρα μου ὅτι ἐστὶν ἔσθλα, τὸ βασιλεῖν μου ἐνώπιον ἐθνῶν, καὶ βασιλέων, καὶ τῶν Ἰσραήλ. 16 Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπερβαίνειν ὀνόματί μου παθεῖν. 17 Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ ὅππῃ ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαῦλ ἀδελφε, ὁ Κύριος (ὅστις Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἣν ἦρχου) ὅπως ἀναβλέψῃς, καὶ πληροῖς πνεύματος ἁγίου.

10 And there was a certain disciple at Damascus, nam'd Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is call'd Straight, and enquire in the house of Judas, for one call'd Saul of Tarsus: for behold he prayeth,

12 And hath seen in a vision a man nam'd Ananias, coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answer'd, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my names sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord (even Jesus that appear'd unto thee in the way as thou camest) hath sent me, that thou mightst receive thy sight, and be fill'd with the Holy Ghost.

TEXT.

TRANSLATION.

18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τοῦ ὀφθαλμοῦ αὐτοῦ ὥσεί λεπίδες, ἀνέβλεψέ τε ὡς ἐκ χερῶν· καὶ ἀναστὰς ἐβαπτίσθη. 19 Καὶ λαβὼν τροφὴν ἐνίσχυσεν.

Ἐγένετο δὲ ὁ Σαῦλ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας πλείους. 20 Καὶ εὐθέως ἐν ταῖς

18 And immediately there fell from his eyes as it had been scales; and he receiv'd sight forthwith, and arose, and was baptiz'd.

19 And when he had receiv'd meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he

συναγα-

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10 And there was a certain Disciple at Damascus, nam'd Ananias, and to him said the Lord in a Vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the Street which is call'd Straight, and enquire in the house of Judas, for one call'd Saul of Tarsus: for behold he prayeth, 12 and hath seen in a Vision a man nam'd Ananias, coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answer'd, Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at Jerusalem: 14 and here he hath Authority from the Chief priests, to bind all that call on thy Name. 15 But the Lord said unto him, Go thy way: for he is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel. 16 For I will shew him how great things he must suffer for my Names sake. 17 And Ananias went his way, and enter'd into the House; and putting his hands on him said, Brother Saul, the Lord (even Jesus that appear'd unto thee in the way as thou camest) hath sent me, that thou mightst receive thy Sight, and be fill'd with the Holy Ghost. 18 And immediately there fell from his Eyes as it had been scales; and he receiv'd Sight forthwith, and arose, and was Baptiz'd. 19 And when he had receiv'd Meat, he was strengthened.

Then Saul went into (n) Arabia, where he is judg'd by the Learned to have stay'd the remaining part of A. D. 35; and all A. D. 36; and during his stay in Arabia, he receiv'd his Instructions in the Gospel (o) by immediate Revelation from Christ himself. In A. D. 37 he return'd (n) to Damascus, and then (as St Luke here observes) was Saul certain days with the Disciples which were at Damascus. 20 And straightway he preach'd

II.  
Saul coming to Damascus is restor'd to his sight and baptiz'd.

III.  
Saul preaches Jesus at Damascus.

(n) Gal. I. 17, 18.

(o) Gal. I. 12.

## TEXT.

## TRANSLATION.

συναγωγῶν ἐκήρυσσε τὸν Χριστόν, ὅτι υἱὸς θεοῦ ἐστίν ὁ υἱὸς τοῦ Θεοῦ. 21 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ ὅτι ἐστίν ὁ πορθεύων ἐν Ἱερουσαλὴμ τοὺς ὀπίσθους καλεσμένους τὸ ὄνομα τοῦτο· καὶ ὦδε εἰς τὸν τόπον ἐληλύθει ἵνα δεδεδυμένους αὐτοὺς ἀγάγῃ ὅπου τοὺς ἀρχιερεῖς· 22 Σαῦλ δὲ μάλλον ἐπεδυναμύετο, καὶ συνεχρυσεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι ὁ υἱὸς τοῦ Θεοῦ ἐστίν ὁ Χριστός. 23 Ὡς δὲ ἐπληρουῖτο ἡμέρας ἰσχυραῖ, συνεβλαβέναι τοὺς Ἰουδαῖοι ἀπειλεῖν αὐτόν. 24 Ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ὀπίσθια αὐτῶν παρετήρησι τε ταῖς πύλαις ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι. 25 Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς κατέθηκαν διὰ τῆς τοίχης, χαλάσαντες ἐν σινδρίῳ.

26 Παραβρόμῳ δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβῶντο αὐτόν, μὴ πιστεύοντες ὅτι ὁ μαθητής. 27 Βαρνάβας δὲ ὀπίσθιος αὐτόν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιόασατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 Καὶ ὡς μετὰ αὐτῶν ἐσπαρευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ.

preach'd Christ in the Synagogues, that he is the Son of God.

21 But all that heard him were amaz'd, and said, Is not this he that destroy'd them which call'd on this name in Jerusalem; and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increas'd the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is \* the very Christ.

23 And after that many days were fulfill'd, the Jews took counsel to kill him:

24 But their laying await was known of Saul: and they watch'd the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assay'd to joyn himself to the disciples: but they were all afraid of him, and believ'd not that he was a disciple.

27 But Barnabas took him, and brought him to the Apostles, and declar'd unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preach'd boldly at Damascus in the name of Jesus.

28 And he was with them coming in, and going out at Jerusalem.

29 Ἐλάλη

TEXT.

TRANSLATION.

29 Ελάλει τι καὶ σιμωζήτε πρὸς τοὺς ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30 Ἐπιγόνοντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἔξαπέστειλαν αὐτὸν εἰς Ταρσόν.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the \*Hellenists: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 † H

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Christ in the Synagogues, that he is the Son of God. 21 But all that heard him were amaz'd, and said, Is not this he that destroy'd them which call'd on this Name in Jerusalem; and came hither for that intent, that he might bring them bound unto the Chief priests? 22 But Saul increas'd the more in Strength or Ability to confound the Jews, by the Holy Spirit's imparting to him a Right Understanding of more and more Texts of Scripture relating to Christ, and so confounded the Jews which dwelt at Damascus, proving out of the Scripture, that this Jesus whom he preach'd, is the very Christ. 23 And bereupon after that many days were fulfill'd, the Jews took counsel to kill him: 24 But their laying await was known of Saul: and they watch'd the Gates day and night to kill him. 25 Then the Disciples took him by night, and let him down by the wall in a Basket.

26 And when Saul was come from Damascus to Jerusalem, which was three (p) years after his Conversion, and so A. D. 38, he assay'd or went about to joyn himself to the Disciples: but they were all afraid of him, and believ'd not that he was a Disciple. 27 But Barnabas took him, and having had an Account of his Conversion, and what had past since, either from St Paul himself or from some Disciple, perhaps Ananias of Damascus, brought him to the Apostles, viz. Peter and James, and declar'd unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preach'd boldly at Damascus in the Name of Jesus. 28 And (q) for fifteen days, He, i. e. Saul was with them, i. e. the Apostles, coming in and going out, i. e. familiarly and intimately conversing with them, and executing his Ministry or Apostleship together with the other Apostles at Jerusalem. 29 And he spake boldly in the Name of the Lord Jesus, and disputed particularly against the (r) Hellenists: but they went about to slay him. 30 Which when the Brethren knew, they brought him down to Cesarea, and sent him forth

IV.  
Saul returns to Jerusalem, and goes thence to Tarsus.

(p) Gal. I. 18, 19.

(q) Gal. I. 18.

(r) See the 2d Discourse before the Gospels.

## TEXT.

## TRANSLATION.

31 † Η μὲν ὅν ἐκκλησία κατ' ὅλης  
τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας  
εἶχεν εἰρήνην, οἰκοδομυμένη καὶ πορευο-  
μένη τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ πα-  
ράκλησιν τοῦ ἁγίου πνεύματος ἐπληθύνετο.

32 Ἐγένετο δὲ Πέτρον διερχόμενον  
διὰ πάντων, κατελθεῖν καὶ πρὸς τὰς ἁ-  
γίας τὰς κατοικοῦντας Λύδδαν. 33 Εὗρε  
δὲ ἐκεῖ ἀνθρώπον πινυ Αἰνέα ὀνόματι,  
ὃς ἑπτὰ ὅκτω κατακείμενος ὅτι κραβ-  
βάτω, ὃς ἔω πηλελυμένος. 34 Καὶ  
εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἵσταί σε  
Ἰησοῦς ὁ Χριστός· ἀνάστηθι, καὶ στήθισον σε-  
αυτῷ. Καὶ εὐθὺς ἀνέστη. 35 Καὶ εἶδον  
αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὴν  
Σάρωνα, οἵτινες ἐπέσπευον πρὸς τὸν Κύριον.

36 Ἐν Ἰόππῃ δὲ πῦς ἡ μαθή-  
τρια ὀνόματι Ταβίθα, ἣ διερμηνυο-  
μένη λέγεται Δορκάς· αὕτη ἡ πλή-  
ρης ἀγαθῶν ἔργων καὶ ἐλεημοσυῶν  
ὧν ἐποίει. 37 Ἐγένετο δὲ ἐν ταῖς  
ἡμέραις ταύταις ἀσθενήσαντι αὐτῷ  
ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθη-  
καν αὐτὴν ἐν ὄψω. 38 Ἐγγὺς δὲ οὖ-  
ρος Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ  
ἀκούσαντες ὅτι Πέτρος ὅτι ἐστὶν ἐν αὐ-  
τῇ, ἀπέστειλαν δύο ἀνδρας πρὸς αὐ-  
τὸν, παρακαλοῦντες μὴ ὀκνησάτω διελ-  
θεῖν ἕως αὐτῆς. 39 Ἀναστὰς δὲ  
Πέτρος συνήλθεν αὐτοῖς· ὃν πα-  
ρακαλῶν

31 Then had the \* church  
Rest throughout all Judea, and  
Galilee, and Samaria, and was  
edify'd, and walking in the fear  
of the Lord, and in the com-  
fort of the Holy Ghost, was  
multiply'd.

32 And it came to pass, as  
Peter pass'd throughout all  
quarters, he came down also  
to the saints which dwelt at  
Lydda.

33 And there he found a  
certain man nam'd Eneas, which  
had kept his bed eight years,  
and was sick of the palsy.

34 And Peter said unto him,  
Eneas, Jesus Christ maketh thee  
whole: arise, and make thy  
bed. And he arose immediately.

35 And all that dwelt at  
Lydda and Saron saw him,  
and turn'd to the Lord.

36 Now there was at Joppa  
a certain disciple nam'd Tabi-  
tha, which by interpretation is  
call'd Dorcas: this woman was  
full of good works, and alms-  
deeds which she did.

37 And it came to pass in  
those days, that she was sick,  
and dy'd: whom when they  
had wash'd, they laid her in an  
upper chamber.

38 And forasmuch as Lydda  
was nigh to Joppa, and the  
disciples had heard that Peter  
was there, they sent unto him  
two men, desiring him that he  
would not delay to come to  
them.

39 Then Peter arose, and  
went with them. When he was

παράκλητον

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to Tarsus. 31 Then had the Church Rest throughout all Judea, and Galilee, and Samaria, and was Edify'd, *i. e. more and more confirm'd and improv'd in the Doctrine of the Gospel*; and walking in the Fear of the Lord, and in the Comfort of the Holy Ghost, was multiply'd.

S E C T I O N IV.

*Containing an Account of two Miracles perform'd by St Peter, one at Lydda, and the other at Joppa; and of Cornelius sending for him by the Direction of God, and of Cornelius with his Family &c. becoming Christians &c. Which Particulars seem to have been transacted in A. D. 39 and 40; and take up Chap. IX. 32 — XI. 18.*

32 And it came to pass *A. D. 39*, as Peter pass'd throughout all <sup>I. Peter cures Eneas at Lydda;</sup> Quarters of the Holy Land, visiting the Christians, He came down also to the Saints, *i. e. Christians* who dwelt at Lydda. 33 And there he found a certain Man nam'd Eneas, which had kept his Bed eight years, and was sick of the Palsy. 34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise and make thy Bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turn'd to the Lord.

36 Now there was at Joppa a certain Disciple nam'd Tabitha, which by interpretation is call'd Dorcas; this Woman was full of Good works, and Alms-deeds which she did. <sup>II. And raises Tabitha to life at Joppa.</sup> 37 And it came to pass in those days, that she was sick, and dy'd: whom when they had wash'd, according to the Jewish Custom in order to her Burial, they laid her in an upper Chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the Disciples had heard that Peter was there, they sent unto him two Men, desiring him that he would not delay to come to them. 39 Then Peter arose, and

A N N O T A T I O N S.

V. 31. † It is read, ἡ μὲν ἐν οὐκλησίᾳ &c. not αἱ μὲν οὐκλησίαι &c. in Alex. and several other MSS. and in Vulg. Syr. and Ethiop. Versions. And it is not to be doubted but this is the True Original Reading; there being an obvious reason for Changing the Singular into a Plural, but not on the contrary: and this is the more Remarkable, because it serves to shew the Great Weakness of the Argument drawn by our Dissenters from the plural οὐκλησίαι, as if it favour'd their Independent Congregational Churches.

## TEXT.

## TRANSLATION.

γινόμενοι ἀνήγαγον εἰς τὸ ὑπερῶον· καὶ ᾤσθησαν αὐτῷ πᾶσαι αἱ χεῖρες κλάυσαι, καὶ ὀπιθεκνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίη μετ' αὐτῶν ὅσα ἡ Δορκάς. 40 Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θύει τὰ ἑνάλια προσεύχεται· καὶ ὀπιστρέφας πρὸς τὸ σῶμα, εἶπε· Ταβίθα, ἀνάστη. Ἡ δὲ ἤνοιξε τὰς ὀφθαλμούς αὐτῆς· καὶ ἰδύσα ὅτι Πέτρον, ἀνεκτίσθη. 41 Δὲς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τὰς ἀγίας καὶ τὰς χήρας, ᾤσθησεν αὐτῶν ὅσας. 42 Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ πολλοὶ ἐπίστευσεν ὅτι τὸ Κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν Ἰόππῃ παρὰ πρὸς Σίμωνι βυρσοῦ.

Κεφ. ι'. Ἀνὴρ δὲ τις ὢν ἐν Καισαρείᾳ ὀνόματι Κορήλιος, ἔχοντος τάρχης ἐκ σωείρης τῆς καλαμίνης Ἰταλικῆς, 2 εὐσεβὴς καὶ φοβούμενος τὸ Θεόν, οὐκ ἐπαίτη τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δούλωμος ὢν Θεῷ διαπαντός. 3 Εἶδεν ἐν ὄραματι φανερῶς, ὥσπερ ὄραν ἐν ἄνω τῇ ἡμέρᾳ, ἄγγελον ὢν Θεοῦ ἐισερχόμενον πρὸς αὐτόν, καὶ εἰπὺν αὐτῷ· Κορήλιε. 4 Ὁ δὲ ἀπείσας αὐτῷ, καὶ ἔμφορος γινόμενος, εἶπε· Τί ὅτι Κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ

come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneel'd down and pray'd, and turning *him* to the body, said, Tabitha, arise. And she open'd her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up; and when he had call'd the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believ'd in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

## Chap. X.

There was a certain man in Cesarea, call'd Cornelius, a centurion of the band call'd the Italian *band*,

2 A devout *man*, and one that fear'd God with all his house, which gave much alms to the People, and pray'd to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius.

4 And when he look'd on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and



TEXT.

TRANSLATION.

αἱ ἐλεημοσύαι αὐτοῦ ἀνέβη εἰς μνημό-  
συνον ἐνώπιον τοῦ Θεοῦ. 5 Καὶ νῦν πέμ-  
ψον εἰς Ἰόππην ἄνδρα, ὃς μετὰ πε-  
ψα Σίμωνα ὃς ἐπικαλεῖται Πέτρος.  
6 Οὗτος ἐνέκειτο πρὸς πινι Σίμωνι  
βυρσῇ, ὃ ἐστὶν οἰκία πρὸς θάλασσαν. ὅς  
λαλήσῃ σοι τί σε δεῖ ποιεῖν. 7 Ὡς δὲ  
ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνη-

thine alms are come up for a  
memorial before God.

5 And now send men to  
Joppa, and call for one Simon,  
whose surname is Peter:

6 He lodgeth with one Si-  
mon a tanner, whose house is  
by the sea-side: he shall tell  
thee what thou oughtest to do.

7 And when the Angel  
which spake unto Corne-

λίῳ,

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and went with them. When he was come, they brought him into the  
upper Chamber: and all the Widows stood by him weeping, and shew-  
ing the Coats and Garments which Dorcas made while she was with  
them. 40 But Peter put them all forth, and kneel'd down and pray'd,  
and turning him to the Body, said, Tabitha, arise. And she open'd her  
Eyes: and when she saw Peter, she sat up. 41 And he gave her his  
hand, and lift her up; and when he had call'd the Saints and Widows,  
presented her alive. 42 And it was known throughout all Joppa; and  
many believ'd in the Lord. 43 And it came to pass, that he tarry'd  
many days in Joppa with one Simon a Tanner.

Chap. X. There was a certain Mau in Cesarea, call'd Cornelius, a  
Centurion of the Band call'd the Italian Band, 2 a Devout man, and  
One that fear'd God with all his House, being Profelytes to the Jewish  
Religion, namely such as were call'd Profelytes (s) of the Gate, or were  
not Circumcis'd; and he was One who gave much Alms to the People,  
and pray'd to God Alway at the Times of Prayer. 3 He saw in a Vi-  
sion evidently, about the ninth hour of the day according to the Jewish  
reckoning, which answers to our three in the Afternoon, and was One of  
the stated Times of Prayer, an Angel of God coming in to him, and say-  
ing unto him, Cornelius. 4 And when he look'd on him, he was afraid,  
and said, What is it, Lord? And he said unto him, Thy Prayers and  
thine Alms are come up for a (t) Memorial, i. e. as an Offering or a Sa-  
crifice of Sweet Savour, before God. 5 And, by way of Reward to thee,  
God has sent me to thee to direct thee, that thou shouldst now send Men  
to Joppa, and call for one Simon, whose surname is Peter: 6 He lodg-  
eth with one Simon a Tanner, whose House is by the Seaside: he shall  
tell thee what thou oughtest to do. 7 And when the Angel which

III.

Cornelius is dis-  
tracted by an An-  
gel to send for  
Peter:

(s) See the 2d Discourse before the Gospels.

(t) See Levit. 2. 9. and 5. 12.

## TEXT.

## TRANSLATION.

λίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,  
καὶ στρατιώτῳ εὐσεβῇ τῶν προσκαρ-  
πευούτων αὐτοῦ. 8 καὶ ἐξηγησά-  
μιμος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐ-  
τοὺς εἰς τὴν Ἰόππην.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων  
ἐκείνων, καὶ τῇ πόλει ἐγγίζόντων, ἀνέ-  
βη Πέτρος ὅτι τὸ δῶμα προσεύ-  
ξαῖτο, καὶ ὥραν ἕκτην. 10 Ἐγένε-  
το δὲ ὡραῖαι, καὶ ἤθελε γεύ-  
σαί. παρασκευάζοντων δὲ ἐκείνων,  
ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις. 11 καὶ  
θεωρῶν τὸ ἕρπον ἄνωγμένον, καὶ χα-  
ταβαῖνον ἐπ' αὐτὸν σκευὸς τι ὡς ὀβό-  
νῳ μέγαν, πύλας ἀρχαῖς δεδε-  
μμένον, καὶ χαθήμενον ὅτι τῆς γῆς.  
12 ἐν ᾗ ὑπῆρχε πάντα τὰ τετρα-  
ποδα τῆς γῆς, καὶ τὰ θηρία, καὶ  
τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ ἕρα-  
νου. 13 Καὶ ἔγενετο φωνὴ πρὸς  
αὐτόν. Ἀναστὰς, Πέτρε, ῥύσιν καὶ  
φάγε. 14 Ὁ δὲ Πέτρος εἶπε. Μη-  
δαμῶς, Κύριε. ὅτι ὁσέποτε ἔφαγον  
πάντοις κοινὸν ἢ ἀκάθαρτον. 15 Καὶ  
φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐ-  
τόν. Ἀλλ' ὁ Θεὸς ἁγιάσει, σὺ μὴ  
κοίνου. 16 Τοῦτο δὲ ἔγνωτο ὅτι  
τρίς. καὶ πάλιν ἀνελήφθη τὸ σκεῦος  
εἰς τὸν ἕρπον. 17 Ὡς δὲ ἐν ἑαυτῷ  
διηπόρῃ ὁ Πέτρος τί αὐτὸ εἴη τὸ ὄραμα

lius, was departed, he call'd two  
of his household-servants, and a  
devout soldier of them that  
waited on him continually:

8 And when he had declar'd  
all *these* things unto them, he  
sent them to Joppa.

9 On the morrow as they  
went on their journey, and  
drew nigh unto the city, Peter  
went up upon the house-top to  
pray, about the sixth hour.

10 And he became very hun-  
gry, and would have eaten;  
but while they made ready, he  
fell into a trance,

11 And saw heaven open'd,  
and a certain vessel descending  
unto him, as it had been a great  
sheet, knit at the four corners,  
and let down to the earth:

12 Wherein were all man-  
ner of four-footed beasts of the  
earth, and wild beasts, and  
creeping things, and fowls of  
the air.

13 And there came a voice  
to him, Rise, Peter; kill and  
eat.

14 But Peter said, Not so,  
Lord; for I have never eaten  
any thing that is common or  
unclean.

15 And the voice spake un-  
to him again the second time,  
What God hath cleans'd, that  
call not thou common.

16 This was done thrice:  
and the vessel was receiv'd up  
again into heaven.

17 Now while Peter doubt-  
ed in himself what this vision  
which he had seen should

TEXT.

TRANSLATION.

ὃ εἶδε, καὶ ἰδὼς, οἱ ἄνδρες οἱ ἀπεσταλ-  
μένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες  
τὴν οἰκίαν Σίμωνος, ἐπέστησαν ὅτι τὸν  
πυλῶνα· 18 καὶ φωνήσαντες ἐπυνθάν-  
οντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος  
ἐνθάδε ξενίζετο. 19 Τῷ δὲ Πέτρῳ ἐνθυ-  
μησάμενος τοῦτο εἶπεν αὐτῷ τὸ

mean; behold, the men which  
were sent from Cornelius, had  
made enquiry for Simon's  
house, and stood before the  
gate,

18 And call'd, and ask'd  
whether Simon, which was sur-  
nam'd Peter, were lodg'd there.

19 While Peter thought on  
the vision, the Spirit said unto

πνεῦμα·

P A R A P H R A S E.

spake unto Cornelius was departed, he call'd two of his Household-ser-  
vants, and a devout Soldier of them that waited on him continually:  
8 And when he had declar'd all these things unto them, he sent them  
to Joppa.

9 On the morrow as they went on their Journey, and drew nigh unto  
the City, Peter went up upon the House-top to pray, about the sixth  
hour; *being one of the Hours of Prayer, and which answers to our twelve  
a Clock at Noon.* 10 And he became very hungry, and would have  
eaten; but while they made ready, he fell into a Trance, 11 and saw  
Heaven open'd, and a certain Vessel descending unto him, as it had been  
a great Sheet, knit at the four corners, and let down to the Earth:  
12 wherein were all manner, *i. e. Clean and Unclean,* of four-footed  
Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls  
of the Air. 13 And there came a voice to him, Rise Peter; kill and eat  
*without Distinction.* 14 But Peter said, Not so, Lord; for I have ne-  
ver eaten any thing that is Common or Unclean *according to the Law.*  
15 And the voice spake unto him again the second time, What God, *the*  
*giver of the Law,* has cleans'd, *by commanding Thee now to eat of the Crea-*  
*tures before thee without Distinction,* that call not thou Common or Un-  
clean any longer, *on account of the Law.* 16 This was done Thrice, *to*  
*teach Peter the Certainty of God's taking away the Legal Distinction be-*  
*tween Clean and Unclean Creatures; under the Gospel; and consequently*  
*much more that Distinction the Jews made between themselves and the*  
*Gentiles, as to Conversation one with the other.* 17 Now while Peter  
doubted in himself what this Vision which he had seen should mean;  
behold, the Men which were sent from Cornelius, had made enquiry  
for Simon *the Tanner's* House, and stood before the Gate, 18 and  
call'd, and ask'd whether Simon, which was surnam'd Peter, were lodg'd  
there. 19 While Peter thought on the Vision, the Spirit said unto him,

IV.  
Which he does  
accordingly.

Behold,

## TEXT.

## TRANSLATION.

πνεῦμα· ἰδὺ, ἄνδρες πρὸς ζητοῦσίν σε.  
 20 Ἀλλὰ ἀναστὰς χαλάσθητι, καὶ πορεύου  
 σὺ αὐτοῖς, μηδὲν διακρινόμενος· διότι  
 ἐγὼ ἀπέσταλχα αὐτούς. 21 Καταβὰς  
 δὲ Πέτρος πρὸς τὰς ἀνδρας τὰς ἀπε-  
 σταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς αὐτὸν,  
 εἶπεν· ἰδὺ, ἐγὼ εἰμὶ ὃν ζητεῖτε· τίς ἡ  
 αἰτία δὲ ὡς ᾤσασθε; 22 Οἱ δὲ εἶ-  
 πον, Κορνήλιος ἐξαποκρίταρχος, ἀγὴρ δι-  
 καίος καὶ φοβούμενος τὸ Θεόν, μαρτυρού-  
 μένος τε ὑπὸ ὅλης τῆς ἑθνικῆς Ἰουδαίας,  
 ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μετα-  
 πέμψασθαι σε εἰς τὸ οἶκόν αὐτοῦ, καὶ  
 ἀκοῦσά σου ῥήματα παρὰ σοῦ. 23 Εἰσκα-  
 λεσάμενοι οὖν αὐτούς ἐξένισεν.

Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε  
 σὺν αὐτοῖς, καὶ πῖνες τῶν ἀδελφῶν πάντων  
 ἀπὸ τῆς Ἰόππης συνήλθον αὐτῷ. 24 Καὶ  
 τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν·  
 ὁ δὲ Κορνήλιος ὡς προσδοκῶν αὐτούς,  
 συγκαλεσάμενος τὰς συγγενεῖς αὐτοῦ  
 καὶ τὰς ἀναγκαίους φίλους. 25 Ὡς δὲ  
 ἔγνωτο εἰσελθεῖν τὸν Πέτρον, σταντή-  
 σαι αὐτῷ ὁ Κορνήλιος, πεσὼν ὅτι τὰς  
 πόδας, προσκυύνησεν. 26 Ὁ δὲ Πέτρος  
 αὐτὸν ἤγειρε, λέγων· Ἀνάστη καὶ γὰρ  
 αὐτὸς ἄνθρωπός εἰμι. 27 Καὶ συναμι-  
 λῶν αὐτῷ, εἰσῆλθε, καὶ εὐρίσκετε συνεληλυ-  
 θότες πολλοί. 28 Εἶπεν τε πρὸς αὐτούς·  
 Ὑμεῖς ὅτι καταδεῖσθε ὡς ἀθέμιτόν ἐστι ἀνδρὶ

him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, behold, I am he whom ye seek: What is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warn'd from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then call'd he them in, and lodg'd them. And on the morrow Peter went away with them, and certain brethren from Joppa accompany'd him.

24 And the morrow after, they entred into Cesarea: and Cornelius waited for them, and had call'd together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipp'd him.

26 But Peter took him up, saying, Stand up; I my self also am a man.

27 And as he talk'd with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is

TEXT.

TRANSLATION.

Ἰουδαίῳ κολλᾷς ἢ πρὸς ἄλλο-  
λοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μη-  
δὲνα κοινὸν ἢ ἀκῆατον λέγειν ἄν-  
θρωπον. 29 Διὸ καὶ ἀναπῆρῆκας  
ἡλθον μεταπειθήεις· πυνθάνομαι οὖν  
τίνι λόγῳ μελεπέμεσθε με. 30 Καὶ  
ὁ Κορνήλιος ἔφη· Ἀπὸ πεντάτης ἡμέ-  
ρας μέχει θάψας τὸ ὄρας ἡμῶν νη-  
στεύων, ἕως πλὴν οὐνάτην ὄραν προσευ-  
χόμεν· ὅτι τὸ οἶκός μου καὶ ἰδοὺ,

a Jew, to keep company or  
come unto one of another na-  
tion: but God hath shew'd me,  
that I should not call any man  
common or unclean.

29 Therefore came I *unto*  
you without gainfaying, as soon  
as I was sent for: I ask there-  
fore for what intent ye have  
sent for me.

30 And Cornelius said, Four  
days ago I was fasting until this  
hour, and at the ninth hour  
I pray'd in my house, and be-

ἀνὴρ

P A R A P H R A S E.

Behold, three Men seek thee. 20 Arise therefore, and get thee down,  
and go with them, doubting nothing: for I have sent them. 21 Then  
Peter went down to the Men which were sent unto him from Corne-  
lius; and said, behold, I am he whom ye seek: What is the cause  
wherefore ye are come? 22 And they said, Cornelius the Centurion, a  
just Man, and one that feareth God, and of good report among all the  
Nation of the Jews, was warn'd from God by an holy Angel, to send  
for thee into his House, and to hear words of thee. 23 Then call'd he  
them in, and lodg'd them.

And on the morrow Peter went away with them, and certain Bre-  
thren from Joppa accompany'd him. 24 And the morrow after, they  
enter'd into Cesarea: and Cornelius waited for them, and had call'd to-  
gether his Kinsmen and near Friends. 25 And as Peter was coming  
in, Cornelius met him, and fell down at his Feet, and worshipp'd him.  
26 But Peter took him up, saying, Stand up; I my self also am a Man.  
27 And as he talk'd with him, he went in, and found many that were  
come together. 28 And he said unto them, Ye know that it is an un-  
lawful thing for a Man that is a Jew, to keep company, or come unto  
one of another Nation: but God hath shew'd (u) me *lately by a Vision*,  
that I should not call any *Creature, and consequently* any Man Common  
or Unclean. 29 Therefore came I unto you without gainfaying, as soon  
as I was sent for: I ask therefore for what intent ye have sent for me.  
30 And Cornelius said, Four Days ago I was fasting until this hour,  
and at the ninth (w) hour I pray'd in my House, and behold, *an Angel*

V.  
Peter goes to  
Cornelius.

(u) See v. 11, 15.

(w) See the Paraph. of v. 3.

## TEXT.

## TRANSLATION.

ἀνὴρ ἔστη ἐνώπιόν μου ὃς ἐσθῆτι λαμ-  
 πρῇ, 31 καὶ φησι· Κορνήλιε, εἰσι-  
 κύσθη σε ἡ προσευχή, καὶ αἱ ἐλεη-  
 μοσύαι σε ἐμνήσθησαν ἐνώπιον τοῦ  
 Θεοῦ. 32 Πέμφον οὖν οἷον εἰς Ἰόππην,  
 καὶ μετακάλεσαι Σίμωνα, ὃς ἐπι-  
 καλεῖται Πέτρον· ὅτι ξενίζεται  
 ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ  
 θάλασσαν· ὃς παραγινόμενος λαλή-  
 σῃ σοι. 33 Εξαυτῆς οὖν ἐπεμψα  
 πρὸς σε· σύ τε χαλῶς ἐποίησας πρὸς  
 γινόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώ-  
 πιον ἔχειμεν, ἀκούσαι πάντα  
 τὰ ἐντολὰς σου ἃ ἐντολῇ τοῦ Θεοῦ.

34 Ανοίξας δὲ Πέτρος τὸ στόμα,  
 εἶπεν· Ἐπὶ ἀληθείας καταλαμβάνο-  
 μαί ὅτι ἔστι προσωπολήπτης ὁ Θεός·  
 35 Ἀλλ' ὃς παντὶ ἔθνῳ ὁ φοβούμενος  
 αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην,  
 δεκτὸς αὐτῷ ἔσται. 36 Τὸν λόγον οὖν  
 ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελι-  
 ζόμενος εἰρήνῃ διὰ Ἰησοῦ Χριστοῦ.  
 ὅς ἐστι πάντων Κύριος. 37 Ὑμεῖς  
 οἴδατε τὸ γινόμενον ῥῆμα καθ' ὅλης τῆς  
 Ἰουδαίας, ἀρχάμενον ἀπὸ τῆς Γαλιλαίας,  
 μὲν τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·  
 38 Ἰησοῦν δὲ ἀπὸ Ναζαρεθ, ὃς ἔχρισεν  
 αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνά-  
 μεϊ, ὃς διῆλθεν ἐνεργειῶν καὶ ἰώμενος  
 πάντας τοὺς καταδυναστευομένους ὑπὸ

hold a man stood before me in  
 bright cloathing,

31 And said, Cornelius, thy  
 prayer is heard, and thine alms  
 are had in remembrance in the  
 sight of God.

32 Send therefore to Joppa,  
 and call hither Simon whose  
 surname is Peter; he is lodg'd  
 in the house of *one* Simon a  
 tanner, by the sea-side; who  
 when he cometh, shall speak  
 unto thee.

33 Immediately therefore I  
 sent to thee; and thou hast  
 well done that thou art come.  
 Now therefore are we all here  
 present before God, to hear all  
 things that are commanded thee  
 of God.

34 Then Peter open'd his  
 mouth, and said, Of a truth I  
 perceive that God is no re-  
 specter of persons:

35 But in every nation, he  
 that feareth him, and worketh  
 righteousness, is accepted with  
 him.

36 The word which God  
 sent unto the children of Is-  
 rael, preaching peace by Jesus  
 Christ, (he is Lord of all)

37 That word (*I say*) you  
 know, which was publish'd  
 throughout all Judea, and be-  
 gan from Galilee, after the bap-  
 tism which John preach'd;

38 How God anointed Je-  
 sus of Nazareth with the Holy  
 Ghost, and with power; who  
 went about doing good, and  
 healing all that were oppress'd

TEXT.

TRANSLATION.

Ἐ ἀφ' ὧν, ὅτι ὁ Θεὸς μετ' αὐτοῦ.  
 39 Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων  
 ὧν ἐποίησεν ἐν τῇ γῆ τῆς Ἰουδαίας  
 καὶ ἐν Ἱερουσαλὴμ· ὃν ἀνέβλιν κρεμάσαν-  
 τες ἐπὶ ξύλῳ. 40 Τῷ τῷ ὁ Θεὸς  
 ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν  
 αὐτὸν ἐμφανῶς γενέσθαι, 40 οὐ παν-  
 τὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς ὡς  
 κεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν,  
 οἵτινες σινοεφάρμεν καὶ σινοεπίομεν αὐ-  
 τῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hang'd on a tree:

40 Him God rais'd up the third day, and shew'd him openly,

41 Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead.

42 Καὶ

P A R A P H R A S E.

*in the Appearance of a Man* stood before me in Bright Cloathing, 31 and said, Cornelius, thy Prayer is heard, and thine Alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodg'd in the House of one Simon a Tanner, by the Sea-side; who when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter open'd his Mouth, and said, Of a truth I perceive that God is no respecter of Persons: 35 But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him. 36 The Word, *i. e. Gospel* which God sent unto the Children of Israel, preaching or declaring unto them the Way of obtaining Peace with God, or Salvation by Jesus, who is the true Messiah or Christ; agreeably whereto He is now exalted to the Right hand of God, being made, even in respect of his Human Nature, Lord of All, of Angels as well as Men: 37 That Word, *i. e. Gospel* (I say) you know, which was publish'd throughout all Judea, and began from Galilee, after the Baptism which John preach'd; 38 particularly ye know how God anointed Jesus of Nazareth with the Holy Ghost, and with Power to do Miracles; who accordingly went about doing Good, and healing all that were oppress'd of the Devil: for God was with him. 39 And we are Witnesses of all things which he did both in the Land of the Jews, and in Jerusalem; whom they slew, and hang'd on a Tree: 40 Him God rais'd up the third day, and shew'd him openly, 41 not to all the People, but unto Witnesses chosen before of God, even to us, who did eat and drink with him after he rose

VI.  
 And preaches to  
 Him and his  
 House &c.

L

from

## TEXT.

## TRANSLATION.

42 Καὶ πρὸς ἡγεῖται ἡμῶν κηρύττειν τῷ λαῷ, καὶ διαμαρτύρεσθαι ὅτι αὐτός ἐστιν ὁ ὁρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 Τύτῳ πάντες οἱ ὡσεύονται μαρτυροῦσιν, ἅφρσιν ἀμαρτανῶν λαβεῖν ἀφ' τοῦ ὀνόματος τοῦ κυρίου καὶ πισυνεῖται εἰς αὐτόν.

44 Ἐπὶ λαλῶντος ὁ Πέτρος ταῖς ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τῶς ἀκούοντες καὶ λόγον.

45 Καὶ ἐξέστη οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον πρὸς Πέτρον, ὅτι καὶ ἐπὶ τοῖς ἔθνεσι ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. 46 Ἡκούοντες αὐτῶν λαλῶντων γλώσσας, καὶ μεγαλυνόντων τὸ Θεόν.

Τότε ἀπεκρίθη ὁ Πέτρος. 47 Μὴ πὸς ὕδωρ κολῦσαι δύναμιν πνεύματος ἁγίου βαπτισματι τῶν, οἵπνες τὸ πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς;

48 Προσέταξε πὺ αὐτοὺς βαπτισματι ἐν τῷ ὀνόματι τοῦ κυρίου. Τότε ἠρώτησε αὐτὸν ὅπως μείναι ἡμέρας πέντε.

Κεφ. ια'. Ἡκούσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ἐν τῇ Ἰουδαίᾳ, ὅτι καὶ ταῖς ἔθνεσι ἐδόξατο τὸ λόγον τοῦ Θεοῦ. 2 Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερουσαλὴμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, 2 λέγοντες. Ὅπως πρὸς ἀνδρας ἀκροβυτίας ἔχοντας εἰσῆλθαι, καὶ συνέφαγαι αὐτοῖς.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordain'd of God to be the judge of quick and dead.

43 To him give all the prophets witness, that thro' his name, whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision, which believ'd, were astonish'd, as many as came with Peter, because that on the Gentiles also was pour'd out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answer'd Peter,

47 Can any man forbid water, that these should not be baptiz'd, which have receiv'd the Holy Ghost, as well as we?

48 And he commanded them to be baptiz'd in the name of the Lord. Then pray'd they him to tarry certain days.

## Chap. XI.

And the Apostles and brethren that were in Judea, heard that the Gentiles had also receiv'd the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcis'd, and didst eat with them.



TEXT.

TRANSLATION.

4 Αρξάμενθ δὲ ὁ Πέτρος, ἔει-  
πῆτο αὐτοῖς καθεξῆς, λέγων. 5 Εἰ  
ἡμεῖς ἐν πόλει Ἰόππῃ πρὸς τοὺς  
ἀνθρώπους. καὶ εἶδον ἐν ἑκστάσει ὄραμα,  
καταβαῖνον σκευὸς πῶς ὁμοίον με-  
γάλῳ, τέσσαρσιν ἀρχαῖς κατεμεινῶ  
ἐκ τε ὀρεῶν καὶ ἡλθεν ἄχρως ἐμῷ.

4 But Peter rehears'd *the*  
*matter* from the beginning, and  
expounded *it* by order unto  
them, saying,

5 I was in the city of Jop-  
pa, praying; and in a trance I  
saw a vision, A certain vessel  
descend, as it had been a great  
sheet, let down from heaven  
by four corners; and it came  
even to me.

6 Εἰς

P A R A P H R A S E.

from the Dead. 42 And he commanded us to preach unto the People,  
and to testify, that it is he which was, *from all Eternity*, ordain'd of God  
to be the Judge of Quick and Dead. 43 To him give all the Prophets  
Witness, that through his Name whosoever believeth in him shall re-  
ceive Remission of Sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them  
which heard the Word. 45 And they of the Circumcision, which Be-  
liev'd, were astonish'd, as many as came with Peter, because that on  
the Gentiles also was pour'd out the gift of the Holy Ghost. 46 For  
they heard them speak with Tongues, and magnify God. Then an-  
swer'd Peter, 47 Can any man forbid Water, that these should not  
be baptiz'd, which have receiv'd the Holy Ghost, as well as we? 48 And  
he commanded them to be baptiz'd in the Name of the Lord. Then pray'd  
they him to tarry certain days.

VII.  
Cornelius, &c.  
receive the Holy  
Ghost, and are ba-  
ptiz'd.

Chap. XI. And the Apostles and Brethren that were in Judea, heard  
that the Gentiles, *viz. Cornelius, and his House, and Kindred, and near*  
*Friends*, had also, *as well as several Jews*, receiv'd the Word of God  
*by the Ministry of Peter.* 2 And when Peter was come up to Jerusalem,  
they that were of the Circumcision, *and who, tho' converted to Christianity,*  
*yet retain'd their Zeal for the Law, and consequently the Observation of*  
*Circumcision, of not eating any thing Unclean according to the Law, and*  
*also of not conversing or eating with any Gentile or Uncircumcis'd Person:*  
*these contended or found fault with Him, i.e. Peter,* 3 saying, Thou  
wentest in to Men Uncircumcis'd, and didst eat with them. 4 But Pe-  
ter rehears'd the matter from the beginning, and expounded it by order  
unto them, saying, 5 I was in the City of Joppa, praying; and in a  
trance I saw a Vision, A certain Vessel descend, as it had been a great  
Sheet, let down from Heaven by four corners; and it came even to me.

VIII.  
Peter justifies his  
going to Corne-  
lius.

## TEXT.

## TRANSLATION.

6 Εἰς ἣν ἀπένεικας κατενόησι, καὶ εἶ-  
 δοι τὰ τετράποδα τῆς γῆς, καὶ τὰ  
 θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πε-  
 τεινὰ τῷ ἕρατι. 7 Ἦκουσα δὲ φω-  
 νῆς λεγούσης μοι· Ἀναστὰς Πέτρε, θύ-  
 σον καὶ φάγε. 8 Εἶπον δὲ· Μηδα-  
 μῶς Κύριε· ὅτι πᾶν κοινὸν ἡ ἀκαθάρ-  
 τος ὁδε ποτε εἰσῆλθεν εἰς τὸ εἶμα μῶ.  
 9 Ἀπεκρίθη δὲ μοι φωνὴ ἐκ δού-  
 λου ἐκ τῷ ἕρατι· Ἀ ὁ Θεὸς ἐκα-  
 θάρτισε, σὺ μὴ κοίνῃ. 10 Τῷτο δὲ  
 ἐγένετο ὅτι τρεῖς· καὶ πάλιν ἀπεσπάρθη  
 ἅπαντα εἰς τὸν ἕρανόν. 11 Καὶ  
 ἰδὼν, ἔξ αὐτῆς τρεῖς ἄνδρες ἐπέστησαν  
 ὅτι τὴν οἰκίαν ἐν ἣ ἡμεῖς, ἀπεσταλ-  
 μένοι ἀπὸ Καισαρείας παρὸς με. 12 Εἶ-  
 πε δὲ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς,  
 μηδὲν ἀφαιρέσθαι. ἦλθον δὲ σὺν  
 ἐμοὶ καὶ οἱ ἑξ ἀδελφοὶ ὅτι, καὶ εἰ-  
 σήλθομεν εἰς τὸν οἶκον τῶ ἀνδρός.  
 13 Ἀπὸ γὰρ ἐπὶ τῇ ἡμῶν πῶς εἶδε τὸν  
 ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ  
 εἰπόντα αὐτῷ· Ἀποστείλον εἰς Ἰόπ-  
 πην ἄνδρας, καὶ μετὰπεμψαὶ Σίμωνα  
 τὸν ὀπιθαλέμῳ Πέτρον, 14 ὃς  
 λαλήσῃ ρήματα παρὸς σε ἐν οἷς σω-  
 θήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 Ἐν  
 δὲ τῷ ἀρξασθαι με λαλεῖν, ἐπέπεσε  
 τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ  
 καὶ ἐπ' ἡμᾶς ἐν ἀρχῇ. 16 Ἐμνήσθη δὲ

6 Upon the which when I  
 had fastned mine eyes, I confi-  
 der'd, and saw four-footed  
 beasts of the earth, and wild  
 beasts, and creeping things, and  
 fowls of the air.

7 And I heard a voice say-  
 ing unto me, Arise, Peter; slay,  
 and eat.

8 But I said, Not so, Lord:  
 for nothing common or un-  
 clean hath at any time entred  
 into my mouth.

9 But the voice answer'd me  
 again from heaven, What God  
 hath cleans'd, that call not  
 thou common.

10 And this was done three  
 times: and all were drawn up  
 again into heaven.

11 And behold, immediat-  
 ly there were three men al-  
 ready come unto the house  
 where I was, sent from Cesarea  
 unto me.

12 And the Spirit bad me  
 go with them, nothing doubt-  
 ing. Moreover, these six bre-  
 thren accompany'd me, and we  
 entred into the man's house:

13 And he shew'd us how  
 he had seen an angel in his  
 house, which stood and said  
 unto him, Send men to Joppa,  
 and call for Simon, whose sur-  
 name is Peter:

14 Who shall tell thee  
 words, whereby thou and all  
 thy house shall be sav'd.

15 And as I began to speak,  
 the Holy Ghost fell on them,  
 as on us at the beginning.

16 Then remembred I the

T E X T.

TRANSLATION.

τῷ ῥήματι Κυρίου, ὡς ἔλεγεν· Ἰω-  
άννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ  
βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

17 Εἰ οὖν τι τὴν ἰσὴν δωρεάν ἔδωκεν  
αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύ-  
σασι· ἔτι τὸν Κύριον Ἰησοῦν Χριστόν,  
ἐγὼ δὲ πῶς ἡμῖν διωπτόμενος κωλύσαι  
τὸ Θεόν; 18 Ἀκούσαντες δὲ τῶν  
ῥημάτων, καὶ ἐδόξαζον τὸ Θεόν, λέγον-  
τες· Ἀρχαὶ καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν  
μετάνοιαν ἔδωκεν εἰς σωτήριον.

word of the Lord, how that  
he said, John indeed baptiz'd  
with water; but ye shall be  
baptiz'd with the Holy Ghost.

17 Forasmuch then as God  
gave them the like gift as he  
did unto us, who believ'd on  
the Lord Jesus Christ, what  
was I that I could withstand  
God?

18 When they heard these  
things, they held their peace,  
and glorify'd God, saying,  
Then hath God also to the  
Gentiles granted repentance  
unto life.

19 Οἱ

P A R A P H R A S E.

6 Upon the which when I had fastned mine Eyes, I consider'd, and  
saw four-footed Beasts of the Earth, and wild Beasts, and creeping things,  
and Fowls of the Air. 7 And I heard a Voice saying unto me, Arise,  
Peter; slay, and eat. 8 But I said, Not so, Lord: for nothing com-  
mon or unclean hath at any time entred into my mouth. 9 But  
the Voice answer'd me again from Heaven, What God hath cleans'd,  
that call not thou common. 10 And this was done three times: and  
were drawn up again into Heaven. 11 And behold, immediately there  
were three Men already come unto the House where I was, sent from  
Cesarea unto me. 12 And the Spirit bad me go with them, nothing  
doubting. Moreover, these six Brethren accompany'd me, and we entred  
into the Man's House: 13 And he shew'd us how he had seen an An-  
gel in his House, which stood and said unto him, Send Men to Joppa,  
and call for Simon, whose surname is Peter: 14 who shall tell thee  
Words, whereby thou and all thy House shall be Sav'd. 15 And as I  
began to speak, the Holy Ghost fell on them, as on us at the beginning.  
16 Then remembred I the Word of the Lord, how that he said, John  
indeed baptiz'd with Water; but ye shall be baptiz'd with the Holy  
Ghost. 17 Forasmuch then as God gave them the like Gift as he did  
unto us, who believ'd on the Lord Lord Jesus Christ, what was I that  
I could withstand God? 18 When they *that had contended with Pe-*  
*ter* heard these things, they held their peace, *contending no more with*  
*him about his going to Cornelius &c. but were satisfy'd,* and glorify'd  
God, saying, Then has God also to the Gentiles, *as well as to Us Jews,*  
granted *Salvation on the Terms of the Gospel, viz. that by Repentance*  
*and*

## TEXT.

## TRANSLATION.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ  
τῆς θλίψεως τῆς γενόμενης ἐπὶ Στε-  
φάνῳ, διήλθον ἕως Φοινίκης καὶ Κύ-  
πρου καὶ Αντιοχείας, μηδενὶ λαλοῦν-  
τες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.

20 Ἦσαν δὲ πινες ἐξ αὐτῶν ἄν-  
δρες Κύπριοι καὶ Κυρηνῶται, οἵτινες  
εἰσελθόντες εἰς Αντιόχειαν, ἐλάλουν  
πρὸς τοὺς ἑλλήνας, εὐαγγελιζό-  
μενοι τῇ Κύριον Ἰησοῦν.

21 Καὶ ἡ  
χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε  
αἰθερὸς προσέειπεν ἐπὶ τὸν  
Κύριον.

22 Ἠκούσθη δὲ ὁ λόγος εἰς  
τὰ ὄτια τῆς ἐκκλησίας τῆς ἐν Ἱερου-  
σολύμοις πρὸς αὐτῶν· καὶ ἐξαπέστειλαν  
Βαρνάβαν διαλεγεῖν ἕως Αντιοχείας.

23 Ὃς ὡς γενόμενος καὶ ἰδὼν πλὴν  
χαρὸς τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλει  
πάντας τῇ προσθέσει τῆς καρδίας  
προσμεμενένῳ τῷ Κυρίῳ. 24 Ὁπὶ οὗ  
ἄνθρωπος ἀγαθὸς καὶ πλήρης πνεύματος  
ἀγίου καὶ πίστεως. καὶ προσετέθη ὄχλος  
ἱκανὸς τῷ Κυρίῳ.

25 Ἐξῆλθε δὲ εἰς Ταρσὺν ὁ Βαρ-  
νάβας ἀναζητῆσαι Σαῦλον· καὶ εὗρὼν  
αὐτὸν ἤγαγεν αὐτὸν εἰς Αντιόχειαν.

19 Now they which were  
scatter'd abroad upon the per-  
secution that arose about Ste-  
phen, travell'd as far as Phe-  
nice, and Cyprus, and Antioch,  
preaching the word to none  
but unto the Jews only.

20 And some of them were  
men of Cyprus and Cyrene,  
which when they were come  
to Antioch spake unto the  
\* Gentiles, preaching the Lord  
Jesus.

21 And the hand of the  
Lord was with them: and a  
great number believ'd, and  
turn'd unto the Lord.

22 Then tidings of these  
things came unto the ears of the  
church which was in Jerusa-  
lem: and they sent forth Bar-  
nabas, that he should go as far  
as Antioch.

23 Who when he came, and  
had seen the grace of God, was  
glad, and exhorted them all,  
that with purpose of heart  
they would cleave unto the  
Lord.

24 For he was a good man,  
and full of the Holy Ghost,  
and of faith. And much people  
was added unto the Lord.

25 Then departed Barnabas  
to Tarsus, for to seek Saul.  
And when he had found him,  
he brought him unto Antioch.

26 Εἰς τὸ

## ANNOTATIONS.

V. 20. † So it is read, and not *Ελληνες* in Alex. MS; and it was also in the  
Copies us'd by Vulgar Latin, Syr. Arab. and Ethiop. Interpreters. It has been  
chang'd into *Ελληνες* by some injudicious Person, who did not discern that St Luke  
plainly

and Faith in, and Obedience to Christ, they shall be accepted unto Life eternal.

S E C T I O N V.

Containing an Account of Particulars transacted from the First preaching (A. D. 41.) of the Gospel at Antioch in Syria (call'd all along by St Luke simply Antioch by way of its Eminency above other Cities of that Name) to Barnabas's and Paul's Return from Jerusalem to Antioch A. D. 44. Which Particulars take up Chap. XI. 19 — XII. ult.

19 Now they who were scatter'd abroad upon the Persecution that arose about Stephen, travell'd as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. 20 And some of them were Men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the (x) Gentiles, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believ'd, and turn'd unto the Lord. 22 Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas (A. D. 41.) that he should go as far as Antioch. 23 Who when he came thither, and had seen the Happy effects of the Grace of God in converting so many there to Christianity, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good Man, and full of the Holy Ghost, and of Faith. And much people was added unto the Lord.

I.  
The Gospel is preach'd in Phenicia, Cyprus, and Antioch.

25 Then (A. D. 42.) departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him to Antioch. 26 And it came

II.  
Barnabas and Saul come to Antioch.

A N N O T A T I O N S.

plainly opposes the *Exiles* in this verse to the *Idolaters* in the foregoing; and designs to take notice of the First Conversion of the Gentiles at Antioch, on which Account so great Disputes afterwards arose, as Chap. 15. And it is probable, that these Teachers were encourag'd to preach now to the *Gentiles*, by having heard before this time of the Conversion of Cornelius. That these Gentiles were *Proselytes of the Gate*, at least some or most of them, is very probable, or not to be doubted.

(x) See the Note foregoing on the Various Reading here.

(y) They

## TEXT.

## TRANSLATION.

26 Εγένετο δὲ αὐτὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάσκειν ὄχλον ἰκανόν· χρηματίσαι τε ὡρώτων ἐν Ἀντιοχείᾳ τὰς μαθηταὶς Χριστιανούς.

27 Ἐν ταῖς ταῖς ἡμέραις κατήλθον ἀπὸ Ἱερουσαλὺμιν ὡρορήϊ εἰς Ἀντιόχειαν. 28 Ἀνιστὰς δὲ εἰς ἕξ αὐτῶν ὀνόματι Ἀγαβος, ἐσήμανε ἀφ' τῆς πνεύματος, λιμὸν μέγαν μέλλειν ἔσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. 29 Τῶν δὲ μαθητῶν, καθὼς ἡγορεῖτο πᾶς, ὥρισεν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατακλιθεῖσι ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. 30 Οὗ καὶ ἐποίησεν, ἀποστέλλαντες ὡς τὰς ὡρεσβυτέρους ἀφ' ἑαυτῶν Βαρνάβαν καὶ Σαῦλον.

Κεφ. ιβ'. Κατ' ἐκεῖνον δὲ τὸ καιρὸν ἐπέβηκεν Ἡρώδης ὁ βασιλεὺς ταῖς χεῖρας κακῶσαι πᾶσι τοῖς ἀπὸ τῆς ἐκκλησίας. 2 Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου, μαχάρα. 3 Καὶ ἰδὼν ὅτι ἀρετὴν ὄντι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ ἡμέραι τῶν Ἀζύμων) 4 Ὁν καὶ πιάσας ἔθηκε εἰς φυλάκην, ὡς ἔχουσιν πένταροι πτερυγίοις γραπτῶν φυλάσσειν αὐτόν· βυλόμενος μὲν τὸ πάρα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 Οὗ μὲν οὖν Πέτρος

26 And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were call'd Christians first in Antioch.

27 And in those days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them nam'd Agabus, and signify'd by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determin'd to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

## Chap. XII.

Now about that time, Herod the king stretch'd forth his hands to vex certain of the Church.

2 And he kill'd James the brother of John with the sword.

3 And because he saw it pleas'd the Jews, he proceeded further, to take Peter also. (Then were the days of unleaven'd bread.)

4 And when he had apprehended him, he put him in prison, and deliver'd him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept

ἐτηρεύετο

TEXT.

TRANSLATION.

ἐπιῆντο ἐν τῇ φυλακῇ· προσευχὰ δὲ  
ὡ ἐκπνὴς γινομένη ὑπὸ τῆ ἐκκλησίας  
πρὸς τὸ Θεὸν ὑπὲρ αὐτοῦ. 6 Οἱ δὲ  
ἐμελλεν αὐτὸν ἐξάγειν ὁ Ἡρώδης, τῇ

in prison; but prayer was made  
without ceasing of the church  
unto God for him.

6 And when Herod would  
have brought him forth, the

ἰουκτι

P A R A P H R A S E.

came to pass, that a whole year, *suppos'd to fall in chiefly with A. D. 43*, they assembled themselves with the Church, and taught much People; *Luke the Writer of this Treatise being thought by the Learned to have become now One of the Disciples, by the ministry more especially of Saul (or Paul,) which was the Grounds of his Attending upon St Paul afterwards so much as he did:* and the Disciples were call'd (y) Christians first in Antioch.

27 And in those days, (*viz. A. D. 43.*) came Prophets, *i. e. Men who besides their being of the Ministry, and so having Power to officiate in the Christian Assemblies, were endu'd also with the Gift of Prophecy; some such came now from Jerusalem unto Antioch.* 28 And there stood up one of them nam'd Agabus, and signify'd by the Spirit, that there should be great dearth throughout all the *Roman World or Empire:* which came to pass in the days of Claudius Cesar, *particularly in Judea.* 29 Then the Disciples, every Man according to his Ability, determin'd to send relief unto the Brethren, *i. e. Christians*, which dwelt in Judea: 30 Which also they did *the next year after, viz. A. D. 44, when the Dearth or Famine foretold by Agabus was now actually begun;* and sent it to the Elders by the hands of Barnabas and Saul: *where by the Elders are Certainly to be understood at least the Principal men among the Brethren (mention'd v. 29.) i. e. Christians.*

III.  
A Famine fore-  
told, and the Cha-  
rity of the Chri-  
stians at Antioch  
thereupon, sent  
to Jerusalem by  
Barnabas and  
Saul.

Chap. XII. Now about that time, *viz. at the Passover in A. D. 44.* Herod (z) Agrippa the King stretch'd forth his hands to vex certain of the Church. 2 And he kill'd James the brother of John with the Sword. 3 And because he saw it pleas'd the Jews, he proceeded further, to take Peter also. Then were the days of Unleaven'd Bread, *i. e. of the Feast of the Passover.* 4 And when he had apprehended him, he put him in Prison, and deliver'd him to four quaternions of, *i. e. sixteen Soldiers* to keep him; intending after *the Passover-time, answering to our Easter*, to bring him forth to the People, *to be put to Death before them.* 5 Peter therefore was kept in Prison; but Prayer was made without ceasing of the Church unto God for him. 6 And when Herod would have brought

IV.  
Herod kills  
James, and im-  
prisons Peter.

(y) They were afore generally call'd by the name of *Nazarenes*, at least among Unbelievers.

(z) Concerning the several *Herods* mention'd in the New T. see the 2d Discourse before the Gospels.

M

him

## TEXT.

## TRANSLATION.

νυκτὶ ἐκείνῃ ὡς ὁ Πέτρος κοιμώ-  
μενος μεταξὺ δύο στρατιωτῶν, δεδε-  
μμένος ἀλύσει διπλῇ, φύλακες τε πρὸ  
τῆς θύρας ἐτήρησαν τὴν φυλακὴν.

7 Καὶ ἰδὼς ὁ ἄγγελος Κυρίου ἐπέστη,  
καὶ φῶς ἔλαμψεν ἐν τῇ οἰκίᾳ· παταξας δὲ τὴν πλευρὰν τοῦ Πέτρου,  
ἤγειρεν αὐτόν, λέγων· Ἀνάστα ἐν τά-  
χι· Καὶ ἔξέπεσον αὐτῷ αἱ ἀλύσεις

ἐκ τῶν χειρῶν. 8 Εἰπέ τε ὁ ἄγγε-  
λος πρὸς αὐτόν· Περὶζώσῃ, καὶ  
ὑποδήσῃ τὰ σανδάλια σου· Ἐποίησε  
δὲ ὅσα. Καὶ λέγει αὐτῷ· Περιβαλὼν

τὸ ἱμάτιόν σου, καὶ ἀκολούθη μοι.  
9 Καὶ ἐξελθὼν ἠκολούθη αὐτῷ, καὶ  
οὐκ ᾔδει ὅτι ἀληθὲς ὅτι τὸ γινόμενον

ἦν τῷ ἄγγελῳ· ἐδόκει δὲ ὄραμα  
βλέπειν. 10 Διελθόντες δὲ πρὸς

τὴν φυλακὴν καὶ διδύμεαν, ἦλθον ὅπου  
ἦν πύλιον τὴν σιδηρεάν, καὶ φέροντες εἰς  
τὴν πόλιν, ἦν αὐτομάτῃ ἡνοίχθη αὐ-  
τοῖς· καὶ ἔξελθόντες πρὸς ἡλθον ῥύμην

μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπὸ  
αὐτοῦ. 11 Καὶ ὁ Πέτρος γινόμενος  
ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθῶς  
ὅτι ἔξαπέστειλε Κύριος τὸν ἄγγελον

αὐτοῦ, καὶ ἔχειτό με ἐκ χειρὸς  
Ἡρώδου, καὶ πάσης τῆς πρὸς τοὺς

Ἰουδαίων. 12 Συνιδὼν τε

ἦλθεν ὅπου ἦν οἰκία Μαρίας τῆς μητρὸς

same night Peter was sleeping  
between two soldiers, bound  
with two chains; and the  
keepers before the door kept  
the prison.

7 And behold, the angel of  
the Lord came upon him, and  
a light shin'd in the prison:  
and he smote Peter on the side,  
and rais'd him up, saying, Arise  
up quickly. And his chains  
fell off from his hands.

8 And the angel said unto  
him, Gird thy self, and bind  
on thy sandals: and so he did.  
And he saith unto him, Cast  
thy garment about thee, and  
follow me.

9 And he went out and fol-  
low'd him, and \*knew not that  
it was true which was done by  
the angel: but thought he saw  
a vision.

10 When they were past  
the first and the second ward,  
they came unto the iron gate  
that leadeth unto the city,  
which open'd to them of its  
own accord: and they went  
out, and pass'd on through one  
street, and forthwith the angel  
departed from him.

11 And when Peter was  
come to himself, he said, Now  
I know of a surety, that the  
Lord hath sent his angel, and  
hath deliver'd me out of the  
hand of Herod, and from all  
the expectation of the people  
of the Jews.

12 And when he had con-  
sider'd the thing, he came to  
the house of Mary the mother



TEXT.

TRANSLATION.

Ἰωάννης, τῷ ἑπιχαλμαρῷ Μάρκῳ, ὃ  
ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευ-  
χόμενοι. 13 Κρύσαντος δὲ τοῦ Πέτρου  
καὶ θύσαντος τὴν πυλῶνα, προσῆλθε πα-  
ῖς ἡ ῥόδα ὑπακῶσαι, ὁνόματι ῥόδα. 14 Καὶ  
ἐπὶ φωνῇ τοῦ Πέτρου, ἀπὸ τῆς  
χαρᾶς οὐκ ἠνοιξε τὴν πυλῶνα, εἰς-  
δραμῶσα δὲ ἀπήγγειλεν ἐστῆναι τὸν Πέ-  
τρον πρὸς τὴν πυλῶνα. 15 Οἱ δὲ πρὸς  
αὐτὴν εἶπον· Μαινῇ. Ἡ δὲ διόχου-

of John, whose surname was Mark, where many were ga-  
ther'd together, praying.

13 And as Peter knock'd at  
the door of the gate, a damsel  
came to \*ask who was there,  
nam'd Rhoda.

14 And when she knew Pe-  
ter's voice, she open'd not the  
gate for gladness, but ran in,  
and told how Peter stood be-  
fore the gate.

15 And they said unto her,  
Thou art mad. But she con-

είζετο

P A R A P H R A S E.

him forth, the same night Peter was sleeping between two Soldiers,  
bound with two chains; and the Keepers before the door kept the Pri-  
son. 7 And behold, the Angel of the Lord came upon him, and a  
Light shin'd in the Prison: and he smote Peter on the side, and rais'd  
him up, saying, Arise up quickly. And his chains fell off from his  
hands. 8 And the Angel said unto him, Gird thy self, and bind on thy  
Sandals: and so he did. And he said unto him, Cast thy Garment about  
thee, and follow me. 9 And he went out and follow'd him, and knew  
not that it was true which was done by the Angel: but thought he saw  
a Vision. 10 When they were past the first and the second *Company that  
kept Watch and Ward in the Suburbs where the Prison was*, they came  
unto the Iron gate that leadeth unto the City, which open'd to them of  
its own accord: and they went out, and pass'd on thro' one Street, and  
forthwith the Angel departed from him. 11 And when Peter was come  
to himself, he said, Now I know of a surety that the Lord hath sent  
his Angel, and hath deliver'd me out of the hand of Herod, and from all  
the expectation of the People of the Jews. 12 And when he had con-  
sider'd the thing, *or what was best to be done by him*, he came to the  
House of Mary the Mother of John, whose surname was Mark, where  
many were gather'd together, praying. 13 And as Peter knock'd at the  
door of the Gate, a Damsel came to (a) ask who was there, nam'd Rhoda.  
14 And when she knew Peter's Voice, she open'd not the Gate for glad-  
ness, but ran in, and told how Peter stood before the Gate. 15 And  
they said unto her, Thou art mad. But she constantly affirm'd that it was

(a) So the Greek word is us'd to signify, as Dr Hammond observes, and so it is  
put in the Margin of our g ear Bibles, but had better been put into the Text.

## TEXT.

## TRANSLATION.

εἶπετο ὅτις ἔχει. Οἱ δ' ἔλεγον·  
 Ο ἄγγελος αὐτοῦ ὅτιν. 16 Ο  
 δὲ Πέτρος ἐπέμνε κρούων· ἀνοί-  
 ξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστη-  
 σαν. 17 Κατασείσας δὲ αὐτοῖς τῇ  
 χειρὶ σιγᾶν, διηγήσατο αὐτοῖς πῶς  
 ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς  
 φυλακῆς· εἶπε δὲ· Απαγγείλατε Ια-  
 κώβω καὶ τοῖς ἀδελφοῖς ταῦτα.  
 Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον  
 τόπον.

18 Γενομένης δὲ ἡμέρας ἡ τῶ πά-  
 ραχος οὐκ ὀλίγου ἐν τοῖς στρα-  
 τώταις, τί ἄρα ὁ Πέτρος ἐγένετο.  
 19 Ἡρώδης δὲ ὀπιζητήσας αὐτὸν, καὶ  
 μὴ εὕρων, ἀνακρίνας τοὺς φύλακας,  
 ἐκέλευσεν ἀπαχθῆναι καὶ κατελ-  
 θὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καί-  
 σάρειαν, διέτριβεν. 20 Ἦν δὲ ὁ  
 Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σι-  
 δωνίοις· ὁμοθυμαδὸν δὲ πᾶσαι πρὸς  
 αὐτὸν, καὶ πείσαντες Βλάστον τὸν  
 ὄππ' τοῦ κοιτῶνος τῷ βασιλέως, ἡ-  
 ποιῶτο εἰρήνην. Ἀλλὰ τὸ τρέφειν  
 αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλι-  
 κῆς. 21 Ταχὺ δὲ ἡμέρα ὁ Ἡρώ-  
 δης ἐνδυσάμενος ἐσθῆτα βασιλικήν,  
 καὶ καθίσας ἐπὶ τὸ βῆμα, ἐδημηγόρει  
 πρὸς αὐτούς. 22 Ο δὲ δῆμος ἐπι-  
 φωνή· Οὐδὲ φωνή, καὶ οὐκ ἀνθρώπου.

stantly affirm'd that it was even  
 so. Then said they, It is his  
 angel.

16 But Peter continu'd  
 knocking: and when they had  
 open'd *the door*, and saw him;  
 they were astonish'd.

17 But he beckning unto  
 them with the hand to hold  
 their peace, declar'd unto them,  
 how the Lord had brought  
 him out of the prison. And he  
 said; Go shew these things unto  
 James, and to the brethren.  
 And he departed, and went into  
 another place.

18 Now as soon as it was  
 day, there was no small stir  
 among the soldiers, what was  
 become of Peter.

19 And when Herod had  
 sought for him, and found him  
 not, he examin'd the keepers,  
 and commanded that *they*  
 should be put to death. And  
 he went down from Judea to  
 to Cesarea, and *there* abode.

20 And Herod was highly  
 displeas'd with them of Tyre  
 and Sidon: but they came  
 with one accord to him, and  
 having made Blastus the king's  
 chamberlain their friend, de-  
 fir'd peace; because their coun-  
 try was nourish'd by the king's  
 country.

21 And upon a set day, He-  
 rod array'd in royal apparel,  
 sat upon his throne, and made  
 an oration unto them.

22 And the people gave a  
 shout, saying, *It is* the voice  
 of a god, and not of a man.

TEXT.

TRANSLATION.

23 Παραχρῆμα δὲ ἐπάταξεν αὐ-  
τὸν ἄγγελος Κυρίου, ὅτι ὡς ὅτι  
ἔδωκε τὴν δόξαν τῷ Θεῷ καὶ γέν-  
ηκε σκωληκόβρωτος ἔξελυξεν.

23 And immediately the  
Angel of the Lord smote him,  
because he gave not God the  
glory: and he was eaten of  
worms, and gave up the ghost.

24 O

PARAPHRASE.

even so. Then said they according to the receiv'd Opinion among the Jews, that Good men had their Guardian Angels, It is his Angel. 16 But Peter continu'd knocking: and when they had open'd the Door, and saw him, they were astonish'd. 17 But he beckning unto them with the hand to hold their peace, declar'd unto them how the Lord had brought him out of the Prison. And he said, Go shew these things unto James the Son of Alphaeus and Brother of our Lord, who was now made (b) Bishop of Jerusalem, and to the Brethren. And he departed, and went into another place of more safety from Herod and the Unbelieving Jews.

18 Now as soon as it was day, there was no small stir among the Soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examin'd the Keepers, and commanded that they should be put to death. And he, i. e. Herod went down from Judea to Cesarea to celebrate the Solemnity there kept in Honour of Cesar, and there abode during the Solemnity. 20 And Herod was highly displeas'd with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the King's Chamberlain their Friend, desir'd Peace; because their Country was in great measure nourish'd by the Corn, and the like, which they had leave to buy or traffick for in the King's Country, (c) viz. Galilee, Trachonitis, Batanea, &c. 21 And upon a Set day, the Second day of the Solemnity aforesaid, Herod array'd in Royal Apparel, which appear'd with a Glorious Lustre by means of the Sun's shining upon it, sat on his Throne, and made an Oration unto them that were there, specially the Nobles and Governors which were come out of the whole Province to that Solemnity. 22 And the People gave a Shout, saying in Flattery, It is the Voice of a God that speaks, and not of a Man. 23 And immediately the Angel of the Lord smote him with a miserable Disease, because he reprehended not the People for such their Blasphemous Flattery, and so gave not God the Glory due to him, by Disowning that he ought to be compar'd to God: and he was (d) eaten of Worms, and gave up the Ghost.

V.  
Herod is smote  
by God with a  
Disease, which  
causes his Death.

24 But

ANNOTATIONS.

(b) In this year A. D. 44. was Eudius made the First Bishop of Antioch in Syria, according to Eusebius.

(c) See the 2d Discourse before the Gospels.

(d) To go about to describe the particular manner of this Disease, seems injudicious;

## TEXT.

## TRANSLATION.

24 Ο δὲ λόγος τοῦ Θεοῦ ἠύξανε καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἔξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ὀπίκλητον Μάρκον.

Κεφ. ιγ'. Ἦσαν δὲ πρὸς ἐν Ἀντιοχείᾳ καὶ τινὲς ἐκκλησίαι παρρησίου καὶ διδασκαλοὶ, οἱ τε Βαρνάβας καὶ Σιμωνὸς ὁ καλούμενος Νίγερ, καὶ Λύκιος ὁ Κυρηνεὺς, Μανᾶν τε Ἡρώδης τε πετρίρχου σούτροφου, καὶ Σαῦλος.

2 Λειτουργούντων δὲ αὐτοῖς τῷ Κυρίῳ καὶ νηστεύοντων, εἶπε τὸ πνεῦμα τὸ ἅγιον· Αφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

3 Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ὀπίθεντες τοῖς χεῖρας αὐτοῖς, ἀπέλυζ.

4 Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τῷ ἁγίῳ, κατήλθον εἰς τὴν Σελεύκειαν, ἐκθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

5 Καὶ γινόμενοι ἐν Σαλαμῖνι, κατήγγαλλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν.

6 Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρον τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ὃν ὄνομα Βαρῖσης.

7 Ὁς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ καὶ τῷ προσκαλεσάμενῳ Βαρνάβαν καὶ Σαῦλον,

24 But the word of God grew and multiply'd.

25 And Barnabas and Saul return'd from Jerusalem, when they had fulfill'd *their* ministry, and took with them John whose surname was Mark.

## Chap. XIII.

Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was call'd Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrach, and Saul.

2 As they ministred to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have call'd them.

3 And when they had fasted and pray'd, and laid their hands on them, they sent *them* away.

4 So they being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sail'd to Cyprus.

5 And when they were at Salamis, they preach'd the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone thro' the isle unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the Deputy of the country, Sergius Paulus, a prudent man; who call'd for Barnabas and Saul,

ἰπυζή-

P A R A P H R A S E.

24. But notwithstanding the Opposition made to Christianity in Judea, yet by the preaching of the Word of God or Gospel, the Christian Church grew and multiply'd. 25 And Barnabas and Saul return'd from Jerusalem, when they had fulfill'd their Ministry, i. e. deliver'd the Contribution of the Christians at Antioch to the Elders of the Christians at Jerusalem, and took with them John whose Surname was Mark.

VI.  
Christianity increases; and Barnabas and Saul return to Antioch.

S E C T I O N VI.

Containing an Account of the Planting Christianity by St Paul and Barnabas, From their First setting forth on that Design from Antioch in Syria, A. D. 34. ending, or 35. beginning, To their Return thither A. D. 47. Which Particulars take up Chap. XIII. and XIV.

Chap. XIII. Now there were in the Church, that was at Antioch, certain Prophets and Teachers; as Barnabas, and Simeon that was call'd Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the (e) Tetrarch, and Saul. 2 As they Minister'd to the Lord, and Fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the peculiar work whereunto I have call'd them. 3 And when they had Fasted and Pray'd, and laid their hands on them, they sent them away. 4 So they being sent forth by the Holy Ghost, departed from Antioch in Syria unto Seleucia, lying on the Sea-coast of Syria over against the Isle of Cyprus; and from thence they sail'd to Cyprus. 5 And when they were at Salamis, they preach'd the Word of God in the Synagogues of the Jews: and they had also John (f) surnam'd Mark, to their Minister or Attendant. 6 And when they had gone thro' the Isle unto Paphos, they found a certain Sorcerer, a false Prophet, a Jew, whose name was Barjesus: 7 which was with the Deputy-governor of the Country, Sergius Paulus, a Prudent man; who call'd for

I.  
Paul and Barnabas go from Antioch to Cyprus.

A N N O T A T I O N S.

judicious; since there is no room but for meer Conjecture, and it might be effected several ways. 'Tis true that Josephus the Jewish Historian says he was taken with Terrible Gripes and Torments of the Guts; but this might be only a part of his Punishment.

(e) See the 2d Discourse before the Gospels.

(f) See Chap. 12. 12.

## TEXT.

## TRANSLATION.

ἐπεζηήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 8 Ἀντίστατο δὲ αὐτοῖς Ελύμας ὁ μάγῳ, (ὅτι γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν ἀφαιρεῖν τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 9 Σαῦλ ὁ δὲ (ὁ ὃ Παῦλῳ) πληθεὺς πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν, 10 εἶπεν· ὦ πλήρης φαρμάκων δόλος καὶ πάσης ῥαδιουργίας, καὶ ἀφροσύνης, ἐχθρὸς πάσης δικαιοσύνης, καὶ παύσῃ ἀφαιρεῖν τὰς ὁδούς Κυρίου τὰς εὐθείας; 11 Καὶ νῦν ἰδὲ, χεὶρ τοῦ Κυρίου ἐπὶ σε καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότῳ· καὶ περιάγων ἰζήτη χειραγωγῆσαι. 12 Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός, ἐπίστευσεν, ὅτι πληροῦται ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

13 Αναχθέντες δὲ ἀπὸ τοῦ Πάφου οἱ δεῖ τὸ Παῦλον, ἦλθαν εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα.

14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῆς σαββάτου, ἐκάθισαν.

15 Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἐπέτελλαν οἱ ἀρχισυνάγωγοι

and desir'd to hear the word of God.

8 But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the Deputy from the faith.

9 Then Saul (who also is call'd Paul) fill'd with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the Deputy, when he saw what was done, believ'd, being astonish'd at the doctrine of the Lord.

13 Now when Paul and his company loos'd from Paphos, they came to Perga in Pamphylia: and John departing from them, return'd to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent

TEXT.

TRANSLATION.

πρὸς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν ὡς καὶ λέγει. 16 Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸ Θεόν, ἀκούσατε. 17 Ὁ Θεὸς ὁ λαὸν τούτον Ἰσραὴλ ἐξελέξατο τὰς πατέρας ἡμῶν, καὶ τὸν λαόν

unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the People, say on.

16 Then Paul stood up, and beckning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when

ὑψώσεν

P A R A P H R A S E.

for Barnabas and Saul, and desir'd to hear the Word of God. 8 But Elymas, *i. e.* the Sorcerer (for so is his name *Elymas* by interpretation) withstood them. 9 Then Saul, (who, *besides the foresaid Hebrew name*, also is call'd *by a Roman name* Paul) fill'd with the Holy Ghost, *by the Suggestion of the said Holy Ghost* set his eyes on him, 10 and said, O Full of all Subilty and all Mischief, Thou *who artest* as a Child of the Devil, *in that* thou art an Enemy of all Righteousness, wilt thou not cease to pervert the right way of the Lord? 11 And now behold, the hand of the Lord is upon thee, and thou shalt be Blind, not seeing the Sun for a season. And immediately there fell on him a Mist and a Darkness; and he went about seeking some to lead him by the hand. 12 Then the Deputy, when he saw what was done, Believ'd, being astonish'd at *the miraculous Power which Paul was thus invested with, who preach'd* the Doctrine of the Lord.

13 Now when Paul and his Company, *Barnabas and John Surnam'd Mark*, loos'd, *i. e.* Sail'd from Paphos in Cyprus, they crossing the Sea to the Northward came to Perga in Pamphylia, a Province of the Lesser Asia largely so call'd: and there John departing from them return'd to Jerusalem.

II.  
Thence to Perga  
in Pamphylia.

14 But when they, *i. e.* Paul and Barnabas, departed from Perga, they came to Antioch in Pisidia, and went into the Synagogue on the Sabbath-day, and sat down. 15 And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye Men and Brethren, if ye have any word of Exhortation for the People, say on. 16 Then Paul stood up, and beckning with his hand said, Men of Israel, and ye *who are not Israelites but Gentiles by Birth, yet are Proselytes to the Jewish Religion, and so are such that profess to fear the true God*, give audience to *what I am about to say*. 17 The God of this People of Israel chose our Fathers, and exalted the said People

III.  
Thence to Antioch in Pisidia:  
where Paul  
preaches in the Synagogue.

N

from

## TEXT.

## TRANSLATION.

ἔψωσι οὐ τῇ παροικίᾳ οὐ γῇ  
 Αἰγύπτῳ, καὶ μετὰ βραχίον<sup>Ⓢ</sup> ὑ-  
 ψηλοῦ ἐξήγαγον αὐτοὺς ἐξ αὐτῆς.  
 18 Καὶ ὡς πεσσεύοντα ἐτὶ ἡρ-  
 ονι ἔτεροφόρησεν αὐτοὺς οὐ τῇ  
 ἐρήμῳ. 19 Καὶ χαλεπὸν ἔθνη ἐπὶ  
 οὐ γῇ Χαναάν, ἡ κατακληρονόμησεν  
 αὐτοῖς τὴν γῆν αὐτῶν. 20 Καὶ  
 μετὰ ταῦτα ὡς ἑπτατετρακοσί-  
 οισι καὶ πεντήκοντα ἔδωκε κλειτὰς ἕως  
 Σαμουὴλ τῷ ὡροφίτῃ. 21 Καὶ  
 κῆθεν ἡγήσαντο βασιλέα, καὶ ἔδω-  
 κεν αὐτοῖς ὁ Θεὸς τὸν Σαῦλ υἱὸν  
 Κίς, ἀνδρα ἐκ φυλῆς Βενιαμὴν,  
 ἔτη πεσσεύοντα. 22 Καὶ με-  
 ταθήσας αὐτὸν, ἡγεῖρεν αὐτοῖς τὸν  
 Δαβὶδ εἰς βασιλέα· ὃ καὶ εἶπε  
 μαρτυρήσας· Εὗρον Δαβὶδ τὸν τῷ  
 Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου,  
 ὃς ποιήσει πάντα τὰ θελήματά  
 μου. 23 Τότε ὁ Θεὸς ἀπὸ τῷ  
 σπέρματι<sup>Ⓢ</sup> κατ' ἐπαγγελίαν ἡγεῖρε  
 τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 ὡρο-  
 κηρύξοντ<sup>Ⓢ</sup> Ἰωάννην ὡρὸ ὡροσώ-  
 πη τῆς εἰσόδου αὐτοῦ βάπτισμα με-  
 ταιοίας ὡροπὶ τῷ λαῷ Ἰσραὴλ.  
 25 Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν  
 δέμον, ἔλεγε· Τίνα με ὑπονοεῖ-  
 τε εἶναι; Οὐκ εἰμὶ ἐγώ, ἀλλ' ἰδοὺ,  
 ἔρχεται μετ' ἐμὲ, ὃ ἔκ ἐμὲ ἄξι<sup>Ⓢ</sup>.

they dwelt as strangers in the  
 land of Egypt, and with an  
 high arm brought he them out  
 of it.

18 And about the time of  
 forty years he \* carry'd them as  
 a nurse *do's her child*, in the  
 wilderness.

19 And when he had de-  
 stroy'd seven nations in the  
 land of Chanaan, he divided  
 their land to them by lot.

20 And after that, he gave  
 unto *them* judges, about the  
 space of four hundred and fifty  
 years, until Samuel the pro-  
 phet.

21 And afterward they de-  
 fir'd a king; and God gave un-  
 to them Saul the son of Cis, a  
 man of the tribe of Benjamin,  
 by the space of forty years.

22 And when he had re-  
 mov'd him, he rais'd up unto  
 them David to be their king;  
 to whom also he gave testimo-  
 ny, and said, I have found Da-  
 vid the *son* of Jesse, a man after  
 mine own heart, which shall  
 fulfil all my will.

23 Of this man's seed hath  
 God, according to *his* promise,  
 rais'd unto Israel a Saviour  
 Jesus:

24 When John had first  
 preach'd before his coming the  
 baptism of repentance to all  
 the people of Israel.

25 And as John fulfill'd his  
 course, he said, Whom think  
 ye that I am? I am not *he*.  
 But behold, there cometh one  
 after me, whose shoes of *his*.



TEXT.

TRANSLATION.

τὸ ὑπόδημα ἢ ποδῶν λῦσαι. 26 Αἰ-  
δρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ,  
καὶ οἱ οὗτοι ὑμῶν φοβέμενοι τὸν Θεόν,  
ὑμῖν ὁ λόγος τῆ σωτηρίας τούτης ἀπέ-  
στάλη. 27 Οἱ γὰρ κατοικῶντες οἱ

feet I am not worthy to loose.  
26 Men and brethren, child-  
ren of the stock of Abraham,  
and whosoever among you fear-  
eth God, to you is the word  
of this salvation sent.  
27 For they that dwell at

Ier8-

PARAPHRASE.

from that miserable Condition they liv'd in for a considerable time, when they dwelt as Strangers in the Land of Egypt, and with an high arm brought he them out of it. 18 And about the time of Forty years he carry'd them as a Nurse do's her Child in her Arms, feeding them miraculously and otherwise providing for them in the Wilderness. 19 And when he had destroy'd seven Nations in the Land of Chanaan, he divided their Land to them by lot. 20 And after that, he gave unto them Judges, about the space of Four hundred and fifty Years, until Samuel the Prophet. 21 And afterward they desir'd a King: and God gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin, by the space of Forty Years. 22 And when he had remov'd him, he rais'd up unto them David to be their King; to whom also he gave Testimony, and said, I have found David the Son of Jesse, a Man after mine own Heart, which shall fulfil all my Will. 23 Of this Man's Seed hath God, according to his Promise, rais'd unto Israel a Saviour Jesus: 24 when John Baptist had first preach'd before his coming the Baptism of Repentance to all the People of Israel. 25 And ... John fulfill'd his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose Shoes of his Feet I am not worthy to loose. 26 Men and Brethren, Children of the Stock of Abraham, and whosoever among you, tho' he be not of the Stock of Abraham, yet fears God, to you is the Word of this Salvation sent. 27 For they that dwell

ANNOTATIONS.

V. 18. † It is read ἐξοφορήσει, and not ἐξοπορήσει, in Alex. Cant. and some other MSS. as also in Hesychius: And so likewise it was in the Copies us'd by Vulg. Latin, Syr. Arab. and Ethiop. Interpreters; and so it is in the LXX. Version Deut. i. 31. to which St Paul or Luke here doubtless refers. Besides, the other Reading is not so agreeable to Matter of Fact; God not suffering but punishing their Evil manners frequently in the Wilderness, and that in an Exemplary manner.

V. 19. † It is read κατεκληρομήσει, not κατεκληροδόμησει, in Alex. Cant. and many other MSS. and in Chrysostom and Oecumenius; and lastly in LXX. Version Deut. i. 38. to which St Paul or Luke here refers.

## TEXT.

## TRANSLATION.

Ιερουσαλήμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτοι ἀγροήσομτες, καὶ ταῖς φωνὰς τῶν ψαλμῶν ταῖς κατὰ πᾶν σάββατον ἀναγιγνωσκομένης, κείναντες, ἐπλήρωσαν. 28 Καὶ μηδεμίαν αἰτίαν θανάτου εὗροντες, ἡτήσαντο Πιλάτον ἀναγρεῖν αὐτόν. 29 Ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, κατελόντες ὑπὸ τῷ ξύλῳ ἔθηκαν εἰς μνημεῖον. 30 Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν. 31 Ὃς ὥρθη ὅππῃ ἡμέρας πλείους τοῖς σιναβάζουσιν αὐτῷ ὑπὸ τῆς Γαλιλαίας εἰς Ιερουσαλήμ, οἵτινες εἰσι μάρτυρες αὐτοῦ πρὸς τὸ λαόν. 32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα ὅτι πατέρες τῶν πατέρων ἐπαγγελίαν γενόμενοι, ὅτι ταύτῃ ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτοῦ ἡμῖν, ἀναστήσας Ἰησοῦν. 33 ὥς καὶ ἐν τῷ ψαλμῷ περὶ δούτερω γεγραπται. Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γενένηκα σε. 34 Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μάλλοντα ὑποστέφειν εἰς διαφθοράν, οὔτως εἰρηκεν. Ὅτι δώσω ὑμῖν τὰ ὅσα Δαβὶδ τὰ πιστά. 35 Διὸ καὶ ἐν τῷ ἄλλῳ. Οὐ δύσεις τὸν ὅσιόν σου εἰς διαφθοράν. 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑποσχεθείς τῇ

Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfill'd *them* in condemning *him*.

28 And tho' they found no cause of death *in him*, yet desir'd they Pilate that he should be slain.

29 And when they had fulfill'd all that was written of him, they took *him* down from the tree, and laid him in a sepulchre.

30 But God rais'd him from the dead.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem; who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfill'd the same unto us their children, in that he hath rais'd up Jesus again:

33 As it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he rais'd him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David after he had serv'd his own generation by

TEXT.

TRANSLATION.

τῷ θεῷ βελῆ κοιμήσθῃ, καὶ ὡς  
πῆν ὡς πατέρας αὐτοῦ, καὶ εἶ-  
δε διαφθοράν. 37 Οὐ δὲ ὁ θεὸς  
ἤγειρεν, ὅτι εἶδε διαφθοράν. 38 Γνω-  
στὸν οὖν ἔγω ὑμῖν, ἀδελφοί,

the will of God, fell on sleep,  
and was laid unto his fathers,  
and saw corruption :

37 But he whom God rais'd  
again, saw no corruption.

38 Be it known unto you  
therefore, men and brethren,

ὅτι

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dwell at Jerusalem, and their Rulers, because they knew him not, *i. e.* knew or acknowledg'd not Jesus to be Christ, nor yet knew the True meaning of the Voices, *i. e.* Writings of the Prophets which are read every Sabbath-day, they have fulfill'd them in condemning him. 28 And tho' they found no just cause of Death in him, yet desir'd they Pilate that he should be slain. 29 And when they had fulfill'd all that was written of him, they took him down from the Tree, and laid him in a Sepulchre. 30 But God rais'd him from the Dead. 31 And he was seen many days of them which came up with him from Galilee to Jerusalem; who are his Witnesses unto the People. 32 And we declare unto you glad Tidings, *viz.* how that the Promise which was made unto the Fathers, *viz.* Abraham, &c. that in his Seed should All the Nations of the Earth be blessed, and the like; God hath fulfill'd the same unto us their Children in that he hath rais'd up Jesus again from the Dead, whereby he has given us unexceptionable Proofs of Jesus being the Messiah, in whom all the Nations of the Earth should be bless'd; or which comes to the same, that the said Jesus is in an eminent manner the Son of God: 33 As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee; which words, tho' applicable to David in one sense, yet were principally intended as a Prophecy of Jesus being the Son of God in a much more eminent manner than David, and that He should be declar'd to be such by his Resurrection. 34 And as concerning that he rais'd him up from the Dead, now no more to dye again, and so return to Corruption (as several (g) others rais'd from the Dead have done or shall do,) he said on this wise (h) I will give you the Sure, or Never-ceasing Mercies of David, *i. e.* promis'd to David, *viz.* that Christ descended from David should Reign for ever and ever. 35 Wherefore he says also in another (i) Psalm, Thou shalt not suffer thine Holy One to see Corruption. 36 For David after he had serv'd his own Generation by the will of God, fell on sleep, and was laid unto his Fathers, and saw Corruption: 37 But he whom God rais'd again, saw no Corruption. 38 Be it known unto you therefore, Men and Brethren, that

(g) Lazarus, the Widow's Son of Nain, Tabitha of Joppa, &c.

(h) *Isai.* 55. 3.

(i) *Psal.* 16. 10.

thro'

## TEXT.

## TRANSLATION.

ὅτι διὰ τούτων ὑμῖν ἄφεσις ἀμαρ-  
 τῶν καταγγέλλεται. 39 Καὶ ἀπὸ  
 πάντων ὧν οὐκ ἠδυνήθητι ἐν τῷ  
 νόμῳ Μωσέως δικαιοσύνην, ἐν τῷ  
 νόμῳ τοῦ πνεύματος δικαιοῦται.  
 40 Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑ-  
 μᾶς τὸ εἰρημὸν ἐν τοῖς προφήταις.  
 41 Ἰδετε οἱ καταφρονεῖται, καὶ θαυ-  
 μάσατε καὶ ἀφανίσθητε· ὅτι ἔργον  
 ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν,  
 ἔργον ᾧ ἂν μὴ πιστεύσητε ἐάν τις ἐκ-  
 δηγήται ὑμῖν.

42 Εξιόντων δὲ ἐκ τῆ συναγωγῆς  
 τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς  
 τὸ μεταξὺ σάββατον λαληθῆναι αὐ-  
 τοῖς τὰ ῥήματα ταῦτα. 43 Λυθεί-  
 σης δὲ τῆ συναγωγῆς ἠκολούθησεν πολ-  
 λοι τῶν Ἰουδαίων καὶ τῶν σεβομένων ὁροση-  
 λύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵ-  
 πινες προσλαλῶντες αὐτοῖς, ἐπειθον  
 αὐτοὺς ἐπιμυθεῖν τῇ χάριτι τοῦ Θεοῦ.  
 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν  
 πάντα ἡ πόλις συνήχθη ἀκούσαι τὸν  
 λόγον τοῦ Θεοῦ. 45 Ἰδόντες δὲ οἱ Ἰου-  
 δαῖοι τὴν ὄχλην, ἐπλήσθησαν ζήλου,  
 καὶ ἀντίλεγον τοῖς ὑπὸ τοῦ Παύλου λέ-  
 γομένοις, ἀντιλέγοντες καὶ βλασφημῶν-  
 τες. 46 Παύρου σισσύμειρος δὲ ὁ Παῦ-  
 λος καὶ ὁ Βαρνάβας, εἶπον· Ὑμῖν ἔγωγε  
 ἀναγκαῖον ὡρῶν λαληθῆναι τὸ λόγον

that thro' this man is preach'd  
 unto you the forgiveness of  
 sins:

39 And by him all that be-  
 lieve are justify'd from all  
 things, from which ye could  
 not be justify'd by the law of  
 Moses.

40 Beware therefore, lest  
 that come upon you, which is  
 spoken of in the prophets,

41 Behold, ye despisers, and  
 wonder, and perish: for I work  
 a work in your days, a work  
 which you \*will in no wise  
 believe, tho' a man declare it  
 unto you.

42 And when the Jews were  
 gone out of the synagogue, the  
 Gentiles besought that these  
 words might be preach'd to  
 them the next sabbath.

43 Now when the congre-  
 gation was broken up, many of  
 the Jews, and religious profe-  
 lytes follow'd Paul and Barna-  
 bas; who speaking to them,  
 perswaded them to continue in  
 the grace of God.

44 And the next sabbath-day  
 came almost the whole city to-  
 gether to hear the word of  
 God.

45 But when the Jews saw  
 the multitudes, they were fill'd  
 with envy, and spake against  
 those things which were spoken  
 by Paul, contradicting and  
 blaspheming.

46 Then Paul and Barnabas  
 wax'd bold, and said, It was  
 necessary that the word of God  
 should first have been spoken

TEXT.

TRANSLATION.

τῷ Θεοῷ· ἐπειδὴ δὲ ἀποθῆκε αὐ-  
τὸν, καὶ ὅδε ἀξίους κείνῃ ἐα-  
τεῖς τῆς αἰωνίης ζωῆς, ἰδοὺ, σπεφó-  
μεθα εἰς τὰ ἔθνη. 47 Οὕτω γὰρ  
ἐντέταλται ἡμῖν ὁ Κύριος· Τέ-  
λειξέ σε εἰς φῶς ἐθνῶν, τῷ εἰναί  
σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς.

to you : but seeing ye put it  
from you, and judge your  
selves unworthy of everlasting  
life, lo, we turn to the Gentiles.

47 For so hath the Lord  
commanded us, *saying*, I have  
set thee to be a light of the  
Gentiles, that thou shouldst be  
for salvation unto the ends of  
the earth.

48 Ἀκούοντα

P A R A P H R A S E.

thro' this Man is preach'd unto you the *perfect or full* Forgiveness of  
Sins ; viz. *not only as to this World, but also as to the next* : 39 and con-  
sequently by him All that believe, and live conformably to their Belief of the  
Gospel, are justify'd from all things, i. e. Sins, from which ye could not be  
justify'd by the Law of Moses (k) taken in Contradiction to the Gospel.  
40 Beware therefore, lest, thro' your Unbelief, that (l) come upon you,  
which is spoken of in the Prophets, 41 Behold, ye despisers, and won-  
der, and perish : for I work a work in your days, a work which you will  
in no wise believe, tho' a man declare it unto you.

42 And when the Jews were gone out of the Synagogue, the Gen-  
tiles besought that these words might be preach'd to them the next Sab-  
bath. 43 Now when the Congregation was broken up, many of the  
Jews and religious Profelytes, being become Converts to Christianity,  
follow'd Paul and Barnabas for to be further instructed in private ; who  
speaking to them by way of further Instruction, withall perswaded them  
to continue in the Grace of God, i. e. Profession of Christianity, notwith-  
standing all the Opposition and Persecution they might meet with on that  
account. 44 And the next Sabbath-day came almost the whole City to-  
gether to hear the Word of God. 45 But when the Jews saw the mul-  
titudes, they were fill'd with envy, and spake against those things which  
were spoken by Paul, Contradicting and Blaspheming. 46 Then Paul  
and Barnabas wax'd bold, and said to the Unbelieving Jews (mention'd v.  
45.) It was necessary (m) in Obedience to the Command of Christ, that the  
Word of God should first have been spoken to you : but seeing ye put  
it from you, and judge your selves unworthy of everlasting Life, lo,  
we turn to the Gentiles. 47 For so has the Lord commanded us, say-  
ing of Christ, (n) I have set Thee to be a Light of the Gentiles, that  
thou shouldst be for Salvation unto the ends of the Earth. 48 And

IV.  
Paul preaches a-  
gain the next Sab-  
bath ; and then  
He and Barnabas  
go to Iconium.

(k) See my Discourse before the Epistle to the Romans.

(l) *Isai.* 29. 14. *Hab.* 1. 5.

(m) *Matt.* 10. 6. *Ch.* 3. 26. *Rom.* 1. 16.

(n) *Isai.* 49. 6. *Luke* 2. 32.

when

## TEXT.

## TRANSLATION.

48 Ακούοντα δὲ τὰ ἔθνη ἔχαρον, καὶ ἐδόξαζον τὸν λόγον τῆς Κυρίας· καὶ ὅτις εὐευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. 49 Διεφέρετο δὲ ὁ λόγος τῆς Κυρίας δι' ὅλης τῆς χώρας. 50 Οἱ δὲ Ἰουδαῖοι πρῶτον πάντας σεβομένους γυναῖκας καὶ πάντας ἐκλήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τῷ Παύλῳ καὶ τῷ Βαρνάβῳ, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν οἰκίων αὐτῶν. 51 Οἱ δὲ ἐκπναζόμενοι τῷ κοινορτῶν τῷ ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 Οἱ δὲ μαθηταὶ ἐπληρύντο χαρᾶς καὶ πνεύματος ἁγίου.

Κεφ. ιδ'. Εγένετο δὲ ἐν Ἰκόνιῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι ὥτως ὥστε πειθεῖσθαι Ἰουδαίῳ τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τοὺς ψυχὰς τῶν ἑθνῶν κατὰ τῶν ἀδελφῶν. 3 Ἰκανὸν μὲν οὖν χρόνον διέτειψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ καὶ μαρτυροῦντες τὸν λόγον τῆς χάριτος αὐτοῦ, καὶ διδόντες σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 Εσχάθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν

48 And when the Gentiles heard this, they were glad, and glorify'd the word of the Lord: and as many as were ordain'd to eternal life, believ'd.

49 And the word of the Lord was publish'd throughout all the region.

50 But the Jews stir'd up the \* women of quality of *their* religion, and the chief men of the city, and rais'd persecution against Paul and Barnabas, and expell'd them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were fill'd with joy, and with the Holy Ghost.

## Chap. XIV.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews; and also of the \* Gentiles believ'd.

2 But the unbelieving Jews stir'd up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave Testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held

TEXT.

TRANSLATION.

συνὸς τοῖς Ἰουδαίοις, οἱ δὲ συνὸς τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὄρμηξ ἔθνων τε καὶ Ἰουδαίων συνὸς τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, 6 σωιδόντες κατέφυγον εἰς τοὺς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν

with the Jews, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the

αἰ-

P A R A P H R A S E.

when the Gentiles heard this, they were glad, and Glorify'd the Word of the Lord: and as many as were *sincerely and religiously dispos'd to receive the Truth and obey it, and so to become such as are, by the Terms of the Gospel*, ordain'd to Eternal Life, *accordingly* believ'd. 49 And the Word of the Lord was publish'd throughout all the Region. 50 But the Unbelieving Jews stirr'd up the Women of Quality of their Religion, and the Chief Men of the City, and rais'd persecution against Paul and Barnabas, and expell'd them out of their Coasts. 51 But they shook off the Dust of their Feet against them, *according to our (o) Lord's Direction*, and came to Iconium. 52 And *such of the Inhabitants of that place and Country, viz. Antioch and Pisidia, as were become Disciples*, were fill'd with Joy, *at the Happiness of their being enlighten'd with the Truth of the Gospel*, and with the Holy Ghost.

Chap. XIV. And it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Gentiles believ'd. 2 But the Unbelieving Jews stirr'd up the Gentiles, and made their Minds Evil-affected against the Brethren. 3 Long time therefore abode they speaking boldly in the Lord, who gave Testimony to the Word of his Grace, *i. e. to the Gospel, the Knowledge whereof was thus vouchsaf'd unto them out of his Grace or Mercy, and the Belief whereof was accompany'd with the Graces and Gifts of the Holy Ghost; and to this his Gospel the Lord gave Testimony, in that he granted Signs and Wonders to be done by their hands.* 4 But the multitude of the City was divided: and part held with the Jews, and part with the Apostles. 5 And when there was an Assault made both of the Gentiles, and also of the Jews, with their Rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, Cities of Lycaonia, and

V.  
Many at Iconium  
become Christians:  
whence the Apo-  
stles go to Lystra  
and Derbe.

(o) Matt. 10. 14.

O

unto

## TEXT.

## TRANSLATION.

περίχωρον· 7 καὶ ἐξ ἧσαν εὐαγγελιζόμενοι.

region that lieth round about·  
7 And there they preach'd the gospel.

8 Καὶ τις ἀνὴρ ἐκ Λύστρας ἀδύατος τοῖς ποσὶν ἐγέννητο, καλὸς ἐκ κοιλίας μητρὸς αὐτῆς ὑπάρχων, ὃς οὐδέποτε περιπατήκει.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mothers womb, who never had walk'd.

9 Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίμπρῃ ἐξ ἑαυτοῦ σωθῆναι, 10 εἶπε μεγάλη τῇ φωνῇ· Ανάστη ὅτι τὰς πόδας σου ὀρθός. Καὶ ἤλατο καὶ περιπατεῖ.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be heal'd,

10 Said with a loud voice, Stand upright on thy feet. And he leap'd and walk'd.

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπήραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 Ἐκάλουν τε τὸν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν· ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τῷ λόγῳ. 13 Ο δὲ ἱερεὺς τῆς Διὸς τῷ ὄντι πρὸς τὴν πόλεως αὐτῶν, ταύρας καὶ στέμματα ὅτι τῆς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν.

12 And they call'd Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13 Then the priest of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, ἀφαιρήσαντες τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸ ὄχλον, κράζοντες, 15 καὶ λέγοντες· Ἄνδρες, τί θῦτα ποιεῖτε;

14 Which when the Apostles, Barnabas and Paul, heard of, they rent their cloaths, and ran in among the people, crying out,

καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμῖν ἀπὸ τῆς πίστεως τοῦ ματαίου ὁπίσθεν ὅτι πῶς θεὸς τὸν ζῶντα, ὃς ἐποίησε τὸ οὐρανὸν καὶ τὴν γῆν καὶ τὴν

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and



TEXT.

TRANSLATION.

θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς.  
16 Ὅς ἐν ταῖς παρωχημέναις γε-  
νεαῖς ἔασε πάντα τὰ ἔθνη πορεύεσθαι  
ταῖς ὁδοῖς αὐτῶν. 17 Καὶ τοὶ γε-  
νὲς ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγα-  
θοποιῶν, ἔρχοντόν ἡμῖν ὑετὸς διδύς  
καὶ καρπὸς καρποφόρος, ἐμπιπλῶν τρο-  
φῆς καὶ εὐφροσύνης ταῖς καρδίαις ἡμῶν.

the sea, and all things that are therein :

16 Who in times past suf-fer'd all \* the Gentiles to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful sea-sons, filling our hearts with food and gladness.

18 Καὶ

PARAPHRASE.

unto the Region that lieth round about : 7 and there they preach'd the Gospel.

8 And there sat a certain Man at Lystra, impotent in his Feet, being a cripple from his Mothers womb, who never had walk'd. 9 The same heard Paul speak : who stedfastly beholding him, and perceiving that he had Faith to be heal'd, 10 said with a loud voice, Stand upright on thy Feet. And he leap'd and walk'd. 11 And when the People saw what Paul had done, they lift up their Voices, saying in the Speech of Lycaonia, The Gods are come down to us in the likeness of Men. 12 And they call'd Barnabas, Jupiter ; and Paul, Mercury, because he was the chief Speaker. 13 Then the Priest of Jupiter, which was before the City, *i. e. whose Temple, with his Idol or Image therein, was without the City,* brought Oxen, and Garlands to put on the Oxen that were to be Sacrific'd, according to their Religious Rites ; these they brought to the Gates of the House where Paul and Barnabas were, and would have done Sacrifice, together with the People, unto the Apostles as Gods. 14 Which when the Apostles, Barnabas and Paul, heard of, they rent their Cloaths in Detestation of what was going to be done, and ran in among the People, crying out, 15 and saying, Sirs, why do ye these things ? We also are Men of like Passions with you, and preach unto you, that ye should turn from these Vanities, *i. e. Idol-false-Gods, Jupiter and Mercury and the like,* unto the living God, which made Heaven, and Earth, and the Sea, and all things that are therein : 16 Who in times past suffer'd all the Gentiles to walk in their own ways, *without making known his Will to them by Revelation, as he did afore to the Jews, and does now to the Gentiles also by the preaching of the Gospel.* 17 Nevertheless, he left (p) not himself without witness among the Gen-tilies hitherto, in that he did Good, and gave us Rain from Heaven and fruitful Sea-sons, filling our Hearts with Food and Gladness ; whence the

VI.  
Paul cures a lame  
man at Lystra.

(p) Rom. 1. 20.

O 2

Gen-

## TEXT.

## TRANSLATION.

18 Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τῷ μὴ θύειν αὐτοῖς.

19 Ἐπὶ ἦλθον δὲ ἄπὸ Ἀντιοχείας καὶ Ἰκονίης Ἰσδαῶι, καὶ πείσαντες τῆς ὄχλης, καὶ ληθάσαντες τὸ Παῦλον, ἔσυρον ἔξω τὴν πόλεως, νομίσαντες αὐτὸν τεθνήσκειν.

20 Κυκλωσάντων δὲ αὐτὸν οἱ μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἔξῃλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβειν.

21 Εὐαγγελιστάμενοι τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἰσχυροὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν. 22 Ἐπισημαίνοντες τοὺς ψυχὰς τοῖς μαθητοῖς, ὥστε καλουμένους ἐμμένειν τῇ πίστει, καὶ ὅτι ἀφ' πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 23 Χειροτονήσαντες δὲ αὐτοῖς ὡρεσβυτέρους καὶ ἐκκλησίας, ὡρεσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. 25 Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. 26 καὶ κῆεν ἀπὸ Πλευσάν εἰς Ἀντιόχειαν· ὅθεν ἦσαν

18 And with these sayings scarce restrain'd they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having ston'd Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 And when they had preach'd the gospel to that city, and had taught many, they return'd again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must thro' much tribulation enter into the kingdom of God.

23 And when they had ordain'd them elders in every church, and had pray'd with fasting, they commended them to the Lord, on whom they believ'd.

24 And after they had pass'd throughout Pisidia, they came to Pamphylia.

25 And when they had preach'd the word in Perga, they went down unto Attalia:

26 And thence sail'd to Antioch, from whence they had

παρεδεδομημένοι

TEXT.

TRANSLATION.

παραδεδομένοι τῇ χάριτι τοῦ  
Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

27 Παραγενόμενοι δὲ καὶ συνα-  
γαγόντες πᾶς ἐκκλησίαν, ἀνήγγει-  
λαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐ-

been recommended to the grace  
of God, for the work which  
they fulfill'd.

27 And when they were  
come, and had gather'd the  
church together, they rehears'd  
all that God had done with  
τῶν,

PARAPHRASE.

*Gentiles, by the Light of Natural Reason, might have inferr'd, that there was a God, who made and preserv'd and govern'd the World; and also that the said God was Good and Gracious; and therefore that all their Religious Worship ought to have been directed to him.* 18 And with these sayings scarce restrain'd they the People, that they had not done Sacrifice unto them.

19 And *some time after*, there came thither certain Jews from Antioch in Pisidia, and Iconium, who perswaded the People *to fall upon the Apostles*, and having (9) ston'd Paul, drew him out of the City, supposing he had been dead. 20 Howbeit, as the Disciples stood round about him, he rose up, and came into the City; and the next day he departed with Barnabas to Derbe.

21 And when they had preach'd the Gospel to that City, and had taught many, they return'd again to Lystra, and to Iconium, and Antioch, 22 confirming the Souls of the Disciples, and exhorting them, to continue in the Faith, and *telling them that we Christians must thro' much Tribulation, by reason of the Wickedness of Men, enter into the Kingdom of God.* 23 And when they had ordain'd them Elders in every Church, and had pray'd with fasting, they commended them to the *Protection and Grace of the Lord Jesus*, on whom they *now* believ'd. 24 And after they had pass'd throughout Pisidia, they came to Pamphylia. 25 And when they had preach'd the Word in Perga, they went down unto Attalia: 26 And thence sail'd to Antioch in Syria, from whence they *first set out*, and had been recommended to the Grace, *i. e. Protection and Assistance of God, by the Prayers of the Church there, for to enable them to perform the Work they were sent about, and which they had accordingly now fulfill'd.* 27 And when they were come, and had gather'd the Church together, they rehears'd all that God had done

VII.  
Where he is at  
length ston'd; but  
reviving goes to  
Derbe.

VIII.  
From Derbe, Paul  
and Barnabas re-  
turn to Lystra &c.  
and so to Antioch  
in Syria.

ANNOTATIONS.

(9) It seems very rightly observ'd by Expositors, that God permitted Paul to be here ston'd; for a Punishment of his consenting to, and having a part in the stoning of Stephen.

with

## TEXT.

## TRANSLATION.

τῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύ-  
ραν πίστεως. 28 Διέτριβον δὲ ὅρα  
ῥεόντων ὅρα ὀλίγοι σὺν τοῖς μαθη-  
ταῖς.

Κεφ. ιε'. Καὶ πινες κατελθόντες  
ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τὰς ἀδελ-  
φούς. Ὅτι ἐὰν μὴ περιτέμνησθε κατὰ  
τὸν Μωϋσέως, ἔσονται σωθῆναι.  
2 Γενόμενης οὖν διαφωνίας καὶ συζητήσεως  
ἐκ ὀλίγων κατὰ Παύλου καὶ κατὰ Βαρνάβαν  
πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦ-  
λον καὶ Βαρνάβαν καὶ πινὰς ἄλλας ἐξ  
αὐτῶν πρὸς τὰς ἀποστόλους καὶ πρεσβυ-  
τέρους εἰς Ἱερουσαλὴμ, περὶ τῆς ζητή-  
ματι τούτης. 3 Οἱ μὲν οὖν προ-  
πεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρ-  
χοντο τὴν Φοινίκην καὶ Σαμαρείαν, ἐκδι-  
γύμνοιοι ἐπιπροφυλάττοντες τὸν ἔθνην· καὶ ἐποίησαν  
χαρὰν μεγάλην παντὶ τοῖς ἀδελφοῖς.  
4 Παραγινόμενοι δὲ εἰς Ἱερουσαλὴμ,  
ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀπο-  
στόλων καὶ τῶν πρεσβυτέρων, ἀνηγχεῖν  
πάντα ὅσα ὁ Θεὸς ἐποίησε μετὰ αὐτῶν.  
5 Εξαίεσθη δὲ πινες τῶν ἀπὸ τῆς αἵρέσεως  
τῆς Φαρισαίων πεπιστευκότες, λέγοντες·  
Ὅτι δεῖ περιτέμνειν αὐτούς, καὶ παραγγέ-  
λαι τε τηρεῖν τὸ νόμον Μωϋσέως.

6 Σιωπήθησαν δὲ οἱ ἀπόστολοι  
καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τῆς λόγου  
τούτου. 7 Πολλῆς δὲ συζητήσεως

them, and how he had open'd  
the door of faith unto the Gen-  
tiles.

28 And there they abode  
long time with the disciples.

## Chap. XV.

And certain men which  
came down from Judea, taught  
the brethren, *and said*, Except  
ye be circumcis'd after the man-  
ner of Moses, ye cannot be  
sav'd.

2 When therefore Paul and  
Barnabas had no small dissen-  
sion and disputation with them,  
they determin'd that Paul and  
Barnabas, and certain other of  
them, should go up to Jerusa-  
lem unto the Apostles and el-  
ders about this question.

3 And being brought on  
their way by the church, they  
pass'd thro' Phenice and Sama-  
ria, declaring the conversion of  
the Gentiles: and they caus'd  
great joy unto all the bre-  
thren.

4 And when they were  
come to Jerusalem, they were  
receiv'd of the Church, and of  
the Apostles and elders, and  
they declar'd all things that  
God had done with them.

5 But there rose up certain  
of the sect of the Pharisees  
which believ'd, saying, That  
it was needful to circumcise  
them, and to command *them* to  
keep the law of Moses.

6 And the Apostles and el-  
ders came together to consider  
of this matter.

7 And when there had been

TEXT.

TRANSLATION.

γινόμενης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ὑμεῖς ἵπστα-  
 δε ὅτι ἀπ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐ-  
 μὴν

much disputing, Peter rose up  
 and said unto them, Men and  
 brethren, ye know how that  
 a good while ago God made

PARAPHRASE.

with them, and how he had open'd the door of Faith unto the Gen-  
 tiles. 28 And there they abode long time with the Disciples.

SECTION VII.

*Containing an Account of the Rise and Synodical Decision of  
 the Question concerning the Necessity of Circumcision, and of  
 observing the Law. Which Particulars were transacted A. D.  
 49, and take up Chap. XV. 1 — 35.*

Chap. XV. And after Paul and Barnabas had abode long time, viz.  
 about Two years, at Antioch, certain Men, who came down thither from  
 Judea, taught the Brethren, and said, Except ye Gentile Converts be Cir-  
 cumcis'd, and observe other Rites of Religion, after the manner prescrib'd in  
 the Law of Moses, ye cannot be Sav'd only by the Belief of, and Obe-  
 dience to the Gospel. 2 When therefore Paul and Barnabas had no small  
 dissention and disputation with them, they determin'd that Paul and  
 Barnabas, and certain other of them, should go up to Jerusalem unto  
 the Apostles and Elders about this Question. 3 And being brought on  
 their way by the Church, they pass'd thro' Phenice and Samaria, de-  
 claring the Conversion of the Gentiles: and they caus'd great joy unto  
 the Brethren. 4 And when they were come to Jerusalem, they were  
 receiv'd of the Church, and of the Apostles and Elders, and they de-  
 clar'd all things that God had done with, i. e. by them among the Gen-  
 tiles. 5 But there rose up certain of the Sect of the Pharisees which  
 believ'd, that were as Zealous at Jerusalem for the Law, as they  
 (v. 1.) that came down to Antioch, saying, That it was needful to cir-  
 cumcise them, i. e. the Gentile Converts, and to command them to keep  
 the Law of Moses.

I.  
 Paul and Barna-  
 bas go up to Je-  
 rusalem about the  
 Question con-  
 cerning the Ne-  
 cessity of Circum-  
 cision, &c.

6 And the Apostles and Elders came together for to consider of this  
 matter. 7 And when there had been much Disputing, Peter rose up  
 and said unto them, Men and Brethren, ye know how that a good  
 while ago, viz. about ten or eleven years afore, in A. D. 38 or 39, which  
 may be esteem'd in the Former part or Beginning of our Ministry after  
 Christ's Ascension and the Descent of the Holy Ghost, God made choice

II.  
 Peter's Speech  
 hereupon.

among

## TEXT.

## TRANSLATION.

ἡμῖν ἐξελέξατο ἀλλὰ τῷ στόματός μου  
ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελί-  
ου, καὶ πιστεῦσαι. 8 Καὶ ὁ καρδιογνώ-  
στης Θεὸς ἐμαρτύρησεν αὐτοῖς, διὲς αὐ-  
τοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ  
ἡμῖν. 9 Καὶ οὐδὲν διέκρινε μεταξὺ  
ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαίρειας  
ταῖς καρδίαις αὐτῶν. 10 Νῦν οὖν πεί-  
ραζετε τὸν Θεόν, ὅτι τρεῖς μαθητῶν, οἱ ἔτε  
οἱ πατέρες ἡμῶν ἔτε ἡμεῖς ἰχύσαμεν  
βαστάσαι; 11 Ἀλλὰ ἀλλὰ τὸ χάριτος  
Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆ-  
ναι, καθὼς ὅν προσέποιον καὶ αὐτοὶ.

12 Εὐρίσκει δὲ πᾶν τὸ πλῆθος, καὶ  
ἡκον Βαρνάβαν καὶ Παύλον ἐξηγούμενων  
ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα  
ἐν τοῖς ἔθνεσι δι' αὐτῶν.

13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς,  
ἀπεκρίθη Ἰάκωβος, λέγων· Ἄνδρες  
ἀδελφοί, ἀκούσατέ μου. 14 Συ-  
μμεῶν ἐξηγήσατο καθὼς προσέειπεν ὁ  
Θεὸς ἐπισκέψατο λαβεῖν ἐκ ἐθνῶν  
λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 Καὶ  
τάτῃ συμφωνοῦσιν οἱ λόγοι τῶν προ-  
φητῶν καθὼς γέγραπται· 16 Με-  
τὰ ταῦτα ἀναστέψω, καὶ ἀνοικοδο-  
μήσω τὴν σκηνὴν Δαβὶδ καὶ πεπλω-

choice among us, that the Gen-  
tiles by my mouth should hear  
the word of the gospel, and be-  
lieve.

8 And God which knoweth  
the hearts bare them witness,  
giving them the Holy Ghost,  
even as he did unto us:

9 And put no difference be-  
tween us and them, purifying  
their hearts by faith.

10 Now therefore why  
tempt ye God, to put a yoke  
upon the neck of the disciples,  
which neither our fathers nor  
we were able to bear?

11 But we believe that thro'  
the grace of the Lord Jesus  
Christ, we shall be sav'd,\* after  
the same manner as they.

12 Then all the multitude  
kept silence, and gave audience  
to Barnabas and Paul, declaring  
what miracles and wonders  
God had wrought among the  
Gentiles by them.

13 And after they had held  
their peace, James answer'd,  
saying, Men and brethren,  
hearken unto me.

14 Simeon hath declar'd  
how God at the first did visit  
the Gentiles, to take out of  
them a people for his name.

15 And to this agree the  
words of the prophets; as it is  
written,

16 After this I will return,  
and will build again the taber-  
nacle of David, which is fallen

(r) This is the last place that mention is made of St Peter in the Acts.

(s) Acts 9, 11, 12.

P A R A P H R A S E.

among us, that the Gentiles, viz. *Cornelius, and his Family, and Kinsmen, and Friends*, by my mouth should hear the Word of the Gospel, and believe. 8 And God, who knows the Hearts of Men, bare them witness that he accepted them unto Salvation thro' Christ, as well as he did us Jews that believe, giving them the Holy Ghost, even as he did unto us; 9 and he put no Difference between us and them, shewing that the purifying of their Hearts (so as to be acceptable to him unto Salvation) was sufficiently wrought by Faith in Christ, without Circumcision or any other Legal Rite. 10 Now therefore why tempt ye God, i. e. distrust the Goodness of God, as if he would not accept the Gentile Converts without Circumcision (&c.) and by so distrusting him go about to provoke him to Displeasure against you, while ye endeavour to put a Yoke, viz. that of the Ritual Law, on the Neck of the Gentile Disciples, which neither our Fathers nor we were able to bear, without being sensible of the Uneasiness and Heaviness of it; especially in this, that after All, the Law, as consider'd in contradistinction to the Gospel, could not give us Eternal Life? 11 But therefore I must intimate to you, that ye believe very erroneously in this point; and that, on the contrary, We the Apostles of Christ, who should Best know the Will of God, believe, that it is only thro' the Grace, i. e. the Gracious Terms of the Gospel of the Lord Jesus Christ, and not by Virtue of Circumcision in our Flesh, or the Observance of the Law contradistinguish'd to the Gospel, that we Jews shall be sav'd; and consequently that we shall be sav'd after the same manner or by the same means even as they, viz. by the Grace of the Gospel, and not by the Observance of the Law.

12 Then all the Multitude of the Christians, assembled together about this Point, kept silence, and gave audience to Barnabas and Paul, declaring what Miracles and Wonders God had wrought among the Gentiles by them, viz. more particularly in sending the Holy Ghost upon the said Gentiles, in like manner as he did on Cornelius &c. which was a Confirming of what Peter had before inferr'd from thence, viz. that it was not needfull to circumcise the Jewish Converts, in order to their being made capable of Salvation.

III.  
Paul and Barnabas confirm what Peter had said, by relating how God had done the like among the Gentiles by them.

13 And after they, i. e. Barnabas and Paul (as v. 12.) had held their peace, James, as being now sometime since constituted Bishop of Jerusalem, and so the President of the Council then assembled, and as such He who was to speak Last, answer'd, saying, Men and Brethren, hearken unto me. 14 Simeon (r) or Peter has declar'd (viz. v. 7—9.) how God at the First, i. e. in the Former part of our Ministry, did by him visit the Gentiles, viz. Cornelius &c. thereby testifying his Intention to take out of them a People for his Name, i. e. the most considerable part of the Christian Church. 15 And to this agree the Words of the Prophets; as it is written, 16 After this, i. e. in the times of the Gospel (f) I will return, and will build again the Tabernacle of David, which

IV.  
St James's Sentence and Determination.

## TEXT.

## TRANSLATION.

κῦαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτὴν.

17 Ὅπως ἂν ἐκζητήσωσιν οἱ κατὰ λοιποὶ τῷ ἀνθρώπῳ τὸ Κύριον, καὶ πάντα τὰ ἔθνη ἐφ' ὧς ὀπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιῶν τὰῦτα πάντα. 18 Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

19 Διὸ ἐγὼ κρίνω μὴ πειροχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ὀπιστρέφουσιν ὅτι τὸ Θεόν.

20 Ἀλλὰ ὀπιστρέψαι αὐτοῖς τῷ ἀπέχου ἀπὸ τῶν εἰδωλῶν καὶ τῆ πορνείας καὶ τῆ πνικτῆς καὶ τῆ αἵματι. 21 Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τέως κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πάντα σάββατον ἀναγιγνώσκοντες.

22 Τότε ἔδειξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ· Ἰδὲ δὲ καὶ ὀπισθελεύμενοι Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς. 23 Γράψαι τε ἀφ' ἑαυτῶν αὐτῶν τὰς ἐπιστολὰς. Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι πῶτες ἐξ ἡμῶν ἐξελθόντες ἐπαράξαι ὑμᾶς

down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my Name is call'd, faith the Lord, who doth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turn'd to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day.

22 Then pleas'd it the Apostles and elders, with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely* Judas surnam'd Barsabas, and Silas, chief men among the brethren,

23 And wrote letters by them after this manner, The Apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you

λόγοις,



is fallen down; and I will build again the Ruins thereof, and I will set it up, *i. e.* I will set up the Christian Church, in which my Religious Worship shall be restor'd to the greatest Perfection Men are capable of: 17 And this I will do, that the Residue of Men, *i. e.* that the comparatively small Remnant as it were, or Number of the Jews which shall be sincerely dispos'd to embrace the Truth, might seek after the True Will of the Lord, and find it by embracing the Gospel; and also all the Gentiles, upon whom my Name is call'd, *i. e.* shall be call'd, (whereby is denoted that such Alone, Jews and Gentiles, as embrace the Gospel, should be esteem'd by God his True People: Thus) says the Lord, who does all these things in relation to the bringing of the Gentiles as well as Jews into the Christian Church, which at present is thought so strange by some. 18 But known unto God are all his Designs and Works from the Beginning of the World; and accordingly, in the forecited Prophecy, he plainly foretels his Calling the Gentiles as well as Jews to be Heirs of Salvation thro' Christ, or by the Terms of the Gospel, without the Observance of the Law. 19 Wherefore my Sentence is, that we trouble not them which from among the Gentiles are turn'd to God, with the Unnecessary Observance of the Law; 20 But that we write unto them that they observe these necessary things even to Christians, *viz.* that they abstain from the Pollutions of themselves by eating Meats which they know to be offer'd unto Idols, and from Fornication, and from eating things strangled, *i. e.* put to Death, or other ways dying, without letting the Blood out of their Bodies, and much more from eating Blood it self, this being as it were appropriated to the Service of God (of which see more v. 29,) inasmuch as by Blood, *viz.* that of Christ, were expiated the Sins of the World. 21 Nor is there any reason to fear, lest hereby there should not be continu'd the Regard due to Moses; for as Moses of or from old time has in every City, where are Jews, them that preach him, *i. e.* expound the Law, being read in the Synagogues every Sabbath-day: so this Reading of the Law will be continu'd in the Christian Church, and thereby the Regard due to Moses or his Law, even among the Gentile Converts who do not observe the Rites of the Law, as now Antiquated or Out-dated, and so Unnecessary.

22 Then pleas'd it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch, with Paul and Barnabas: *namely* Judas furnam'd Barsabas, and Silas, chief Men among the Brethren, 23 and wrote Letters by them after this manner, The Apostles, and Elders, and Brethren send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. 24 Forasmuch as we have heard, that certain which went out from us, *i. e.* from the Church at Jerusalem, have troubled you with Words, subvert-

V.  
The Synodical Letter writ by the Council and Synod to the Churches, about this Point.

## TEXT.

## TRANSLATION.

λόγοις, ἀνασκευάζοντες τὰς ψυχὰς  
 ὑμῶν, λέγοντες τηρεῖν τὸν νόμον, οἷς ἔδωκεν ἡμεῖς  
 25 Ἐδοξεν ἡμῖν γενομένοις ὁμοθυ-  
 μαδῶν, ἐκλεξαμένους ἄνδρας πέμ-  
 ψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς  
 ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, 26 ἀν-  
 θρώποις ᾧς παρέδωκεν τὰς ψυχὰς αὐ-  
 τῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυ-  
 εῖς ἡμῶν Ἰησοῦ Χριστοῦ. 27 Ἀπε-  
 στάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ  
 αὐτοὺς ἀφ' ὧν λόγων ἀπαγγέλλοντες τὰ  
 αὐτοῖς. 28 Ἐδοξε γὰρ τῷ ἁγίῳ πνεύ-  
 ματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθε-  
 σθαι ὑμῖν βάρους πλὴν τῶν ἐπιταγ-  
 κῶν τούτων. 29 Ἀπέχεσθαι εἰδωλοθύ-  
 των καὶ αἵματος καὶ πνικτῶν καὶ πορνείας·  
 ἵνα ὡς διατηροῦντες ἑαυτοὺς, εὖ πράξε-  
 τι. Ἐρρώσθε.

30 Οἱ μὲν οὖν σπολυθέντες ἤλ-  
 θον εἰς Ἀντιόχειαν, καὶ συναγαγόν-  
 τες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπι-  
 στολὴν. 31 Αναγνόντες δὲ, ἐχάρη-  
 σαν ἐπὶ τῇ ἐπαγγελίᾳ. 32 Ἰού-  
 δας δὲ καὶ Σίλας, καὶ αὐτοὶ προ-  
 φηταὶ οἷτες, ἀφ' ὧν λόγων πολλῶν πα-  
 ρεχάλεσαν τοὺς ἀδελφοὺς, καὶ ἐπι-  
 στήριξαν. 33 Ποιήσαντες δὲ ῥεσό-  
 ριον, ἀπελύθησαν μετ' εἰρήνης εἰς τὴν

with words, subverting your  
 souls, saying, *Ye must* be cir-  
 cumcised, and keep the law;  
 to whom we gave no *such* com-  
 mandment:

25 It seem'd good unto us,  
 being assembled with one ac-  
 cord, to send chosen men unto  
 you, with our beloved Barna-  
 bas and Paul;

26 Men that have hazarded  
 their lives, for the name of our  
 Lord Jesus Christ.

27 We have sent therefore  
 Judas and Silas, who shall also  
 tell *you* the same things by  
 mouth.

28 For it seem'd good to the  
 Holy Ghost, and to us, to lay  
 upon you no greater burden  
 than these necessary things;

29 That ye abstain from  
 meats offer'd to Idols, and from  
 blood, and from things stran-  
 gled, and from fornication:  
 from which if ye keep your  
 selves, ye shall do well. Fare  
 ye well.

30 So when they were dis-  
 miss'd, they came to Antioch:  
 and when they had gather'd  
 the multitude together, they  
 deliver'd the \* letter.

31 *Which* when they had  
 read, they rejoyc'd for the con-  
 solation.

32 And Judas and Silas, be-  
 ing prophets also themselves,  
 exhorted the brethren with  
 many words, and confirm'd  
 them.

33 And after they had tarry'd  
*there* a space, they were let go

ing your Souls, saying, Ye must be circumcis'd, and keep the Law; to whom we gave no such Commandment: 25 It seem'd good unto us, being assembled with one accord, to send chosen Men unto you, with our beloved Barnabas and Paul; 26 Men that have hazarded their lives, for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seem'd good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things, *which were therefore commanded by God to Noah and his Posterity, and so to All Mankind, long before the Law, or even Circumcision:* 29 *Viz.* That ye abstain from meats offer'd to Idols; *this being necessary at all times, by reason of the Relation which such meats have to the Devil, insomuch that to partake of them is to partake of the Devil's (t) Table, and to worship him:* and from Blood; *this likewise being Necessary at all times, by reason of the Relation (u) it has to God, or the Great Use to which it has been consecrated or set aside and appropriated by God, ever since the Fall of Man, namely, as That by which was to be made the Expiation for the Sins of Mankind; and therefore, as Before Christ (u) no one was to eat thereof, because it was by his Blood, that Christ was then to expiate the Sins of the World; so by parity of Reason no one is to eat of Blood since Christ, or under the Gospel, because it was by his Blood that Christ has now Actually expiated the Sins of the World:* And on the same account ye are to abstain from things strangled, or out of which the Blood is not let run: and lastly, from Fornication, as being Immoral in its own Nature. These particulars ye are to abstain from, now ye are become Christians, as well as ye did before while ye were Jewish Profelytes: from which if ye keep yourselves accordingly, ye shall do well, or need not observe any of the Legal Rites, or even Circumcision it self. Fare ye well.

30 So when they, *viz. Paul and Barnabas, together with Judas and Silas,* were dismiss'd from Jerusalem, they came to Antioch; and when they had gather'd the Multitude together, they deliver'd the Letter. 31 Which when they had read, they, *i. e. the Gentile Converts at Antioch,* rejoyc'd for the Consolation the Letter afforded them, in that they were satisfy'd thereby that they were eas'd from the Burden of observing the Rites of the Jewish Law. 32 And Judas and Silas being Prophets also themselves, *i. e. having the Gift of expounding Scripture, more particularly the Prophecies thereof, as also of foretelling what was to come when there was Occasion,* exhorted the Brethren with many words, and confirm'd them in the Truth of Christianity, by shewing them how the Prophecies of the Old Testament did relate to Christ and the Times of his Gospel. 33 And after they had tarry'd there a space, they were let go,

VI.  
Paul and Barnabas return to Antioch with the Synodical Letter or Decision.

(t) 1 Cor. 10. 20, 21.

(u) Gen. 9. 4. Levit. 17. 10, 11, 12.

## TEXT.

## TRANSLATION.

τῶν ἀδελφῶν πρὸς τὰς ἀποστολούς.  
 34 Ἐδοξε δὲ τῷ Σίλῳ ἔπιμείναι αὐ-  
 τῷ. 35 Παῦλος δὲ καὶ Βαρνάβας  
 διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες  
 καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέροις πολ-  
 λῶν, τὸ λόγον τοῦ Κυρίου.

36 Μετὰ δὲ πλείους ἡμέρας ἔπι  
 Παῦλον πρὸς Βαρνάβαν· ἐπιτρέ-  
 ψαντες δὲ ἐπισκεψόμεθα τὰς ἀδελ-  
 φὰς ἡμῶν ἐν πάσαι πόλιν, ἐν αἷς κα-  
 τηγείλαμεν τὸ λόγον τοῦ Κυρίου, πῶς  
 ἔχουσιν. 37 Βαρνάβας δὲ ἐβόλευσά το  
 συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλέ-  
 μενον Μάρκον. 38 Παῦλος δὲ ἠξίου,  
 τὸ ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυ-  
 λίας, καὶ μὴ συνοελθόντα αὐταῖς εἰς  
 τὸ ἔργον, μὴ συμπαραλαβεῖν τὸν τοι.  
 39 Ἐγένετο οὖν προξυσμὸς, ὅτι ἀπο-  
 χωρισθῆναι αὐτὸς ἀπ' ἀλλήλων· τὸν τε  
 Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκ-  
 πλεύσαι εἰς Κύπρον. 40 Παῦλος δὲ  
 ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδο-  
 θείς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τοῦ ἀδελφῶν.

41 Διήρχετο δὲ πρὸς Συρίαν καὶ  
 Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλη-  
 σίας. Κεφ. ιε'. Κατλήθησι δὲ εἰς  
 Δέρβην καὶ Λύστραν καὶ ἰδοὺ, μα-  
 θητὴς τις ἦν ἐκεῖ ὀνόματι Τιμό-  
 θεον, υἱὸς μητρὸς Ἰουδαίας

in peace from the brethren un-  
 to the apostles.

34 \*But it pleas'd Silas to  
 abide there still.

35 Paul also and Barnabas  
 continu'd in Antioch, teach-  
 ing and preaching the word of  
 the Lord, with many others  
 also.

36 And some days after, Paul  
 said unto Barnabas, Let us go  
 again and visit our brethren  
 in every city where we have  
 preach'd the word of the Lord,  
 and see how they do.

37 And Barnabas determin'd  
 to take with them John, whose  
 surname was Mark:

38 But Paul thought not  
 good to take him with them,  
 who departed from them from  
 Pamphylia, and went not with  
 them to the work.

39 And the contention was  
 so sharp between them, that  
 they departed asunder one from  
 the other: and so Barnabas  
 took Mark, and sail'd unto Cy-  
 prus;

40 And Paul chose Silas,  
 and departed, being recom-  
 mended by the brethren unto  
 the grace of God.

41 And he went through  
 Syria and Cilicia, confirming  
 the Churches.

## Chap. XVI.

Then came he to Derbe and  
 Lystra: and behold, a certain  
 disciple was there, nam'd \*Ti-  
 mothy, the son of a certain  
 woman, which was a Jewess,

TEXT.	TRANSLATION.
πισῆς, πατὴρ δὲ Ἕλληνας· 2 Ὁς	and believ'd; but his Father
ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστρῃς	was a * Gentile :
καὶ Ἰκονίῳ ἀδελφῶν. 3 Τούτων ἡγε-	2 Which was well reported
λησεν ὁ Παῦλος σὺ αὐτὸν ἐξελεῖν.	of by the brethren that were
καὶ λαβὼν περιέτεμεν αὐτόν, διὰ τὰς	at Lystra and Iconium.
	3 Him would Paul have to
	go forth with him; and took
	and circumcis'd him, because of
	ἰσχυρίσας

PARAPHRASE.

or dismiss'd, in Peace, i. e. having receiv'd great Thanks for their Pains, and had the Wishes or Prayers of the Brethren for their Welfare, they took their Leaves, in order to depart from the Brethren at Antioch unto the Apostles at Jerusalem. 34 But it so fell out, that after they had both, viz. Judas and Silas, took their Leaves, upon some weighty considerations it pleas'd Silas to abide there still. 35 Paul also and Barnabas continu'd in Antioch, teaching and preaching the Word of the Lord, with many others also.

SECTION VIII.

Containing an Account of St Paul's Planting or Preaching the Gospel, From his Second Departure on that Design from Antioch A. D. 50, To his Return to Antioch A. D. 54. Which Particulars take up Chap. XV. 36 — XVIII. 22.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our Brethren in every City where we have preach'd the word of the Lord, and see how they do. 37 And Barnabas determin'd to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who (w) departed from them in their former Journey from Pamphylia, and went not with them throughout, to the end of the Work which he began with them. 39 And the Contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sail'd unto Cyprus; 40 And Paul chose Silas to travel with him, and departed from Antioch; being recommended by the Brethren to the Grace of God, i. e. to God's Protection in his Travels; and God's Blessing on his Ministry.

I.  
Paul and Barnabas part Company.

41 And he went thro' Syria and Cilicia, confirming the Churches. Chap. XVI. Then came he to Derbe and Lystra: and behold, a certain Disciple was there, nam'd Timothy, the Son of a certain Woman, which was a Jewess, and believ'd; but his Father was a Gentile: 2. Which Timothy was well reported of by the Brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him

II.  
St Paul circumcises Timothy, and takes him along with him to the Ministry.

## TEXT.

## TRANSLATION.

Ἰουδαίους τὰς ὄντας ἐν τοῖς τόποις ἐκεί-  
νοις· ἤδειξεν γὰρ ὅτι πάντες τὸ πατέρα αὐτοῦ  
ὅτι Ἕλληνα ὑπῆρχεν. 4 Ὡς δὲ διεπο-  
ρεύοντο τὰς πόλεις, παρεδίδον αὐτοῖς  
φυλάσσειν τὰ δόγματα τὰ κεκριμένα  
ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν  
ἐν Ἱερουσαλὴμ. 5 Αἱ μὲν οὖν ἐκκλησίαι  
ἐστερεῖον τῇ πίστει, καὶ ἐπείρασεν τὸ  
ἀειψῶν κατ' ἡμέραν. 6 Διελθόντες  
δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν,  
κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος  
λαλῆσαι τὸ λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλ-  
θόντες κατὰ τὴν Μυσίαν, ἐπέεραζον κατὰ  
τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν  
αὐτοὺς τὸ πνεῦμα.

8 Παρελθόντες δὲ πρὸς τὴν Μυσίαν,  
κατέβησαν εἰς Τρωάδα. 9 Καὶ ὄρα-  
μα εἶδεν τῆς νυκτὸς ὥφθη Παύλῳ·  
ἄνθρωπος τις τῆς Μακεδονίας ἐστὼς, ᾠδοῦ-  
μενος καὶ ψάλλον αὐτὸν, καὶ λέγων· Διαβὰς εἰς  
Μακεδονίαν βοήθησον ἡμῖν. 10 Ὡς  
δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητή-  
σαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν,  
συμβιβάζοντες ὅτι προσκέκληται ἡ-  
μᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς. 11  
Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐ-  
ευδρομήσαμεν εἰς Σαμοθράκην, τῇ  
τε ἐπείσθη εἰς Νεάπολιν. 12 Ἐκεῖ-  
νεν τε εἰς Φιλίππους, ἥτις ἐστὶν ἡ πόλις  
τῆς μερίδος τῆς Μακεδονίας πόλις,

the Jews which were in those  
quarters: for they knew all  
that his father was a \*Gen-  
tile.

4 And as they went thro'  
the cities, they deliver'd them  
the decrees for to keep, that  
were ordain'd of the apostles  
and elders which were at Je-  
rusalem.

5 And so were the churches  
establish'd in the faith, and in-  
creas'd in number daily.

6 Now when they had gone  
throughout Phrygia, and the  
region of Galatia, and were  
forbidden of the holy Ghost to  
preach the word in Asia,

7 After they were come to  
Mylia, they assay'd to go into  
Bithynia: but the Spirit suf-  
fer'd them not.

8 And they passing by My-  
sia, came down to Troas.

9 And a vision appear'd to  
Paul in the night: There stood  
a man of Macedonia, and  
pray'd him, saying, Come o-  
ver into Macedonia, and help  
us.

10 And after he had seen  
the vision, immediately we en-  
deavour'd to go into Macedo-  
nia, assuredly gathering, that  
the Lord had call'd us for to  
preach the gospel unto them.

11 Therefore loosing from  
Troas, we came with a straight  
course to Samothracia, and the  
next day to Neapolis;

12 And from thence to Phi-  
lippi, which is the chief city  
of that part of Macedonia, and

κολώνια.

TEXT.

TRANSLATION.

κολώνια. ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατέλλοντες ἡμέρας πινάς.

a colony: and we were in that city abiding certain days.

13 Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως ὡς ἐπὶ ποταμόν, ὃ οἰομίζετο ὡρεσευχὴ (εἶ). καὶ καθίσαντες ἐλαλῶμεν ταῖς συνελθούσαις γυναῖξί. 14 Καὶ τις γυνὴ ὀνό-

13 And on the sabbath we went out of the city by a river-side, where \*was allow'd to be a place for prayer; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman

μα π

P A R A P H R A S E.

to the Ministry of the Gospel; and therefore not only Ordain'd him then (as seems probable) but also took and Circumcis'd him, because of the Jews who were in those Quarters: for they knew All that his Father was a Gentile, and that Timothy therefore had not been Circumcis'd; and while he continu'd so, the said Jews would not have convers'd with him, or at least would not have hearken'd to, or benefited by his Preaching; so Zealous were they for Circumcision and the Law, and consequently such an Aversion had they to persons Uncircumcis'd. 4 And as they went thro' the Cities, they deliver'd them (x) the Decrees for to keep, that were ordain'd of the Apostles and Elders which were at Jerusalem. 5 And so were the Churches establish'd in the Faith, and increas'd in number daily. 6 Now when they had gone throughout Phrygia, and the Region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, 7 after they were come to Mysia, they assay'd to go into Bithynia: but the Spirit suffer'd them not.

8 And they passing by Mysia, came down to Troas. 9 And a Vision appear'd to Paul in the Night: There stood a Man of Macedonia, and pray'd him, saying, Come over into Macedonia, and help us. 10 And after he had seen the Vision, immediately we (whence it appears that Luke join'd himself to Paul and his Company at Troas) endeavour'd to go into Macedonia; assuredly gathering, that the Lord had call'd us for to preach the Gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 and from thence to Philippi, which is the Chief, or First City of that part of Macedonia, and a Colony: and we were in that City abiding certain days.

13 And on the Sabbath we went out of the City by a River-side, where was allow'd to be an Oratory, or place for Prayer, viz. for the use of the Jews and Jewish Proselytes: and we sat down, and spake unto the Women which resorted thither. 14 And a certain Woman, nam'd

III.  
Paul comes to Troas, where Luke joins him; and thence to Philippi.

IV.  
Lydia is converted, and her Household.

(x) Chap. 15. 28.

Q

Lydia,

## TEXT.

## TRANSLATION.

μαπ Λυδία, πορφυρέπουλις πόλεως  
Θυατείρων, σεβομένη τὸν Θεὸν, ἡ-  
κουεν· ἥς ὁ Κύριος διέκoiξε τὴν  
καρδίαν, ὥστε χεiri τοῖς λαλῶμένοις  
ὑπὸ τοῦ Παύλου. 15 Ὡς δὲ ἐβα-  
πτίσθη, καὶ ὁ οἶκος αὐτῆς, παρε-  
κάλεσε λέγῃσα· Εἰ κεεῖκατό με  
πισθῆναι τῷ Κυρίῳ (εἶ), εἰσελθόντες εἰς  
τὸν οἶκόν μου, μένατε. Καὶ ἠρεβιά-  
σατο ἡμεῖς.

16 Ἐγένετο δὲ πορευομένων ἡμῶν  
εἰς ὠροσευχήν, παιδίσκη πνιὰ ἔχουσα  
πνεῦμα Πύθωνος, ἀπαντῆσαι ἡμῖν, ἥτις  
ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις  
αὐτῆς, μανίευομένη. 17 Αὕτη κα-  
τακολοθῆσασα τῷ Παύλῳ καὶ ἡμῖν,  
ἔκραζε λέγῃσα· Οὗτοι οἱ ἄνθρωποι  
δούλοι ὧ Θεῷ ὧ ὑψίστῳ εἰσίν, οἵτινες κα-  
τάγγελλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 Τῷ-  
το δὲ ἐποίη ἐπὶ πολλὰς ἡμέρας. Διαπο-  
νηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιτρέψας, τῷ  
πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ  
ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐ-  
τῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰ-  
δόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ  
ἐλπίς τῆ ἐρβάσιος αὐτῶν, ἐπιλαβόμενοι  
τὸν Παῦλον καὶ τὸν Σίλαν, ἔλκυσαν εἰς τὴν  
ἀγορὰν ὅπῃ τὸς ἄρχοντας. 20 Καὶ  
προσβαλόντες αὐτοὺς τοῖς στρατηγοῖς,  
εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκκληρώσθη-

nam'd Lydia, a seller of purple,  
of the city of Thyatira, which  
worshipp'd God, heard us:  
whose heart the Lord open'd,  
that she attended unto the  
things which were spoken \* by  
Paul.

15 And when she was bap-  
tiz'd, and her household, she be-  
sought us, saying, if ye have  
judg'd me to be faithful to the  
Lord, come into my house, and  
abide *there*. And she constrain'd  
us.

16 And it came to pass, as  
we went to \* the place of  
prayer, a certain damsel, pos-  
sess'd with a spirit of divina-  
tion, met us, which brought  
her masters much gain by sooth-  
saying:

17 The same follow'd Paul  
and us, and cry'd, saying, These  
men are the servants of the  
most high God, which shew  
unto us the way of salva-  
tion.

18 And this did she many  
days. But Paul being griev'd,  
turn'd and said to the spirit,  
I command thee in the name  
of Jesus Christ to come out of  
her. And he came out the same  
hour.

19 And when her masters  
saw that the hope of their  
gains was gone, they caught  
Paul and Silas, and drew *them*  
into the market-place, unto the  
rulers.

20 And brought them to  
the \* officers of the soldiery,  
saying, These men, being



TEXT.

TRANSLATION.

σιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρ-  
χοιτες· 21 καὶ καταγγέλλουσιν  
εἶη ἃ οὐκ ἔστιν ἡμῖν ὠφελεῖ-  
σθαι, ὅθεν ποιῆν, Ῥωμαίοις οὖσι.  
22 Καὶ συνεπέστη ὁ ὄχλος κατ'  
αὐτῶν, καὶ οἱ στρατηγὸὶ διεῖρ-  
τες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβ-  
δίζειν. 23 Πολλὰς τε ὀπιθέντες αὐ-

Jews, do exceedingly trouble  
our city,

21 And teach customs which  
are not lawful for us to receive,  
neither to observe, being Ro-  
mans.

22 And the multitude rose  
up together against them: and  
the \* officers of the soldiery  
rent off their cloaths, and com-  
manded to beat *them*.

23 And when they had laid

τοῖς

P A R A P H R A S E.

Lydia, a Seller of Purple, *Originally* of the City of Thyatira, who, *being a Jewish Profelyte*, worshipp'd the true God, heard us: whose Heart the Lord open'd, that she attended unto the things which were spoken by Paul, *insomuch that she became a Convert*. 15 And when she was baptiz'd, and her Household, she besought us, saying, If ye have judg'd me to be faithful to the Lord, come into my House and abide there. And she constrain'd us.

16 And it came to pass *one day*, as we went to the Place of Prayer, a certain Damsel possess'd with a Spirit of Divination, *i. e. with a Devil by whom she was enabled to tell strange things, whether to come or otherwise*, met us, which brought her Masters much Gain by Soothsaying, or thus *Drivining*: 17 The same follow'd Paul and us, and cry'd, saying, These Men are the Servants of the Most High God, which shew unto us the way of Salvation. 18 And this did she many days. But Paul being griev'd, turn'd and said to the Spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her Masters saw that the hope of their Gains was gone, they caught Paul and Silas, and drew them into the Market-place, or Court of Judicature, unto the Civil Rulers of the City. 20 And *these, as it seems, not thinking fit to concern themselves with the matter*, brought them to the Officers of the Roman Soldiery *that was there*, saying, These Men, being Jews, do exceedingly trouble our City, 21 and teach Customs which are not lawful for us to receive, neither to observe, being a Colony of the Romans, and invested with the Privilege of Roman Citizens. 22 And the Multitude rose up together against them: and the Officers of the Soldiery *commanded the proper Under-officers of the Place to rent off their cloaths, i. e. the cloaths of Paul and Silas*, and commanded to beat them, *viz. with Rods*. 23 And when they had laid

v.  
Paul and Silas  
are put into pri-  
son.

Q 2

many

## TEXT.

## TRANSLATION.

τοῖς πληγαῖς, ἔβαλον εἰς φυλακὴν, παραγγέλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. 24 Ὁς πρᾶγμα λίαν τοιαύτην εἰληφώς, ἔβαλεν αὐτούς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τῶς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας ᾠροῦσιν ὕμνον τῷ Θεῷ· ἐπικροῶντο δὲ αὐτῶν οἱ δέσμοιοι.

26 Ἀφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τῶν δεσμωτηρίων· ἀνεῴχθησάν τε πρᾶγμα αἱ θύραι πάνται, καὶ πάντων τὰ δεσμά ἀνέθη.

27 Ἐξυπνῶν δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆ φυλακῆς, ἀπασάμενος μάχηραν, ἔμελλεν ἑαυτὸν ἀναρεῖν, νομίζων ἐκπεφυγῆναι τῶς δεσμίδας. 28 Εφώνησε δὲ φωνῇ μεγάλη ὁ Παῦλος,

λέγων· Μηδὲν φεῖξῃς σεαυτὸν κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. 29 Αἰτήσας δὲ φῶτα εἰσῆλθον, καὶ ἐντρομέμενος γενόμενος ᾤρεσε τὸν Παῦλον καὶ τὸν Σίλαν.

30 Καὶ παραγαγὼν αὐτούς ἔξω, ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; 31 Οἱ δὲ εἶπον· Πίσθυσον ὅτι τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σε.

32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τῷ Κυρίῳ, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely.

24 Who having receiv'd such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas pray'd, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were open'd, and every one's bands were loos'd.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have kill'd himself, supposing that the prisoners had been fled.

28 But Paul cry'd with a loud voice, saying, Do thy self no harm; for we are all here.

29 Then he call'd for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be sav'd?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be sav'd, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

TEXT.

TRANSLATION.

33 Καὶ πῤαλαβὼν αὐτοὺς ἐν ὀκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλυσεν ὑπὸ πῶν πληγῶν· ὃ ἐβαπτίσθη αὐτὸς ὃ οἱ αὐτοὶ πάντες πῤαχρήμα. 34 Αναλαβὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τραπέζαν, καὶ ἡγαλλιάσατο πανοικί πεπισθυκῶς τῷ Θεῷ.

33 And he took them the same hour of the night, and wash'd *their* stripes; and was baptiz'd, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoyc'd, believing in God with all his house.

35 Ημε-

P A R A P H R A S E.

many stripes upon them, they cast them into Prison, charging the Jaylor to keep them safely. 24 Who having receiv'd such a charge, thrust them into the inner Prison, and made their Feet fast in the Stocks.

25 And at midnight Paul and Silas pray'd, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a great Earthquake, so that the foundations of the Prison were shaken: and immediately all the doors were open'd, and every one's bands were loos'd. 27 And the Keeper of the Prison awaking out of his sleep, and seeing the Prison-doors open, he drew out his sword, and would have kill'd himself, supposing that the prisoners had been fled. 28 But Paul cry'd with a loud voice, saying, Do thy self no harm; for we are all here. 29 Then he call'd for a light, and sprang in, and came trembling, and fell down before Paul and Silas; 30 and brought them out of the Inner prison, and said, Sirs, *I am convinc'd by what has been done here, viz. the Earthquake, Opening of the Doors without hands, Loosning of the Bands without hands, &c. that ye are the Servants of the Great and True God, and that ye are sent to shew us the way of Salvation, as the (y) Soothsaying Maid has said: Therefore* what must I do to be Sav'd? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be Sav'd, and thy House. 32 And they spake unto him the Word of the Lord, and to all that were in his House. 33 And he, *hereupon becoming a Convert*, took them the same hour of the night, and wash'd their Stripes *with what was proper to allay the Pain of them, and to cure them*; and was baptiz'd, he and all his, straightway. 34 And when he had brought them into his House, he set meat before them, and rejoyc'd, believing in God with all his House.

VI.  
The Jaylor is converted.

(y) See v. 17.

35 And

35 Ημέρας δὲ γινομένης ἀπέστειλαν οἱ στρατηγοὶ τὰς ῥαβδούχους, λέγοντες· Ἀπόλυσον τὴν ἀνθρώπους ἐκείνους.

36 Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τὴν λέγουσαν τούτους πρὸς τὸ Παῦλον· Οἱ ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἔξελθόντες, πορεύεσθε ἐν εἰρήνῃ.

37 Ο δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντες, ἔβαλον εἰς φυλακὴν, καὶ νῦν λᾶτρά ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· Ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἔξαγαγέτωσαν.

38 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι. 39 Καὶ ἐλθόντες παρεκάλεζ αὐτούς, καὶ ἔξαγαγόντες ἡρώτων ἔξελθεῖν ἐκ πόλεως. 40 Ἐξελθόντες δὲ ἐκ τῆ φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τὴν ἀδελφὴν, παρεκάλεσαν αὐτήν, καὶ ἔξηλθον.

Κεφ. ιζ'. Προδεδωσμεν δὲ πρὸς Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. 2 Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ὅτι σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν.

35 And when it was day, the \*officers of the soldiery sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The \*officers of the soldiery have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemn'd, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily, but let them come themselves, and fetch us out.

38 And the sergeants told these words unto the \*officers of the soldiery: and they fear'd when they heard that they were Romans.

39 And they came and befought them, and brought *them* out, and desir'd *them* to depart out of the city.

40 And they went out of the prison, and entred into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

#### Chap. XVII.

Now when they had pass'd thro' Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath-days reason'd with them out of the scriptures;

T E X T.

T R A N S L A T I O N.

3 Διανοίγων καὶ παρρησιάζων ὅτι ὁ Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι ὁ τοῦ θένος ὅστις ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καὶ πινες ἔξ αὐτῶν ἐπέασηθ, καὶ συνεκκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων ἔκ ὀλίγων.

3 Opening and alledging, that Christ must needs have suffer'd, and risen again from the dead: and that this Jesus whom I preach unto you is Christ.

4 And some of them believ'd, and consoled with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 Ζηλώ-

P A R A P H R A S E.

35 And when it was day, the Officers of the Soldiery sent the Sergeants, saying, Let those men go. 36 And the Keeper of the Prison told this saying to Paul, The Officers of the Soldiery have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us Openly, *and that Uncondemn'd, or without a fair previous Hearing, which is Contrary to the Equity of the Roman Law, especially toward Persons being Romans (z) as we are,* and have cast us into Prison; and now do they go to thrust us out privily? nay verily, but let them come themselves, and fetch us out. 38 And the Sergeants told these words unto the Officers of the Soldiery: and they fear'd when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desir'd them to depart out of the City. 40 And they went out of the Prison, and entered into the House of Lydia: and when they had seen the Brethren, they comforted them, and departed from *Philippi*.

VII.  
Paul &c. being let out of prison, depart from *Philippi*.

Chap. XVII. Now when (a) they had pass'd thro' Amphipolis and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews. 2 And Paul, as his manner was, went in unto them, and three Sabbath-days reason'd with them out of the Scriptures; 3 opening and alledging, that Christ must needs have Suffer'd, and risen again from the Dead: and that this Jesus whom I preach unto you is Christ. 4 And some of them, *i.e. the Jews*, believ'd, and consoled with Paul and Silas; and of the devout Greeks, *i.e. of the Greeks that were Profelytes to the Jewish Religion*, a Great multitude, and of the Chief women not a few.

VIII.  
They come to *Thessalonica*.

A N N O T A T I O N S.

(z) St Paul was a *Roman*, as being a Native of *Tarsus*, which had the Privilege of the Roman Freedom conferr'd upon it. See Chap. 22. 28. How Silas was a *Roman*, do's not appear from History, as I know of.

(a) From Luke's here using the word *They*, it appears that he went not with Paul from *Philippi*, but probably staid there.

5 But

## TEXT.

## TRANSLATION.

5 Ζηλώσαντες δὲ οἱ ἀπειθεῖντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀργαίων πῖνας ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ὅπισθάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6 Μὴ εὗροντες δὲ αὐτοὺς, ἔσυσεν τὸν Ἰάσονα καὶ πῖνας ἀδελφούς· ὅτι τὰς πολιτάρχας, βοῶντες· Ὅτι οἱ τὴν οἰκωμένην ἀναστατώνουσιν, ἔτοι καὶ ἐνθάδε παρέσιν· 7 Οὓς ὑποδεδέχια Ἰάσων καὶ ἔτοι πάντες ἀπέβαντι τῶν δογμάτων Κασάρου· ὡς εἶπεν, βασιλέα λέγοντες ἕτερον ἔστι, Ἰησοῦ. 8 Ἐτάραξαν δὲ τὸ ὄχλον καὶ τὰς πολιτάρχας ἀκούοντάς ταῦτα. 9 Καὶ λαβόντες τὸ ἱκανὸν ὥστε τῷ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυον αὐτούς.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τὴν νυκλὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὴν Σίλαν εἰς Βέροια· οἵτινες ὡς ἐξελθόντες, εἰς τὴν σκυαγωγὴν τῶν Ἰουδαίων ἀπήλθον. 11 Οὗτοι δὲ ἡρᾶν εὐγενέστεροι τῶν Θεσσαλονίκων, οἵτινες ἐδεξάμην τὸ λόγον μετὰ πάσης θεωρητικῆς, τὸ κατ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα ἕως. 12 Πολλοὶ μὲν οὖν ἦσαν αὐτῶν ἐπίτερες, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐχρημάτων, καὶ ἀνδρῶν οὐκ ὀλίγοι.

5 But the Jews which believ'd not, mov'd with envy, took unto them certain lewd fellows of the baser sort, and gather'd a company, and set all the city on an uproar, and assailed the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turn'd the world upside down, are come hither also;

7 Whom Jason hath receiv'd: and these all do contrary to the decrees of Cesar, saying, That there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

11 These were more \*ingenuous than those in Thessalonica, in that they receiv'd the word with all readiness of mind, and search'd the scriptures daily, whether those things were so.

12 Therefore many of them believ'd: also of honourable women which were Greeks, and of men not a few.

TEXT.

TRANSLATION.

13 Ως δὲ ἔγνωσαν οἱ ἄπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατήγγαλιν ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον καὶ αὐτοὶ, σαλεύοντες τὰς ὄχλους.  
14 Εὐθὺς δὲ τότε τὸ Παῦλον ἔξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμεινον δὲ οὗτοι, τὸ Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.  
15 Οἱ δὲ κρατούντες τὸ Παῦλον ἤγαγον αὐτὸν ἕως

13 But when the Jews of Thessalonica had knowledge that the word of God was preach'd of Paul at Berea, they came thither also, and stirr'd up the people.  
14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and \* Timothy abode there still.  
15 And they that conducted Paul brought him unto A-

Αθήνας·

P A R A P H R A S E.

5 But the Jews which believ'd not, mov'd with envy, took unto them certain lewd Fellows of the baser sort, and gather'd a company, and set all the City on an uproar, and assaulted the house of Jason, and sought to bring them out to the People. 6 And when they found them not, they drew Jason, and certain Brethren, unto the Rulers of the City, crying, These that have *as it were* turn'd the World upside down, *by unsettling the minds of men as to Religion*, are come hither also; 7 whom Jason has receiv'd; and these All do contrary to the Decrees and Authority of Cesar, saying, That there is another King, one Jesus. 8 And they troubled the People, and the Rulers of the City, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go.

10 And the Brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the Synagogue of the Jews. 11 These were more ingenuous, *or of a better Disposition*, than those in Thessalonica, in that they receiv'd the Word with all readiness of mind, and search'd the Scriptures daily, whether those things *which Paul taught* were so agreeable to the Scripture as he said. 12 Therefore many of them, *i. e. the Jews*, believ'd: also of honourable women which were Greeks, and of men not a few. 13 But when the Jews of Thessalonica had knowledge that the Word of God was preach'd of Paul at Berea, they came thither also, and stirr'd up the People. 14 And then immediately the Brethren sent away Paul, to go as it were to the Sea: but Silas and Timothy abode there still. 15 And they that conducted Paul

IX.  
And thence to Berea.

R

brought

## ORIGINAL TEXT.

## TRANSLATION.

Αθηνῶν· ἡ λαβάνης ἐνταλὴν ὡς τὸ  
Σίλαν ἡ Τιμόθεον, ἵνα ὡς τάχιστα ἐλ-  
θωσι πρὸς αὐτὸν, ἐξήεθ·

16 Ἐν δὲ ταῖς Αῤῥήναις ἐκδεχομένης  
αὐτὸς ὁ Παῦλος, πρῶτον ὡς τὸ πνεῦ-  
μα αὐτῷ ἐν αὐτῷ, θεωρεῖν ἡ κατεύδων  
ἦσαν τὸ πόλιν.

17 Διελέγετο μὲν οὖν  
ὡς τῇ συναγωγῇ τοῖς Ἰουδαίοις ἡ τοῖς  
στωμένοις, ἡ ἐν τῇ ἀγορᾷ καὶ πᾶσαν  
ἡμέραν ὡς τῆς τῶν φιλοσοφῶνται.

18 Τινὲς δὲ τῶν Ἐπικυρείων ἡ Στωϊ-  
κῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ  
πινες ἔλεγον· Τί ἂν θέλοι ὁ ἀπερμολό-  
γος ἕτος λέγειν; Οἱ δὲ Ἐνὸν δαίμο-  
νίων δοκῶν καὶ ἀναγγελῶν (τῷ). ὅτι τὸ Ἰησοῦν  
καὶ τὴν ἀνάστασιν αὐτοῖς εὐαγγελίζετο.

19 Ἐπιλαβόμενοι τε αὐτῷ, ὅτι τὸ Ἀρειοῦ  
πύργον ἦσαν, λέγοντες· Δυναμέθῃ γῶ-  
ναι τίς ἡ καὶ αὕτη ἡ ὑπὸ σὺ λαλῶ-  
μένη διδασκαλία;

20 Ζενίζοντα γὰρ πᾶν  
ἐσπέρεις, εἰς τὰς ἀκοὰς ἡμῶν· βυλό-  
μεθα ὅτι γῶναι τί ἂν θέλοι (ταῦτα εἰ).  
21 (Ἀθηναῖοι δὲ πάντες ἡ οἱ ἐπιδημῶν-  
τες ξένοι εἰς ἕδρην ἕτερον εὐχάριον, ἡ  
λέγειν τι ἡ ἀκύνει καὶ ἄλλοτερον.)

22 Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ  
ὁ Ἀρείου πύργου, ἔφη· Ἄνδρες Ἀθηναῖοι,  
καὶ πάντα ὡς δεισιδαιμονεστέρως ὑμᾶς  
θεωρῶ.

23 Διερχόμενος γὰρ καὶ ἀνα-  
θεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον

them: and receiving a com-  
mandment unto Silas and \* Ti-  
mothy, for to come to him with  
all speed, they departed.

16 Now while Paul waited  
for them at Athens, his spirit  
was stirr'd in him, when he saw  
the city \* full of Idols.

17 Therefore disputed he in  
the synagogue with the Jews,  
and with the devout persons;  
and in the market daily with  
them that met with him.

18 Then certain philoso-  
phers of the Epicureans, and of  
the Stoicks, encountred him:  
and some said, What will this  
babler say? other some, He  
seemeth to be a setter forth  
of strange gods: because he  
preach'd unto them Jesus, and  
the resurrection.

19 And they took him, and  
brought him unto Areopagus,  
saying, May we know what  
this new doctrine, whereof  
thou speakest, is?

20 For thou bringest cer-  
tain strange things to our ears:  
we would know therefore  
what these things mean.

21 (For all the Athenians  
and strangers which \* sojourn  
there, spent their time in no-  
thing else, but either to tell or  
to hear some new thing.)

22 Then Paul stood in the  
midst of \* Areopagus, and said,  
Ye men of Athens, I perceive  
that in all things ye are \* very  
superstitious.

23 For as I pass'd by, and  
beheld your devotions, I found

καὶ



TEXT.

TRANSLATION.

καὶ βαμὸν, ἐν ᾧ ἐπιγράφατο· Λ-  
γώτω Θεῷ. Οἱ δὲ ἀγνοῦντες εὐσε-  
βεῖτε, τύποι ἐστὶ καταγάλαν· ὑμῖν.  
24 Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον  
καὶ πάντα τὰ ἐν αὐτῷ, ὅτι οὐκ ἔρα-  
νυ καὶ τῆς Κύβητος ὑπάρχων, οὐκ ἐν  
χειροποιήταις ἰδοῖς κατασκευά· 25 Οὐ-  
δὲ ὑπὸ χειρῶν ἀνθρώπων ἰσχυ-  
ρεύεται, ὡς ἡ δοξαζομένης τῆς, αὐτὸς

an altar with this inscription,  
TO THE UNKNOWN  
GOD. Whom therefore ye  
\* worship and know not, him  
declare I unto you.  
24 God that made the world,  
and all things therein, seeing  
that he is Lord of heaven and  
earth, dwelleth not in temples  
made with hands,  
25 Neither is worshipp'd  
with mens hands, as tho' he  
needed any thing, seeing he  
δίδυε

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brought him unto Athens; and receiving a commandment unto Silas and Timothy, for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his Spirit was stirr'd in him, when he saw the City full of Idols. 17 Therefore disputed he in the Synagogue with the Jews, and with the devout Persons, *i. e. the Greeks that were Profelytes to the Jewish Religion*; and also in the Market daily with them that met with him; *being Heathens or Idolaters.* 18 Then certain Philosophers of the Epicureans, and of the Stoicks, encountred him: and some said, What will this Babler say? other some, He seemeth to be a setter forth of strange Gods; because he preach'd unto them Jesus, and the Resurrection. 19 And they took him, and brought him unto Areopagus, *or Mars-hill, where was their place of Judicature*, saying, May we know what this new Doctrine, whereof thou speakest, is? 20 For thou bringest certain strange things to our Ears: we would know therefore what these things mean. 21 (For all the Athenians and Strangers which sojourn there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 Then Paul stood in the midst of Areopagus, and said, Ye men of Athens, I perceive that in all things ye are very Superstitious, *or much given to the Worship of Gods.* 23 For as I pass'd by, and beheld your Devotions, *or Devities*, I found an Altar with this Inscription, TO THE UNKNOWN GOD. Whom therefore ye Worship and know not, him declare I unto you. 24 God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands, *as if he stood in need of them, or could be confin'd to them by Images, or any other Human means*; 25 neither is Worshipp'd with any thing made or offer'd to him by mens hands, as tho' he needed any thing offer'd to him, seeing he gives to

X.  
And thence to  
Athens.

XI.  
Paul's Discourse  
before the Athe-  
nian Judicature.

## TEXT.

## TRANSLATION.

διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. 26 Εποίησέ τι ἐξ ἑνὸς αἵματός τ' ὡς ἔστιν ἄνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρὸς ὥπον τῆς γῆς, ὁρίσας πρὸς τεταγμένους χρόνους, καὶ τὰς ὁρίσεις τῆς κατοικίας αὐτῶν. 27 Ζητεῖν τὸ Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιν· καὶ τοι γὰρ ἔμαχεράν· ἀπὸ ἑνὸς ἐκαστοῦ ἡμῶν ὑπάρχοντα. 28 Εἰν αὐτῷ ᾧ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν· ὡς καὶ πινες τῆς κατ' ὑμᾶς ποιητῆς εἰρήχασι. Τῷ γὰρ καὶ γένεσθαι ἐσμέν. 29 Γένεσθαι οὖν ὑπάρχοντες ὁ Θεὸς, ὅτε ὁφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ οἰσχυμίστως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τὸς μὲν ἐν χρόνῳ τῆς ἀνοίας ὑπιδῶν ὁ Θεός, παντὶ πᾶσι γὰρ τοῖς ἀνθρώποις πᾶσι πανταχῶς ματαιοῦν. 31 Διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιο-

giveth to all life, and breath, and all things ;

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determin'd the times before appointed, and the bounds of their habitation :

27 That they should seek the Lord, if haply they should feel after him, and find him, tho' he be not far from every one of us :

28 For in him we live, and move, and have our being : as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God overlooking, now commandeth all men every where to repent :

31 Because he hath appointed a day in the which he will judge the world in righteous-

## ANNOTATIONS.

(aa) See my Account of the *Plantation of the World by the Posterity of Noah*, in the first Volume of my *Historical Geogr. of the O. T.*

(b) St Paul in the following Verse evidently refers to the Poet *Aratus*, Τῷ γὰρ ἐν χρόνῳ ἰσμίν, being the former part of the fifth Verse of *Aratus's Phænomena* : and no wonder St Paul should chiefly cite *Aratus*, he being his Countryman or a *Cilician*.

P A R A P H R A S E.

All life, and breath, and all things. 26 And whereas you have wrong Notions concerning the Rise of Mankind, as if the different Nations thereof had different Originals, and were not descended All of One and the same Stock, which seems to have been one cause of Polytheism; I inform you to the contrary, that there is but One God, who, as he made the World and all things therein, so has made of One Blood, i. e. of Adam, all Nations of Men, for to dwell on all the face of the Earth; and has determin'd the several Times, or remarkable Revolutions of Affairs in the World; which have not hapned, nor shall happen by Chance, but exactly as they are Before appointed by the Wisdom of the said Divine Providence. And whereas you have among you many erroneous and wild Stories (aa) concerning the Plantation of the World, ye are to know that the same was not done without the Disposal of the same hand of Providence, which determin'd also the Bounds of their Habitation, i. e. of the Countries inhabited by the several Nations of Men. 27 And the End of God's Works of Creation and Providence is this, that they, i. e. Men should seek after the Knowledge of the Lord, who thus made, and still governs them, if haply they should take the pains to seek after the Knowledge of him in that Darkeness of Ignorance, which they should involve themselves in by their Wickedness; and on account of which gross Darkeness, such of them as seek after God, may be said as it were to feel after him, as Men in the Dark do after any thing they would find: The End I say, of God's Works of Creation and Providence is this, that Men should seek after him, and find him; and tho' there is some Difficulty as things stand with the Gentile World in thus seeking and finding him, yet the Difficulty is almost wholly owing to Mens own Wickedness which has blinded them; for as for God himself, He is not (b) far from every one of Us: 28 For in him we live, and move, and have our being; as certain also of your own Poets have said, For we are also his Offspring. 29 Forasmuch then as we are the Offspring of God, we ought not to think that the Godhead is like unto Images of Gold, or Silver, or Stone, graven by Art and man's Device. 30 And the Times of this gross Idolatrous Ignorance of the Gentile World, God graciously as it were overlooking, so as not to punish the Gentiles for the same, as he justly might, by wholly forsaking them, and giving them over to follow their own Vain and Sinful Imaginations, now by the preaching and light of the Gospel makes known Himself, and his Will, and true Religion, or way of Worship to All men, to the Gentiles as well as to the Jews; and in order to the Gentiles being Accepted by him unto Salvation, notwithstanding their long Continuance for many Ages in Idolatry and all other Sins, only commands All men every where to repent of their former Idolatry and Sins, and to embrace and live for the future according to the Gospel of Jesus Christ. 31 Which is indispensably necessary unto Salvation, because he has appointed a day in the which he will Judge the World in Righteousness,

## TEXT.

## TRANSLATION.

οὐκ, οἱ ἀνδρὶ ᾧ ὤρισεν, πίπιν πα-  
ραχρὸν πᾶσιν, ἀναστήσας αὐτὸν ἐκ  
νεκρῶν.

32 Ακούσαντες δὲ ἀνάστασι νε-  
κρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶ-  
πον· Ακουσόμεθα σὺ πάλιν πρὸς τού-  
τους. 33 Καὶ ἕτως ὁ Παῦλος ἐξηλ-  
θεν ἐκ μέσθ' αὐτῶν. 34 Τινὲς δὲ  
ἄνδρες κολληθέντες αὐτῷ, ὁπίπτευσαν·  
οἱ οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,  
καὶ γυνὴ ονόματι Δάμαρις, καὶ ἑτε-  
ροὶ σὺν αὐτοῖς.

Κεφ. ιη'. Μετὰ δὲ ταῦτα χει-  
ρθεὶς ὁ Παῦλος ἐκ τῆς Ἀθηνῶν, ἦλ-  
θεν εἰς Κόρινθον· 2 καὶ εὗράν τινα  
Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν πα-  
τρίῳι, προσφάτως ἐληλυθότα· Σὺν δὲ  
Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα  
αὐτοῦ, (ἧς τὸ διατεταχέναι Κλαύ-  
διον χωρεῖσθαι πάντας τοὺς Ἰουδαίους  
ἐκ τῆς Ῥώμης) προσήλθεν αὐτοῖς· 3 Καὶ  
διὰ τὸ ὁμοτέχον <sup>τῆς</sup> εἶναι, ἔμενε παρ' αὐ-  
τοῖς, καὶ ἐργάζετο· ἦσαν γὰρ σκηνοποιοὶ  
καὶ τέχνη. 4 Διελέγετο δὲ ἐν τῇ  
συναγωγῇ κατὰ πᾶν σάββατον, ἐκπαι-  
νετο Ἰουδαίους καὶ Ἑλλήνας· 5 ὧς δὲ  
κατήλθον Σὺν τῇς Μακεδονίας, ὁ, καὶ  
Σίλας καὶ ὁ Τιμόθεος, συνήχθητο πρὸς  
πνεῦμα καὶ ὁ Παῦλος, ἡμαρτυροῦ-  
μενος τοῖς Ἰουδαίοις καὶ Ἕλλησιν Ἰησοῦν.

ness, by *that* man whom he  
hath ordain'd; whereof he hath  
given assurance unto all men,  
in that he hath rais'd him from  
the dead.

32 And when they heard of  
the resurrection of the dead,  
some mock'd: and others said,  
We will hear thee again of  
this matter.

33 So Paul departed from  
among them.

34 Howbeit certain men  
clave unto him, and believ'd:  
among \* whom was Dionysius  
the Areopagite, and a woman  
nam'd Damaris, and others with  
them.

## Chap. XVIII.

After these things, Paul de-  
parted from Athens, and came  
to Corinth;

2 And found a certain Jew  
nam'd Aquila, born in Pon-  
tus, lately come from Italy,  
with his wife Priscilla (because  
that Claudius had commanded  
all Jews to depart from Rome)  
and came unto them.

3 And because he was of the  
same \* trade, he abode with  
them, and wrought (for by  
their \* trade they were tent-  
makers)

4 And he reason'd in the  
synagogue every sabbath, and  
persuaded the Jews, and the  
Greeks.

5 And when Silas and \* Ti-  
mothy were come from Mace-  
donia, Paul was press'd in spi-  
rit, and testify'd to the Jews,  
*that* Jesus was Christ.

TEXT.

TRANSLATION.

6 Αντιπασμάτων δὲ αὐτῶν καὶ βλα-  
σφημιούτων, ἐκπναξάμενος τὰ ἱμά-  
τια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν  
ἐπὶ τὴ κεφαλῇ ὑμῶν· καθαρὸς ἐγώ,  
ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

6 And when they oppos'd  
themselves, and blasphem'd, he  
shook *his* raiment, and said un-  
to them, Your blood *be* upon  
your own heads; I *am* clean:  
from henceforth I will go unto  
the Gentiles.

7 Καὶ

PARAPHRASE.

ness, by that Man *Jesus*, whom he hath ordain'd to be Judge of *All men*  
at that day; whereof he hath given assurance unto all Men, in that he  
hath rais'd him from the Dead.

32 And when they heard of the Resurrection of the Dead, some  
mock'd at it, as an absurd and impossible thing: and others said, We  
will hear thee again of this matter. 33 So Paul departed from among  
them. 34 Howbeit *his Discourse was not wholly ineffectual*: for cer-  
tain men clave unto him, and believ'd; among whom was Dionysius  
the Areopagite, *i. e. One of the Judges of the Court on the Areopagus or*  
*Mars-hill*, and a woman, or (*as the word may be render'd*) *his Wife*,  
nam'd Damaris, and others with them.

XII.  
The Event of St  
Paul's Discourse.

Chap. XVIII. After these things Paul departed from Athens, and came  
to Corinth; 2 and found a certain Jew nam'd Aquila, born in Pon-  
tus, lately come from Italy, with his wife Priscilla (because that Clau-  
dius had commanded all Jews to depart from Rome, *which was in the*  
*beginning of A D. 52. according to the Bp. of Worcester*) and came unto  
them. 3 And because he was of the same Trade, he abode with them,  
and wrought (for by their Trade they were Tent-makers) 4 And he  
reason'd in the Synagogue every Sabbath, and perswaded, *i. e. us'd proper*  
*Arguments to persuade the Jews, and such of the Greeks as, being*  
*Proselytes to the Jewish Religion, came to the Synagogue.* 5 And when  
Silas and Timothy were come from Macedonia, Paul was press'd, or urg'd  
in Spirit, *i. e. either by his Own or by the Holy Spirit, to try once more*  
*what Good he could do upon the Jews; and accordingly he testify'd again*  
to the Jews that Jesus was Christ. 6 And when they oppos'd them-  
selves, and blasphem'd, or spoke Evil of Christ and his Doctrine, he shook  
his Raiment, in token of their Unworthiness to have the Gospel preach'd  
any more to them, and said unto them, (c) Your Blood be upon your  
Own heads; I am Clean or Guiltless in that respect, *i. e. Your Destru-*  
*ction must be at your own doors; I am no ways Blamable for it, having*  
*discharg'd my Duty in reference to you: from henceforth I will go and*  
*preach the Gospel unto the Gentiles only, that are in this City.* 7 And

XIII.  
Paul comes to  
Corinth.

(c) Compare Ezek. 3. 18, 19. and 18. 13.

he

## TEXT.

## TRANSLATION.

7 Καὶ μεταβάς ἐκῆθη, ἦλθεν εἰς οἰκίαν πρὸς ὀνόματι Ἰούστου, σινοειδὲς τὸ θεῖον, ἣ ἡ οἰκία αὐτοῦ συνωμοθεῖσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ἀρχισυνάγωγος ὁπίσκεισε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ὁπίσκειον, καὶ ἐβαπτίζοντο. 9 Εἶπε δὲ ὁ Κύριος δι' ὀράματός· ὦ Παῦλε, μὴ φοβοῦ, ἀλλὰ λαλῇ, καὶ μὴ σιωπήσῃς. 10 Διότι ἐγώ εἰμι μετὰ σοῦ, καὶ ὅτις ἐπιθήσει ἐπὶ σοὶ ἔχκαωσά σε· διότι λαὸς ὄσι μοι πολὺς ὡς τῇ πόλει ταύτῃ. 11 Ἐσχίσσε τίς ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸ λόγον τοῦ Θεοῦ.

12 Γαλλίῳ δὲ ἀνθυπατεύοντι τῷ Ἀχαΐας, κατεπέστηξεν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες· Οὗτος ὁ ἄνθρωπος ἐπεὶ ἡμεῖς οὐκ ἐβλάστησεν ἐν τῇ πόλει ταύτῃ, ὅτι ἐπὶ τῷ νόμῳ καὶ ἐπὶ τῷ Θεῷ. 14 Μέλονται δὲ ὅτι ὁ Παῦλος ἀνοίγει τὸ στόμα, εἰπεῖν ὅτι ὁ Γαλλίῳ πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν αὐτὸς ἀδίκημά τι ἢ ῥαδιουργία ποιῇ, ὡς Ἰουδαῖοι, καὶ λόγον ἀνὴρ ἡμετέρος ὡς ἐγώ· 15 Εἰ δὲ ζήτημά ἐστι τοῦ λόγου καὶ ὀνομαστικῶς καὶ νόμος τῷ κατὰ ἡμᾶς, ὁ ἴσθι αὐτοῦ κριτῆς· καὶ ἐγὼ τίς εἰμι βέλος ἐγώ; 16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

7 And he departed thence, and entered into a certain man's house, nam'd Justus, one that worshipp'd God, whose house joyn'd hard to the synagogue.

8 And Crispus \*a chief ruler of the synagogue, believ'd on the Lord with all his house: and many of the Corinthians, hearing, believ'd, and were baptiz'd.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city.

11 And he continu'd there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

TEXT.

TRANSLATION.

17 Επιλαβόμενοι δὲ πάντες οἱ ἑλληνες Σωθένειον τὸν ἀρχισυνάγωγον, ἔτυπον ἔμωρον τῷ βήματι· καὶ ὕδεν τῷ τῷ Γαλλίῳ ἔμελεν.

18 Ὁ δὲ Παῦλος ἔτι ὡρομένης ἡμέρας ἰσθμᾶς, τοῖς ἀδελφοῖς ὑποταξάμενός, ἔξῃ πλεῖ εἰς τὴν Συρίαν· καὶ σὺν αὐτῷ Πρίσκιλλα

17 Then all the Greeks took Sosthenes, \* a chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio car'd for none of those things.

18 And Paul *after this* tarry'd *there* yet a good while, and then took his leave of the brethren, and sail'd thence into Syria, and with him Priscilla

καὶ

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he departed thence, and entred into a certain Man's house, nam'd Justus, one that Worshipp'd *the True God, being a Jewish Profelyte*, whose house joynd hard to the Synagogue. 8 And Crispus, a chief Ruler of the Synagogue, believ'd on the Lord with all his House: and many of the Corinthians, hearing, believ'd, and were baptiz'd. 9 Then spake the Lord to Paul in the night by a Vision, Be not afraid, but speak, and hold not thy peace: 10 for I am with thee, and no man shall set on thee, to hurt thee: for I have much People in this City. 11 And he continu'd there a Year and six Months, teaching the Word of God among them.

12 And when (d) Gallio was the *Proconsul*, or Deputy-governor of Achaia, the Jews made Insurrection with one accord against Paul, and brought him to the Judgment-seat, 13 saying, This fellow perswadeth men to worship God contrary to the Law of *us Jews*. 14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you: 15 But if it be a question of Words and Names, *viz. whether one Jesus be the Messias or Christ, (&c.)* and of your Law, look ye to it; for I will be no Judge of such matters. 16 And he drave them from the Judgment-seat. 17 Then all the Greeks *there present* took Sosthenes, a chief Ruler of the Synagogue, as Crispus was, *but one who believ'd not, and so appear'd a chief manager against Paul*, and beat him before the Judgment-seat; and Gallio car'd for none, *i. e. took no notice* of those things.

XIV.  
Gallio refuses to take notice of the Accusation of St Paul by the Jews.

18 And Paul after this tarry'd there yet a good while, and then took his leave of the Brethren, and Sail'd thence into Syria, and with him Priscilla

XV.  
Paul departing from Corinth, returns into Syria.

(d) This Gallio was elder Brother of the famous *Annaeus Seneca*, and was Proconsul of Achaia in A. D. 53. according to the Bishop of Worcester.

S

and

καὶ Ἀκύλας, χειράμεν<sup>Θ</sup> τὴν κεφαλὴν οὗ Κεγχρεαῖος· εἶχε δὲ εὐχὴν.

19 Κατήντησε δὲ εἰς Ἐφεσον, καὶ κείνης κατέλιπεν αὐτῷ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

20 Ἐρωτῶντων δὲ αὐτῶν ὅτι πλείονα χρόνον μείνῃ παρ' αὐτοῖς, οὐκ ἐπένευσεν.

21 Ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν· Δεῖ με πάντως τὴν ὁρτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀναχέμεν<sup>ω</sup> πρὸς ὑμᾶς, εἴ ὁ θεὸς θέλοντος. Καὶ ἀνέχθη ἄπ' Ἐφeso. 22 Καὶ καπλῶν εἰς Καισάρειαν, ἀναβάς, καὶ ἀσπασάμεν<sup>Θ</sup> τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

23 Καὶ ποιήσας χρόνον πνῆ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ὁπσιμείζων πάντας τοὺς μαθητάς.

24 Ἰουδαῖ<sup>Θ</sup> δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, διωπτός ὢν ἐν ταῖς γραφαῖς.

25 Οὗτος ὡς κατηχημένος τὸ ὄδον τοῦ Κυρίου· καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.

26 Οὗτος τε ἤρξατο παρρησιάζεσθαι οὗ τῇ συναγωγῇ· Ἀκούσαντες δὲ αὐτῷ Ἀκύλας καὶ Πρίσκιλλα προσελάβοιτο αὐτὸν, καὶ ἀκριβέστερον

and Aquila, \* who had shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself enter'd into the synagogue, and reason'd with the Jews.

20 When they desir'd him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that \* is coming, in Jerusalem; but I will return again unto you, if God will. And he sail'd from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the Church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew nam'd Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded un-

αὐτῷ



TEXT.

TRANSLATION.

αὐτῷ ἔδεικνυτο τὴν ὁδὸν τοῦ θεοῦ ὁρθῶς. to him the way of God more perfectly.  
 27 Βουλομένου δὲ αὐτοῦ διαλθεῖν 27 And when he was dis-

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and Aquila, who had shorn his head in Cenchrea, *the Sea-port belonging to Corinth*: for he had made a Vow of (e) *Nazaritism*, i. e. not to shave his head for a time; which Time being expir'd, he was to shave his head (e) according to the Law. 19 And he, i. e. Paul, came to Ephesus, and left them, i. e. Aquila and Priscilla, there at Ephesus, when he departed thence for Syria: but before he thus departed, he himself enter'd into the Synagogue, and reason'd with the Jews. 20 When they desir'd him to tarry longer time with them, he consented not: 21 but bade them Farewel, saying, I must by all means keep this Feast of the Passover (A. D. 54.) that is coming in Jerusalem; but I will return again unto you, if God will. And he sail'd from Ephesus. 22 And when he had landed at Cesarea on the Mediterranean Sea, and gone up thence, and saluted the Church at Jerusalem, and kept the Feast there, he went down to Antioch, from whence he set forth.

S E C T I O N IX.

Containing an Account of St Paul's Preaching the Gospel, From his Third Departure on that Design from Antioch A. D. 54. To his Return to Antioch A. D. 58. Which Particulars take up Chap. XVIII. 23 — XXI. 17.

23 And after He, i. e. Paul, had spent some time there, i. e. at Antioch, he departed, and went over all the Country of Galatia and Phrygia in order, strengthening all the Disciples. 24 And a certain Jew nam'd Apollos, born at Alexandria, an Eloquent man, and mighty in the Knowledge and Understanding of the Scriptures, came to Ephesus. 25 This man was somewhat instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the Things of the Lord, knowing, and so having yet receiv'd only the Baptism of John, which call'd the Jews to Repentance, and to believe on Jesus, who should come after Him the Baptist. 26 And he began to spake boldly in the Synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly; and therefore they teaching him the necessity of Baptism according to the Institution of Christ, it is not in reason to be Doubted, but that he was forthwith Baptiz'd accordingly at Ephesus. 27 And when he was

I.  
 Paul departs again from Antioch: And an Account of Apollos.

(e) See Numb. 6. 18.

## TEXT.

## TRANSLATION.

εἰς τὴν Ἀχαΐαν, ὅτε γεγάμητοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν. ὅς ὡφελανόμενος, συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. 28 Εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγετο δημοσίᾳ, ὅτι δεικνύς διὰ τῶν γραφῶν, εἶπεν ὅτι Χριστὸν Ἰησοῦν.

Κεφ. ιθ'. Ἐγένετο δὲ ὡς τῷ πέντε Ἀπολλῶν εἶπεν ὡς Κορίνθῳ, Παῦλον διελθόντα πρὸς ἀνωπερὶ μέρη, ἐλθεῖν εἰς Ἐφεσον· καὶ εὗρών πῃτας μαθηταῖς, 2 εἶπε πρὸς αὐτούς· Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ὄσιν, ἠκούσαμεν. 3 Εἶπε τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. 4 Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τουτίστιν, εἰς τὸν Χριστὸν Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 6 Καὶ ὅτι γίνετο αὐτοῖς τοῦ Παύλου τοῖς χερσίν, ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς· ἐλάλου τε γλώσσας, καὶ περιεφύττον. 7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκάδυο.

pos'd to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who when he was come, help'd them much which had believ'd thro' grace.

28 For he mightily convinc'd the Jews, and that publicly, shewing by the Scriptures, that Jesus was Christ.

## Chap. XIX.

And it came to pass, that while Apollos was at Corinth, Paul having pass'd thro' the upper\* parts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye receiv'd the Holy Ghost since ye believ'd? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptiz'd? and they said, Unto John's baptism.

4 Then said Paul, John verily baptiz'd with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptiz'd in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophety'd.

7 And all the men were about twelve.

8 Εἰσελ-

TEXT.

TRANSLATION.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,  
ἐπαρρησιάζετο, ὅτι μῆνας τρεῖς δι-  
αγέμεν καὶ πείθων τὰ περὶ τῆς  
βασιλείας τοῦ Θεοῦ. 9 Ὡς δὲ πι-  
νες ἐσκληρύνοντο καὶ ἠπειροῦν, κα-  
κολογοῦντες τὴν ὁδὸν σώπτιον τῇ

8 And he went into the sy-  
nagogue, and spake boldly for  
the space of three months,\* dis-  
coursing and persuading the  
things concerning the kingdom  
of God.

9 But when divers were  
harden'd, and believ'd not, but  
spake evil of that way before

πλή-

P A R A P H R A S E.

dispos'd to pass into Achaia, the Brethren wrote, exhorting the Disci-  
ples to receive him: who when he was come, help'd (*thro' the Grace or  
Gifts of God vouchsaf'd unto him*) them much, who had Believ'd, thro'  
*the Grace of God, vouchsaf'd likewise unto them, both in Graciously mak-  
ing known the Gospel unto them, and also Graciously disposing their Hearts  
to embrace it when made known.* 28 For he mightily convinc'd the  
Jews, and that publickly, shewing by the Scriptures, that Jesus was  
Christ.

Chap. XIX. And it came to pass, that while Apollos was at Corinth  
*in Achaia*, Paul having pass'd thro' the upper parts of *Asia the Less*, large-  
*ly so call'd, and particularly (f) Galatia and Phrygia*, came to Ephesus;  
and finding certain Disciples, 2 he said unto them, Have ye receiv'd  
the Holy Ghost since ye Believ'd? And they said unto him, We have  
not so much as heard whether there be any Holy Ghost. 3 And he said  
unto them, Unto what *Baptism* then were ye baptiz'd, *since ye could not  
be baptiz'd with the Baptism Instituted by Christ, but ye must have heard  
of the Holy Ghost, his Name being mention'd in the Form prescrib'd to  
be us'd at his Baptism?* And they said, Unto John's Baptism. 4 Then  
said Paul, John verily baptiz'd with the Baptism of Repentance, saying  
unto the People, That they should believe on him which should come  
after him, that is, on Christ Jesus. 5 When they heard this, they were  
baptiz'd in the name of the Lord Jesus. 6 And when Paul had laid his  
hands upon them, the Holy Ghost came on them; and they spake with  
Tongues, and Prophesy'd. 7 And all the Men were about twelve.  
8 And he went into the synagogue, and spake boldly for the space of  
three months, discoursing and persuading, *i. e. endeavouring to persuade  
them to believe the things concerning the Kingdom of God, i. e. to be-  
lieve the Gospel.* 9 But when divers were harden'd, and believ'd not,  
but spake evil of That way, *viz. unto Salvation, i. e. of Christianity or*

II.  
Paul comes to  
Ephesus.

(f) See Chap. 18. 23.

## TEXT.

## TRANSLATION.

πλήθους, σποσὰς ἀπ' αὐτῶν, ἀφώρισε  
τὰς μαθητὰς, καθ' ἡμέραν διαλεγόμενος  
ἐν τῇ σχολῇ Τυράννου πινός. 10 Γὰρ δὲ  
ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντες τὰς κα-  
τοικῶντας ἐν Ἀσίᾳ ἀκούσαι τὸ λόγον τῷ  
Κυρίῳ Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας.  
11 Δυνάμεις τε καὶ ταῖς τεχνάσας ἐποίη-  
σεν ὁ Θεὸς διὰ τῶν χειρῶν Παύλου. 12 Ὡστε  
καὶ ἐπὶ τὰς ἀσθενούντας ἐπιφέρειαν, ἀπὸ ὧν  
χρωτὸς αὐτῶν σκάρια ἢ σιμικίνθια, καὶ  
ἀπαλλάσσονται ἀπ' αὐτῶν τὰς νόσους,  
καὶ τὰ πνεύματα τὰ πονηρὰ ἐξέρχον-  
ται ἀπ' αὐτῶν.

13 Ἐπεχείρησεν δὲ τινες ἀπὸ τῶν περι-  
ερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν  
ὅτι τὰς ἔχοντες τὰ πνεύματα τὰ πο-  
νηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες·  
Ορμίζομεν ὑμᾶς ἐν Ἰησοῦ, ὃν ὁ Παῦλος  
κηρύσσει. 14 Ἦσαν δὲ τινες υἱοὶ Σκευᾶ  
Ἰουδαίου ἀρχιερέως ἐπὶ αὐτοῖς, οἱ τῷ τοιοῦτον-  
τες. 15 Ἀποκριθεὶς δὲ τὸ πνεῦμα τὸ  
πονηρὸν, εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ  
τὸν Παῦλον ὅτι ταμὰ· ὑμεῖς δὲ τίνας ἐστε;  
16 Καὶ ἐφαλλόμενος ἐπ' αὐτούς ὁ ἄν-  
θρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ  
κατακυριεύσας αὐτῶν, ἴχυσεν κατὰ αὐτῶν,  
ὥστε γυμνὰς καὶ τετραυματισμένους ἐκφυ-  
γεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 Τῷ δὲ ἐγένε-  
το γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι  
τοῖς κατοικοῦσι ἐν Ἐφεσῶν· καὶ ἐπέπεσε

the multitude, he departed from them, and separated the disciples, \*discoursing daily in the school of one Tyrannus.

10 And this continu'd by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and \*Gentiles.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the \*Jews that went about, being exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answer'd and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevail'd against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and \*Gentiles also dwelling at Ephesus; and fear

TEXT.

TRANSLATION.

φóβητο ὅππῃ πάντας αὐτοὺς, καὶ ἐμεγαλιώετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

18 Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο, ἱερομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19 Ἰχθυοὶ δὲ καὶ τὰ θαλάσσια φραζάντων, συνέγγχευον τὰς βίβλους, κατέκαυον ἐνώπιον πάντων· καὶ συνεψήφισεν τὰς τιμὰς

fell on them all, and the name of the Lord Jesus was magnify'd.

18 And many that believ'd came, and confess'd, and shew'd their deeds.

19 Many also of them which us'd \*magical arts, brought their books together, and burn'd them before all men: and they counted the price of

αὐτῶν,

PARAPHRASE.

*the Gospel*, before the Multitude, he departed from them, and separated the Disciples *into a Company by themselves*, discoursing and instructing them daily in the *private School* of one Tyrannus. 10 And this continu'd by the space of two years; so that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Gentiles. 11 And God wrought special Miracles by the hands of Paul: 12 So that from his body were brought unto the Sick, handkerchiefs or aprons, and the diseases departed from them, and the evil Spirits went out of them.

13 Then certain of the Jews that went about *to cast Devils out of Persons possess'd therewith*, these Jews being Exorcists, *i. e. such as did cast out Devils, by Adjuring them to come forth in the Name of the God of Abraham, &c.* took upon them to call over them which had evil Spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preaches, *to come forth*. 14 And there were seven Sons of one Sceva a Jew, and chief among the Families of the Priests, which did so *to a certain man possess'd*. 15 And the evil Spirit answer'd and said, Jesus I know *to have Authority in himself to cast me out*, and Paul I know *to have Authority from Jesus to cast me out likewise*; but who are ye? *i. e. I know you have no such Authority*. 16 And the man in whom the evil Spirit was, leapt on them, and overcame them, and prevail'd against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Gentiles also dwelling at Ephesus; and Fear or Reverence for the Name of Jesus, and for Paul, and the Disciples, fell on them all, and the Name of the Lord Jesus was magnify'd. 18 And many that believ'd came, and, *as a Token of their true Repentance*, confess'd, and shew'd their former Evil Deeds to St Paul. 19 Many also of them which us'd magical Arts brought their books together, and burn'd them before all men: and they counted the price

III.  
Jewish Exorcists  
beat by a man  
possess'd.

## TEXT.

## TRANSLATION.

αὐτῶν, καὶ εὗρον ἀργυρεῖς μυριάδας  
πέντε. 20 Οὕτω χεὶ κράτος ὁ λόγος  
τῷ Κυρίῳ ἡύξανε καὶ ἰσχυεν.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔβη-  
το ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν  
τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς  
Ιερουσαλὴμ, εἰπὼν· Ὅτι μὲν τὸ γαίεσθαι  
με ἴκω, δὲ καὶ με καὶ Ῥώμῃν ἰδεῖν.

22 Αποστείλας δὲ εἰς τὴν Μακεδονίαν  
δύο τῶν ἀφαικονόντων αὐτῷ, Τιμόθεον καὶ  
Εραστον, αὐτοὺς ἐπέτελε λέγοντι εἰς τὴν  
Ἀσίαν. 23 Ἐγένετο δὲ χεὶ τὸ κερὸν  
ἐκείνων τοῦ εἰσέλθαι οὐκ ὀλίγους τοὺς  
ἰδῶν. 24 Δημότριος γάρ τις οὐνόματι,

ἀργυροκόπος, ποιῶν ναῦς ἀργυρῶς Ἀρ-  
τέμιδος, πρῆχτο τοῖς τεχνίταις ἐρ-  
γασίαι οὐκ ὀλίγην. 25 Οὓς συνα-  
θροίσας, καὶ τοὺς τοὺς τοιαῦτα ἐρ-  
γάτας, εἶπεν· Ἄνδρες, ὅτις οἴσθε ὅτι ἐκ  
ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν  
ἔστι. 26 Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι  
καὶ μόνον ἐφ' ἐσθ, Ὡς δὲ σχεδὸν πάσης  
τῆς Ἀσίας ὁ Παῦλος ὅτι πείσας  
μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι  
ἐκ εἰσὶ θεοὶ οἱ ἀπὸ χειρῶν γινόμενοι.

27 Οὐ μόνον δὲ τῷτο κινδυνεύει ἡ-  
μῖν τὸ μὴ εἰς ἀπελεγμὸν ἐλθεῖν,  
ἀλλὰ καὶ τὸ τῇ μεγάλῃ θεᾷ Ἀρτέμιδος  
ἱερὸν εἰς ὄνειδος λογισθῆναι, μέλλειν τι  
καταρῆσθαι τῇ μεγαλειότητι αὐ-

them, and found it fifty thou-  
sand *pieces* of silver.

20 So mightily grew the  
word of God, and prevail'd.

21 After these things were  
ended, Paul purpos'd in the  
spirit, when he had pass'd thro'  
Macedonia and Achaia, to go  
to Jerusalem, saying, After I  
have been there, I must also  
see Rome.

22 So he sent into Macedo-  
nia two of them that ministr'd  
unto him, \* Timothy and Era-  
stus; *but* he himself stay'd in  
Asia for a season.

23 And the same time there  
arose no small stir about *that*  
way.

24 For a certain man, nam'd  
Demetrius, a silver-smith, which  
made silver shrines for Diana,  
brought no small gain unto the  
\* trades-men.

25 Whom he call'd together  
with the workmen of like oc-  
cupation, and said, Sirs, ye  
know that by this \* trade we  
have our wealth:

26 Moreover, ye see and  
hear, that not alone at Ephe-  
sus, but almost throughout all  
Asia, this Paul hath perswaded  
and turn'd away much peo-  
ple, saying, that they be no  
gods which are made with  
hands:

27 So that not only this our  
\* trade is in danger to be set at  
nought; but also that the tem-  
ple of the great goddess Diana  
should be despis'd, and her  
magnificence should be de-

τῆς,

TEXT.

TRANSLATION.

τῆς, ὡς ὅλη ἡ Ἀσία καὶ ἡ οἰκ-  
μένη σέβεται. 28 Ἀκούσαντες δὲ,  
καὶ γειόμηναι πλήρεις θυμοῦ, ἔκρα-  
ζον λέγοντες· Μηγάλη ἡ Ἀρτε-  
μις Εφεσίων. 29 Καὶ ἐπλήθη ἡ  
πόλις συγχύσεως· ὄρμησάν τε ὁμο-  
θυμαδὸν εἰς τὸ θέατρον, συναρ-  
πάσαντες Γάϊον καὶ Αἰτίταρχον  
Μακεδόνιας, συνέκδημους τοῦ Παύ-  
λου. 30 Τῷ δὲ Παύλῳ βυλαμύρου

stroy'd, whom all Asia, and the  
world worshippeth.

28 And when they heard  
these sayings, they were full of  
wrath, and cry'd out, saying,  
Great is Diana of the Ephesians.

29 And the whole city was  
fill'd with confusion: and hav-  
ing caught Gaius and Aristar-  
chus, men of Macedonia, Paul's  
companions in travel, they  
rush'd with one accord into  
the theater.

30 And when Paul would

εἰσελ-

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price of them, and found it fifty thousand pieces of Silver. 20 So  
mightily grew the Word of God, and prevail'd.

21 After these things were ended, Paul purpos'd in the Spirit, *i. e.*  
*resolv'd within himself*, when he had pass'd thro' Macedonia and Achaia,

IV.  
Demetrius raises  
an Uproar.

to go to Jerusalem, saying, After I have been there, I must also see

Rome. 22 So he sent into Macedonia two of them that ministr'd unto  
him, Timothy and Erastus; but he himself stay'd in Asia for a season.

23 And the same time there arose no small stir about that way, *i. e. about*  
*Christianity*. 24 For a certain man, nam'd Demetrius, a Silver-smith,

which made Silver shrines for Diana, brought no small gain unto the

Trades-men. 25 Whom he call'd together with the workmen of like  
Occupation, and said, Sirs, ye know that by this Trade we have our

wealth: 26 Moreover, ye see and hear, that not alone at Ephesus, but  
almost throughout all Asia, this Paul hath perswaded and turn'd away

much People *from worshipping the Gods of the Gentiles, and so from*  
*having any use of the Shrines or Images we make for our Gods*, saying,

that They be no Gods which are made with hands: 27 So that not  
only this our Trade is in danger to be set at nought; but also that the

Temple of the great Goddess Diana should be despis'd, and Her Magni-  
ficence should be destroy'd, whom all Asia and the World worshippeth.

28 And when they heard these sayings, they were full of wrath, and  
cry'd out, saying, Great is Diana of the Ephesians. 29 And the whole

City was fill'd with confusion: and having caught Gaius and Aristar-  
chus, men of Macedonia, Paul's Companions in travel, they rush'd with  
one accord into the Theater, *with an intention to put Gaius and Aristar-*  
*chus to the wild Beasts there*. 30 And when Paul would have entred

T

in

## TEXT.

## TRANSLATION.

εἰσέλθῃν εἰς τὸν δῆμον, οὐκ εἶον αὐτὸν οἱ μαθηταί. 31 Τινὲς δὲ καὶ τῶν Ασφαρχῶν ὄντες αὐτοῦ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 Ἄλλοι μὲν οὖν ἄλλο πᾶρα ἔκραζον· ἡ γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν πῶς ἔνεκεν συνεληλύθησαν. 33 Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤγειρεν ἀπολογεσθαι πρὸς τὸν δῆμον. 34 Ἐπιγρόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ὅτι ὥρας δύο κρίζονται. Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων. 35 Κατασείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶ· Ἄνδρες Ἐφεῖσιοι, τίς γὰρ ἐστὶν ἄνθρωπος ὃς ἐγνώσκει τὴν Ἐφεσίῳ πόλιν νεοκίεσθαι τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τῆς Διοσχεύς; 36 Ἀναπύρρητων οὖν ὄντων τούτων, δέον ἔστιν ὑμᾶς κατεπαλμμένους ὑπάρχειν, καὶ μηδὲν ὡς περὶ τὸν ὄχλον. 37 Ἡγάγετε γὰρ τῆς ἀνδραγύτης, ὅτι ἱεροσύλας, ὅτι βλασφημῶντας τὸν θεὸν ὑμῶν. 38 Εἰ μὲν οὖν

have entered in unto the people, the disciples suffer'd him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.

32 Some therefore cry'd one thing, and some another: for the assembly was confus'd, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cry'd out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeas'd the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your gods.

38 Wherefore if Demetrius, and the tradesmen which are



TEXT.

TRANSLATION.

ταὺς πᾶσι λόγοι ἔχουσιν, ἀρ-  
εῖοι ἄρουνται, καὶ ἀνθύπατοί εἰ-  
σιν ἐγκαλείπασαν ἀλλήλοις. 39 Εἰ  
δὲ π τίς ἐτέρων ἐπιζητεῖτε,

with him, have a matter against  
any man, \* it is term-time, and  
the judges sit; let them implead  
one another.

39 But if ye enquire any  
thing concerning other matters,

or

PARAPHRASE.

in unto the People, the Disciples suffer'd him not. 31 And certain of  
the chief of Asia, *i. e. certain of the Prefects or Governors of the Games  
and Sports, which made a part of the Worship of the Gentile Gods, and  
so the Care of them were entrusted to their Priests: Certain of these, who  
were his Friends, sent unto him, desiring him that he would not ad-  
venture himself into the Theater.* 32 Some therefore cry'd one thing,  
and some another: for the Assembly was confus'd, and the more part  
knew not wherefore they were come together. 33 And they drew one  
Alexander out of the Multitude, the Jews putting him forward, *either  
to plead the Common cause against Images, or to expose him to the Peoples  
Rage, because he was turn'd Christian.* And Alexander beckned with the  
hand, and would have made his defence unto the People. 34 But when  
they knew that he was a Jew, all with one voice, about the space of  
two hours, cry'd out, Great is Diana of the Ephesians. 35 And when  
the Town-clerk, *or Recorder*, had appeas'd the People, he said, Ye men  
of Ephesus, what man is there that knoweth not how that the City of  
the Ephesians is a worshipper of the great Goddess Diana, and of the  
Image which fell down from Jupiter, *according to the Fabulous Accounts  
of the Heathens?* 36 Seeing then that these things are such in our Opi-  
nion, that they cannot be spoken against, ye ought to be quiet, and to  
do nothing rashly. 37 For ye have brought hither *into the Theater,*  
*with an intention to punish them,* these Men, who are neither Robbers  
of Churches, *or Temples*, nor yet *have been prov'd to be* Blasphemers of  
your Goddess. 38 Wherefore if Demetrius, and the Tradesmen which  
are with him, have a matter of Complaint against any Man for *injuring  
their Trade*, it is Term-time, and the Judges sit; let them implead or en-  
ter their Actions one against another. 39 But if ye would enquire any  
thing concerning other matters, *than those relating to private Injuries  
between*

ANNOTATIONS.

V. 37. † It is τῶ Θεῷ, and not Θεῷ, in Alex. and some other MSS. and it is  
not to be doubted but that it is the Original Reading; there being no Reason  
for changing Θεῷ into τῶ Θεῷ, but there being an obvious one for changing Θεῷ  
into τῶ Θεῷ, as being accounted a Mistake by some Person that knew not, that  
Θεῷ was us'd by the Greeks for a Feminine as well as Masculine.

## TEXT.

## TRANSLATION.

ὡς τῇ ἐνὸμῳ ἐκκλησίᾳ ὀπιλυθήσετ'.  
 40 Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι  
 ῥάσως ὡς ἔσμερον, μηδενὸς αἰ-  
 τίας ὑπάρχοντος· ὡς ἔδυνάμεθα  
 ἀποδῆναι λόγον τῆς συστροφῆς ταύ-  
 της. Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν  
 ἐκκλησίαν.

Κεφ. κ'. Μετὰ δὲ τὸ παύσασθαι τὸ  
 ῥορυβόν, προσκαλεσάμενος ὁ Παῦλος  
 τοὺς μαθηταίς καὶ ἀσασάμενος, ἐξῆλθε  
 πορευθῆναι εἰς τὴν Μακεδονίαν. 2 Διελ-  
 θὼν δὲ τὰ μέρη ἐκεῖνα, καὶ ᾠραχάσας  
 αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ελ-  
 λάδα. 3 Ποίησας τε μῶνας τρεῖς.

Γενομένης αὐτῷ ὀπιθυμίας ὑπὸ τῶν  
 Ἰουδαίων μάλλον τι ἀνάγκη εἰς τὴν Συ-  
 ρίαν, ἐγένετο γνώμη ὅτι ὑποσέφειν διὰ  
 Μακεδονίας. 4 Συνείπετο δὲ αὐτῷ Ἀ-  
 χρίστῳ Ἀσίας Σώπατρος Βεροιαῖος· Θεσ-  
 σαλονικέων δὲ, Αἰστάρχος καὶ Σεκῦνδος,  
 καὶ Γάιος Δερβῆος καὶ Τιμόθεός· Ἀσιανοὶ  
 δὲ, Τυχικός καὶ Τρόφιμος. 5 Οὗτοι  
 προελθόντες ἔειπον ἡμῶς ἐν Τρωάδι.  
 6 Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ ταῖς  
 ἡμέραις τῶν ἀζύμων ἀπὸ Φιλίππων,  
 καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωά-  
 δα ἄχρις ἡμερῶν πέντε, καὶ διεπίψα-  
 μεν ἡμέρας ἐπτά.

7 Ἐν δὲ τῇ μιᾷ τῇ σαββάτῳ, συν-  
 ἡλθὼν τῶν καὶ κλάσαι ἄρτον, ὁ Παῦλος

it shall be determin'd in a law-  
 ful assembly.

40 For we are in danger to  
 be \* accus'd of a riot for what  
 is done to day; there being  
 no cause whereby we may  
 give an account of this con-  
 course. And when he had thus  
 spoken, he dismiss'd the as-  
 sembly.

## Chap. XX.

And after the uproar was  
 ceas'd, Paul call'd unto him the  
 disciples, and embrac'd *them*;  
 and departed for to go into  
 Macedonia.

2 And when he had gone  
 over those parts, and had given  
 them much exhortation, he  
 came into Greece,

3 And *there* abode three  
 months. And when the Jews  
 laid wait for him, as he was  
 about to sail into Syria, he pur-  
 pos'd to return through Macé-  
 donia.

4 And there accompany'd  
 him into Asia, Sopater of Be-  
 rea; and of the Thessalonians,  
 Aristarchus, and Secundus; and  
 Gaius of Derbe, and \* Timo-  
 thy; and of Asia, Tychicus and  
 Trophimus.

5 These going before, tar-  
 ry'd for us at Troas.

6 And we sail'd away from  
 Philippi, after the days of un-  
 leaven'd bread, and came unto  
 them to Troas, in five days,  
 where we abode seven days.

7 And upon the first *day* of  
 the week, when \* we came to-  
 gether to break bread, Paul

διελί-

TEXT.

TRANSLATION.

διελέγετο αὐτοῖς, μέλλων ἔξίεναι πρὸς τὴν ἑπαύριον· πρὸς τὴν ἑπαύριον πρὸς τὸν λόγον μέχρι μεσονυκτίου. 8 Ἦσαν δὲ λαοί.

preach'd unto them, ready to depart on the morrow; and continu'd his speech until midnight. 8 And there were many

παῖδες

PARAPHRASE.

between Man and Man, as concerning the Dishonour done to Diana by Paul, it shall be determin'd in a Lawful Assembly. 40 For we are in danger to be accus'd of a Riot for what is done to day; there being no good cause, whereby we may give a satisfactory Account of this Concourse, to the Superior Roman Magistrates. And when he had thus spoken, he dismiss'd the Assembly.

Chap. XX. And after the uproar was ceas'd, Paul call'd unto him the Disciples, and embrac'd them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much Exhortation, he came into Greece, 3 and there abode three months.

V.  
Paul go's from Ephesus unto Macedonia and Greece.

And when the Jews laid wait for him to take away his Life, as he was about to Sail into Syria, upon Notice thereof, he alter'd his Intention of Sailing directly from Greece towards Syria; and in order to avoid the said Jews, he purpos'd to go rather round about, and to return to Syria thro' Macedonia. 4 And there accompany'd him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. 5 These going before, tarry'd for us at Troas. 6 And we (g) Sail'd away from Philippi after the days of Unleaven'd Bread, i. e. Passover-time or Easter, and came unto them to Troas, in five days, where we abode seven days.

VI.  
Paul returns toward Syria thro' Macedonia, and thence Sails to Troas.

7 And upon the first day of the week, i. e. the Lord's-day, when We came together to Celebrate Divine Service, and particularly to break Bread, i. e. to receive the Sacrament of the Lord's Supper, which was then receiv'd at least every Lord's-day; insomuch that the whole Divine Service is here, and elsewhere, denoted by Receiving the Sacrament, as being the Principal part thereof; Paul preach'd unto them, ready to depart on the morrow; and continu'd his Speech until midnight. 8 And there

VII.  
Paul at Troas celebrates the Lord's Supper, and raises Eutychus to life.

ANNOTATIONS.

V. 7. † So it is read, and not μεσημέριον, in Alex. Cant. and several other MSS. and in Vulg. Syr. and Ethiop. Versions, and in Chrysost. It is not to be doubted, but μεσημέριον was first only a marginal note in some Copy.

(g) By St Luke's using here again the word *We*, it appears that here he join'd Paul again, and consequently that he had tarry'd here at Philippi. All the time between St Paul's leaving Philippi afore, Chap. 16. ult. and coming thither now.

V. 15.

## TEXT.

## TRANSLATION.

πάδες ἱκαναὶ ὧς πρὸ ὑψώω ὅ ἦσαν  
 συνηγμένοι. 9 Καθήμενος δὲ τις  
 νεανίας ὀνόματι Εὐτυχὸς ὅτι τῆς θυ-  
 εῖδος, καταπεσέμενος ὑπὸ βαθεῖ,  
 ἀφ' αὐτοῦ ὅ Πάυλος ὅτι πλεῖον,  
 κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν  
 ἀπὸ τοῦ τρίτου ὀφλοῦ καὶ ἦρθη νε-  
 κρὸς. 10 Καταβὰς δὲ ὁ Παῦλος  
 ἐπέπεσεν αὐτῷ, καὶ συμπειλαβὼν  
 εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχή  
 αὐτοῦ ἐν αὐτῷ ὅτιν. 11 Αναβὰς δὲ,  
 καὶ κλάσας ἄρτον καὶ γευσάμενος,  
 ἐφ' ἡμέραν τε ὁμιλήσας ἄχρις αὐ-  
 γῆς, ὅπως ἔξῃλθεν. 12 Ἡγάγον δὲ  
 τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν  
 ὡς μετρίως.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ  
 πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκῆθεν  
 μέλλοντες ἀναλαβάνειν τὸν Παῦλον· ὅ-  
 τι ὅς ἦν διατεταγμένος, μέλλων αὐτὸς  
 περὶ εἶναι. 14 Ὡς δὲ συνέβη αὐτῷ εἰς  
 τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς  
 Μιτυλήνην. 15 Καὶ κεῖθεν ὅτι πλεῖ-  
 σαντες, τῇ ἐπείσῃ κατήντησαμεν ἀντι-  
 χίου Χίου· τῇ δὲ ἐπείσῃ παρεβάλομεν εἰς  
 Σάμον· καὶ τῇ ἐπείσῃ ἤλθομεν εἰς Μί-  
 λητον. 16 Ἐκρίνετο δὲ ὁ Παῦλος πρὸς  
 πλεῖστον τὴν Ἐφεσον, ὅπως μὴ γένῃ αὐ-  
 τῷ χρόνον ἐξῆσαι ἐν τῇ Ἀσίᾳ· ἵνα εὐθε-  
 ρῷ, εἰ δυνατὸν ἦν αὐτῷ, ἢ ἡμέραν τῆς

lights in the upper chamber  
 where they were gather'd to-  
 gether.

9 And there sat in a win-  
 dowa certain young man nam'd  
 Eutychus, being fallen into a  
 deep sleep: and as Paul was  
 long preaching, he sunk down  
 with sleep, and fell down from  
 the third loft, and was taken  
 up dead.

10 And Paul went down,  
 and fell on him, and embracing  
 him, said, Trouble not your  
 selves; for his life is in him.

11 When he therefore was  
 come up again, and had broken  
 bread, and eaten, and talk'd  
 a long while, even till break  
 of day, so he departed.

12 And they brought the  
 young man alive, and were not  
 a little comforted.

13 And we went before to  
 ship, and sail'd unto Assos,  
 there intending to take in  
 Paul: for so had he appoint-  
 ed, minding himself to go  
 afoot.

14 And when he met with  
 us at Assos, we took him in,  
 and came to Mitylene.

15 And we sail'd thence,  
 and came the next day over  
 against Chios; and the next  
 day we arriv'd at Samos; \*and  
 the next day we came to Mi-  
 letus.

16 For Paul had determin'd  
 to sail by Ephesus, because he  
 would not spend the time in  
 Asia: for he hastid, if it were  
 possible for him, to be at

TEXT.

TRANSLATION.

Πεντηκοστῆς γινέσθαι εἰς Ἱερουσόλυμα.

Jerusalem the day of Pentecost.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας

17 And from Miletus he sent to Ephesus, and call'd the elders of the church.

εἰς Ἐφεσον, μετεκλέσατο τοὺς πρεσ-

βυτέρους τῆς ἐκκλησίας. 18 Ὡς δὲ παρε-

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons;

γίνοντο πρὸς αὐτόν, εἶπεν αὐτοῖς· Ὑμεῖς

ὄψασθε, ἀπὸ τοῦ πρώτου ἡμέρας ἀφ' ἧς

ἐπέβην εἰς τὴν Ἀσίαν, πῶς μετ' ὑμῶν τὴν

πάντα χρόνον ἐγενόμην. 19 διαλέγων

19 Serving the Lord with all humility of mind, and with

τῇ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ

πολλῶν

P A R A P H R A S E.

there were many lights in the upper chamber where they were gather'd together. 9 And there sat in a Window a certain Young Man nam'd Eurychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from *the Window where he sat, which was on the third Loft*, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him, *whereupon the Young man's Life was restor'd to him*, said, Trouble not your selves; for his Life is in Him. 11 When he therefore was come up again *into the upper Chamber*, and had broken Bread, and eaten, *i. e. receiv'd the Lord's Supper*, and talk'd a long while, even till break of day, so he departed. 12 And *before his Departure* they brought the Young man *perfectly Alive and recover'd*, and were not a little comforted.

13 And We, *i. e. Luke with some others*, went before to Ship, and Sail'd unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we Sail'd thence, and came the next day over against Chios; and the next day we arriv'd at Samos; and the next day we came to Miletus. 16 For Paul had determin'd to Sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and call'd the Elders, *i. e. Governors or Bishops of the Church of Asia, of which Ephesus was the Metropolis*. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons; 19 serving the Lord with all hu-

VIII.  
Paul comes to  
Assos, and thence  
to Miletus.

IX.  
Paul's Discourse  
to the Elders of  
the Church in  
Asia.

V. 15. † Μεινάντις in Τρωμαλίῳ is not read in Alex. and some other MSS. nor in Vulg. Latin and Ethiop. Version, or Beda. It is not agreeable to sense.

mility

## TEXT.

## TRANSLATION.

πολλῶν δακρύων καὶ πειρασμῶν, τῶν  
 συμβάντων μοι ἐν ταῖς ὁπῶσθαυς τῇ  
 Ἰερουσαλὴμ. 20 Ὡς ὅθεν ἐπιτεταμένη  
 τῶν συμφερόντων, τῷ μὴ ἀναγγεῖλαι  
 ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ'  
 οἴκους. 21 Διαμαρτυρόμενη Ἰε-  
 ρουσαλὴμ καὶ Ἑλλήσιν τὴν εἰς τὸ Θεὸν  
 μετάνοιαν, καὶ πίσιν τὴν εἰς τὸ Κύριον  
 ἡμῶν Ἰησοῦν Χριστόν. 22 Καὶ νῦν ἰδὲ,  
 ἐγὼ δεδεσμένη τῷ πνεύματι, παρεύο-  
 μαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναν-  
 τήσοντά μοι μὴ εἰδώς. 23 Πλὴν ὅτι  
 τὸ πνεῦμα τὸ ἅγιον κτὶ πόλιν διαμαρ-  
 τύρει, λέγον, ὅτι δεσμέ με καὶ θλί-  
 ψεις μέγας. 24 Ἀλλ' ὅθεν οὐδὲν λό-  
 γον ποιῶμαι, ὅθεν ἔχω τὴν ψυχὴν μου π-  
 ροὴν ἐμαυτῷ, ὥς περαιῶσαι τὴν δρόμον  
 μου μετὰ χαρᾶς, καὶ τὴν ἀρχιερίαν ὑπὸ  
 ἑλαβὼν τῷ Κυρίῳ Ἰησοῦ, ἀνα-  
 μαρτύρασθαι τὸ εὐαγγέλιον τὸ χάριτος  
 τοῦ Θεοῦ. 25 Καὶ νῦν ἰδὲ, ἐγὼ οἶδα  
 ὅτι ἐκέπτε ὅψεσθε τὸ πρὸς ὅσον μου  
 ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων  
 τὴν βασιλείαν τοῦ Θεοῦ. 26 Διὸ μαρ-  
 τύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι  
 καθαρός ἐγὼ εἰμι τῷ αἵματι πάντων.  
 27 Οὐ γὰρ ὑπεταίβην τῷ μὴ  
 ἀναγγεῖλαι ὑμῖν πάντα τὰ βεβλή-  
 τα ἡμῶν. 28 Προσέχετε οὖν ἑαυτοῖς,  
 καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ

many tears and temptations,  
 which befel me by the lying  
 in wait of the Jews :

20 And how I kept back  
 nothing that was profitable un-  
 to you, but have shew'd you,  
 and have taught you publick-  
 ly, and from house to house,

21 Testifying both to the  
 Jews, and also to the \* Gentiles,  
 repentance toward God, and  
 faith toward our Lord Jesus  
 Christ.

22 And now behold, I go  
 bound in the spirit unto Jeru-  
 salem, not knowing the things  
 that shall befal me there :

23 \* But that the holy Ghost  
 witnesseth in every city, say-  
 ing, that bonds and afflictions  
 abide me.

24 But none of these things  
 move me, neither count I my  
 life dear unto my self, so that  
 I might finish my course with  
 joy, and the ministry which  
 I have receiv'd of the Lord  
 Jesus, to testify the gospel of  
 the grace of God.

25 And now, behold, I know  
 that ye all, among whom I  
 have gone preaching the king-  
 dom of God, shall see my face  
 no more.

26 Wherefore I take you to  
 \* witness this day, that I am  
 pure from the blood of all men.

27 For I have not shunn'd  
 to declare unto you all the  
 counsel of God.

28 Take heed therefore un-  
 to your selves, and to all the  
 flock, over the which the holy

πνεῦμα

TEXT.

TRANSLATION.

πνεῦμα τὸ ἅγιον ἔθηκε ὑποκρίπας,  
ποιμῆναι ἡ ἐκκλησίαν ἣ θεῷ, ἧ  
αὐτοῦ ποίησεν αἱματι.

29 Εγὼ γὰρ οἶδα τῦτο, ὅτι εἰσελεύ-  
σονταί μετ' τὴν ἀφίξιν μου λύκοι βα-  
ρεῖς εἰς ὑμᾶς, μὴ φοιδόμενοι ἡ ποιμνίαν.

Ghost hath made you over-  
seers, to feed the Church of  
God, which he hath purchas'd  
with his own blood.

29 For I know this, that af-  
ter my departing shall grievous  
wolves enter in among you,  
not sparing the flock.

30 Καὶ

PARAPHRASE.

mility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews: 20 And how I kept back nothing that was profitable to you *for to know unto Salvation*, but have shew'd you, and have taught you publicly, and from house to house; 21 testi-  
fying both to the Jews, and also to the Gentiles, *the Necessity of Repen-  
tance toward God, and Faith toward our Lord Jesus Christ.* 22 And  
now behold, I go bound in the Spirit unto Jerusalem, *i. e. I go to Jeru-  
salem according to the Resolution with my self formerly taken, Ch. 19. 21.*  
*and which I will not break,* not knowing more particularly the things  
that shall befall me there; 23 but *only in general,* that *I shall be appre-  
hended and bound as a Prisoner; for thus much the Holy Ghost (h) wit-  
nesses unto me* in every City, *by the means of some there that are endu'd  
with the Gift of Prophecy,* saying by them, That Bonds and Afflictions  
abide me, *i. e. shall fall upon me as soon as I come to Jerusalem.* 24 But  
none of these things move me, neither count I my life dear unto my  
self, so that I might finish my course with joy, and the ministry which  
I have receiv'd of the Lord Jesus, to testify the Gospel of the Grace of  
God. 25 And now, behold, I know that ye all, among whom I have  
gone preaching the Kingdom of God, shall see my face no more.  
26 Wherefore I take you to witness this day, that I am pure (i) from  
the Blood of all Men. 27 For I have not shunn'd to declare unto you  
all the Counsel of God. 28 Take heed therefore unto your selves, and  
to all the flock, over the which the Holy Ghost hath made you Over-  
seers, *or Bishops,* to feed and govern the Church of God, which he has  
purchas'd with his Own Blood, *i. e. with the Blood of Jesus, who is  
very God as well as very Man.* 29 For I know this, that after my De-  
parting, shall *False Teachers, like grievous (k) Wolves,* enter in among  
you, not sparing to *tear and devour as it were the Flock.* 30 Also of  
your

ANNOTATIONS.

(h) See Chap. 21. 4. 11. And the like had been told him afore now, as ap-  
pears from what he here says.

(i) See my Paraph. on Chap. 18. 6.

(k) *Matth. 7. 15.*

U

(l) See

## TEXT.

## TRANSLATION.

30 Καὶ ἔξ ὑμῶν αὐτῶν ἀναστήσονται  
ἄνδρες λαλουῦντες διεσπασμένα, τοῦ  
ἀποσπαῖν τὰς μαθηταίους ὀπίσω αὐτῶν.

31 Διὸ ρηγορεῖτε, μνημονεύοντες ὅτι  
τελείαν νύκτα καὶ ἡμέραν ἔκ ἐπαυστά-  
μην μὲν δακρύων νυκτῶν ἕνα ἔχαστον.

32 Καὶ παντὶ ᾧ ἔδωκεν ἡ χάρις,  
ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῷ ἁ-  
λείῳ αὐτοῦ, τῷ διυναμένῳ ἐποικοδο-  
μῆσαι καὶ δίδναι ὑμῖν κληρονομίαν ἐν  
τοῖς ἁγιασμένοις πασιν.

33 Ἀργυρίᾳ  
ἢ χρυσῷ ἢ ἱματισμῷ οὐδένος ἐπεθύ-  
μησα.

34 Αὐτοὶ δὲ γινώσκετε ὅτι  
ταῖς χερσίν μου, καὶ τοῖς ἰσχυρίσιν μου  
ἐπηρεύησα αὐτάς. 35 Πάν-  
τα ὑπέδειξα ὑμῖν, ὅτι ἔγωγε κοπιῶντα

δεῦν ἀνπλασθάνεσθαι τῶν ἀδυνάτων,  
μνημονεύειν τε τοῦ λόγου τοῦ Κυρίου Ἰησοῦ,  
ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι δίδναι  
μᾶλλον ἢ λαμβάνειν.

36 Καὶ ταῦτα  
εἰπὼν, θύει τὰ γόνατα αὐτοῦ, σὺν πα-  
σιν αὐτοῖς προσκύνεσθαι.

37 Ἰερωνὸς  
δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ὅτι-  
πεσόντες ὅτι τὸν Πάυλον ὁ Παῦλος χα-  
τεφίλκεν αὐτόν.

38 Οδυώμενοι μάλιστα  
ὅτι καὶ λόγῳ ᾧ εἰρήκεν, ὅτι ἔκεν  
μέλλουσι τὸ πλοῦν αὐτοῦ θεωρεῖν·  
ἀποπέμπει δὲ αὐτὸν εἰς τὸ πλοῖον.

Κεφ. κα'. Ως δὲ ἐγένετο ἀναχθῆ-  
ναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν,

30 Also of your own selves  
shall men arise, speaking per-  
verse things, to draw away dis-  
ciples after them.

31 Therefore watch, and  
remember that by the space of  
three years, I ceas'd not to  
warn every one night and day  
with tears.

32 And now, brethren, I  
commend you to God, and to  
the word of his grace, which  
is able to build you up, and to  
give you an inheritance among  
all them which are sanctify'd.

33 I have coveted no man's  
silver, or gold, or apparel.

34 Yea, you your selves  
know, that these hands have  
ministred unto my necessities,  
and to them that were with  
me.

35 I have shew'd you all  
things, how that so labouring  
ye ought to support the weak;  
and to remember the words of  
the Lord Jesus, how he said,  
It is more blessed to give than  
to receive.

36 And when he had thus  
spoken, he kneel'd down, and  
pray'd with them all.

37 And they all wept fore,  
and fell on Paul's neck, and  
kiss'd him;

38 Sorrowing most of all  
for the words which he spake,  
that they should see his face no  
more. And they accompany'd  
him unto the ship.

Chap. XXI.

And it came to pass, that af-  
ter we were gotten from them,

εὐθυ-



TEXT.

TRANSLATION.

εὐθυδρομήσαιτες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ρόδον, καὶ κει-  
θεν εἰς Πάταρα. 2 Καὶ εὗροντες  
πλοῖον Ἀφαιερῶν εἰς Φοινίκιαν, ὅπι-  
εῖται ἀνήχθημεν. 3 Αναφθέν-  
τες δὲ τὴν Κύπρον, καὶ κατὰ ἄριπτοντες  
αὐτὴν εὐάνυμον, ἐπλέομεν εἰς Συ-  
ρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε

and had lanch'd, we came with  
a straight course unto Coos,  
and the day following unto  
Rhodes, and from thence unto  
Patara.

2 And finding a ship sailing  
over unto Phenicia, we went  
aboard, and set forth.

3 Now when we had dis-  
cover'd Cyprus, we left it on  
the left hand, and sail'd into  
Syria, and landed at Tyre: for

§

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your own selves shall Men arise, speaking perverse things, to draw  
away Disciples after them. 31 Therefore watch, and remember that  
by the space of three years, I ceas'd not to warn every One night and  
day with tears. 32 And now, Brethren, I commend you to God, and  
to the Word (1) of his Grace, which is able to build you up, or to di-  
rect you in the whole Duty of a Christian, and so, by your practising the  
same, to give you a Title to an Inheritance among all them which are  
Sanctify'd. 33 I have coveted no Man's Silver, or Gold, or Apparel.  
34 Yea, you your selves know, that these hands have minister'd to my  
Necessities, and to the Necessities of them that were with me. 35 I  
have shew'd you all these things, to instruct you by my Own example,  
how that so labouring ye ought to support the weak; and to remember  
the words of the Lord Jesus, how he said, It is (m) more Blessed to give  
than to receive. 36 And when he had thus spoken, he kneel'd down,  
and pray'd with them all. 37 And they all wept fore, and fell on Paul's  
neck, and kiss'd him; 38 Sorrowing most of all for the words which  
he spake, that they should see his face no more. And they accompany'd  
him unto the Ship.

Chap. XXI And it came to pass after we had gotten from them, and  
had lanch'd the Ship, directing its Course for Syria, we came with a  
straight course unto the Isle of Coos, and the day following unto Rhodes,  
and from thence unto Patara a Sea-port of Lycia. 2 And finding there  
a Ship sailing over unto Phenicia, we left the former Ship, and went  
aboard this, and set forth to Sea. 3 Now when we had discover'd Cy-  
prus, we left it on the left hand, and Sail'd into Syria, and landed at

X.  
Paul comes to  
Syria, first to Tyre,  
and then to Pro-  
temais.

(1) See my Paraph. on Chap. 14. 3.

(m) This is nowhere recorded in the Gospels.

## TEXT.

## TRANSLATION.

ἔδωκεν τὸ πλοῖον ἀποφορπίζομενον τὸν ῥύπον. 4 Καὶ ἀνευρόντες τῆς μαθηταῖς, ἐπομέναμεν αὐτῷ ἡμέρας ἑπτά· οἵπινες πρὸ Παύλῳ ἔλεγον· ὅτι ὁ πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ.

5 Ὅτε δὲ ἐγένετο ἡμᾶς ἔξαρχος ταῖς ἡμέραις, ἔξελθόντες ἐπορευόμεθα, περιεμπόντων ἡμᾶς πάντων σὺν γυναῖξί καὶ τέκνοις, ὥς ἔξω τὸ πόλεως· καὶ ἴκοντες τὰ ῥόντα ὑπὸ τῷ αἰγιαλῷ, προσκυζάμεθα.

6 Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον· ὁ καὶ οἱ δὲ ὑπέστρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλῆθιν διανύσαντες, ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τῆς ἀδελφῆς ἐμεῖναμεν ἡμέραν μίαν πρὸς αὐτοῖς.

8 Τῇ δὲ ἐπαύριον ἔξελθόντες οἱ παρὰ τὸ Παῦλον, ἦλθομεν εἰς Καισάρειαν καὶ ἐσελθόντες εἰς τὸ οἶκον Φιλίππου ὁ εὐαγγελιστῆς, (ὅς ὄντος ἐκ τῶν ἑπτὰ) ἐμεῖναμεν πρὸς αὐτῷ. 9 Τότε δὲ ἦσαν θυγατέρες πᾶρθενες τέσσαρες περιητεύουσαι.

10 Ἐπιμερόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθεν ἀπὸ τῆς Ἰουδαίας οὐροφῆτης οἰόμενος Ἀγαβός. 11 Καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας ὃ ζώνην ἔσχε Παῦλος, δέσας τε αὐτοῦ τοὺς χεῖρας καὶ τοὺς πόδας, ἔπε· Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· Τὸν ἄνθρωπον,

there the ship was to unlade her burden.

4 And finding disciples, we tarry'd there seven days: who said to Paul thro' the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplish'd those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneel'd down on the shore, and pray'd.

6 And when we had taken our leave one of another, we took ship; and they return'd home again.

7 And when we had finish'd our course, from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea; and we enter'd into the house of Philip the evangelist, (which was one of the seven) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarry'd there many days, there came down from Judea a certain prophet, nam'd Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews

TEXT.

TRANSLATION.

ἔστιν ἡ ζώνη αὐτῆς, ἣν ἔχουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλῶμεν ἡμεῖς τε καὶ οἱ ἐνὶ τόποι, ἵνα μὴ ἀναβῶμεν αὐτὸν εἰς Ἱερουσαλὴμ. 13 Απεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ σωθῆναι θέλοντες τὴν καρδίαν; ἐγὼ γὰρ ὅτι μόνον δεδιῶμαι,

at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answer'd, What mean ye to weep, and to break mine heart? for I am ready not to be bound only,

ἀλλὰ

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Tyre: for there the Ship was to unlade her Burden. 4 And finding Disciples, we tarry'd there seven days: who said to Paul, thro' the Gift of Prophecy vouchsaf'd by the Holy Spirit, that he should not go up to Jerusalem, if he had a mind not to be Apprehended and Imprison'd. 5 And when we had accomplish'd those days, we departed, and went our way, and they all brought us on our way, with Wives and Children, till we were out of the City: and we kneel'd down on the shore, and pray'd. 6 And when we had taken our leave one of another, we took Ship; and they return'd home again. 7 And when we had finish'd our courſe, from Tyre we came to Ptolemais, and saluted the Brethren, and abode with them one day.

8 And the next day we that were of Paul's Company departed, and came unto Cesarea: and we enter'd into the house of Philip the (n) Evangelist, (who was one of the (o) Seven) and abode with him. 9 And the same Man had four Daughters, Virgins, who did Prophecy, according to the Prediction of Joel, mention'd Chap. 2. 17. 10 And as we tarry'd there many days, there came down from Judea a certain Prophet, nam'd (p) Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the Man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answer'd, What mean ye to weep, and to break mine heart? for I am ready not to be bound

XI.  
Thence to Cesarea, and so to Jerusalem.

A N N O T A T I O N S.

(n) So styl'd as having been employ'd in preaching the Gospel, as Chap. 8. 9, 26. See also Ephes. 4. 11. and 2 Tim. 4. 5. (o) Chap. 6. 5.

(p) See Chap. 11. 28.

only,

## TEXT.

## TRANSLATION.

ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐποί-  
μως ἔχω ὑπὲρ ὃ ὀνόματος Ἰη-  
σοῦ. 14 Μὴ πειθομένους δὲ αὐτοὺς, ἡσυ-  
χάσαμεν, εἰπόντες· Τὸ θέλημα Ἰη-  
σοῦ γινέσθω. 15 Μετὰ δὲ ταῖς ἡμέ-  
ραις ταύταις ἀποσκευασάμενοι ἀνεβάνο-  
μεν εἰς Ἱερουσαλὴμ. 16 Συνήλθον δὲ καὶ  
ἑκαστῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν,  
ἀγνόντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί-  
πινι Κυρῳίῳ, ἀρχαίῳ μαθητῇ. 17 Γε-  
νομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσ-  
μένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.

18 Τῇ δὲ ἑβδόμῃ εἰσήει ὁ Παῦ-  
λος σὺν ἡμῖν πρὸς Ἰάκωβον· πάν-  
τες τε παρευρίσκοντο οἱ πρεσβύτεροι.  
19 Καὶ ἀπασάμενος αὐτοὺς, ἐξη-  
γῆτο κατ' ἑν ἕνα τὸν ὡς ἐποίησεν  
ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς δια-  
κονίας αὐτοῦ. 20 Οἱ δὲ ἀκούσαν-  
τες ἐδόξαζον τὸν Κύριον εἰπὼν τε  
αὐτῷ· Θεωρεῖς, ἀδελφε, πόσαι μυ-  
ριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευ-  
κότων· καὶ πάντες ζηλωταὶ τοῦ νόμου  
καὶ ὑπαρχοσι. 21 Κατηχήθησαν δὲ  
αὐτοὶ σὺν, ὅτι ἀποστασία διδασκαί-  
ας ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη  
πάντας Ἰουδαίους, λέγων, μὴ περι-  
τέμνειν αὐτοὺς καὶ τέκνα, μηδὲ τοῖς  
ἔθνεσι περιπατεῖν. 22 Τί οὖν ὅτι;  
πάντας δεῖ πληροῦσθαι συνέλθαι·

but also to die at Jerusalem for  
the name of the Lord Jesus.

14 And when he would not  
be perswaded, we ceas'd, say-  
ing, The will of the Lord be  
done.

15 And after those days, we  
pack'd up our things, and  
went up to Jerusalem.

16 There went with us also  
certain of the disciples of Cesa-  
rea, and brought us to one  
Mnason of Cyprus, an old dis-  
ciple, with whom we should  
lodge.

17 And when we were  
come to Jerusalem, the brethren  
receiv'd us gladly.

18 And the day following  
Paul went in with us unto  
James; and all the elders were  
present.

19 And when he had sa-  
luted them, he declar'd parti-  
cularly what things God had  
wrought among the Gentiles  
by his ministry.

20 And when they heard it,  
they glorify'd the Lord, and  
said unto him, Thou seest, bro-  
ther, how many thousands of  
Jews there are which believe,  
and they are all zealous of the  
law.

21 And they are inform'd  
of thee, that thou teachest all  
the Jews which are among the  
Gentiles, to forsake Moses, say-  
ing, That they ought not to  
circumcise their children, nei-  
ther to walk after the customs.

22 What is it therefore? the  
multitude must needs come to-

ἀκού-

TEXT.	TRANSLATION.
ἀκούσονται ὃ ὅτι ἐλήλυθας. 23 Τῷ- πο οὖν ποιήσον ὅ σοι λέγομεν· Εἰ- σὶν ἡμῖν ἄνδρες τέσσαρες εὐχλὸν ἔχον- τες ἐφ' ἑαυτῶν. 24 Τύποις ὡθε- λαβῶν, ἀγρίῳθι σὺ αὐτοῖς, καὶ δια-	gether: for they will hear that thou art come. 23 Do therefore this that we say to thee: we have four men which have a vow on them; 24 Them take, and purify thy self with them, and be at πᾶντων

# P A R A P H R A S E.

only, but also to die at Jerusalem for the Name of the Lord Jesus.  
14 And when he would not be perswaded, we ceas'd, saying, The will  
of the Lord be done. 15 And after those days, we pack'd up our  
things, and went up to Jerusalem. 16 There went with us also cer-  
tain of the Disciples of Cesarea, and brought us, *being come to Jerusa-*  
*lem*, to one Mnason of Cyprus, an old Disciple, with whom we should  
lodge. 17 And when we were come to Jerusalem, the Brethren re-  
ceiv'd us gladly.

# S E C T I O N X.

*Containing an Account of what befel St Paul, From his Coming to  
Jerusalem, To his being sent thence a Prisoner to Cesarea:  
Which Particulars take up Chap. XXI. 18 — XXIII. 3.*

18 And the day following Paul went in with us unto James *the Bi-*  
*shop of Jerusalem*; and all the Elders were present. 19 And when he  
had saluted them, he declar'd particularly what things God had wrought  
among the Gentiles by his Ministry. 20 And when they heard it, they  
glorify'd the Lord, and said unto him, Thou see'st, brother, how many  
thousands of Jews there are which Believe, and they are all zealous of  
the Law. 21 And they are inform'd of thee, that thou teachest all the  
Jews which are among the Gentiles, to forsake Moses, saying, That  
they ought not to Circumcise their Children, neither to walk after the  
Customs. 22 What is it therefore *that will be the Event hereof, now*  
*thou art come? namely this*, the Multitude of Believers must needs come  
together *to be satisfy'd of this matter*: for they will hear that thou art  
come. 23 Do therefore this that we say to thee: we have four Men  
which have (q) a Vow of Nazaritism on them; 24 them take, and per-  
form the Rites prescrib'd by the Law in such a case, viz. purify thy self  
with them, and be at charges for them, *providing such Sacrifices for them*

I.  
St Paul is appre-  
hended by the  
Jews, and rescu'd  
from them by  
the Roman Cap-  
tain Lyfias.

(q) Numb. 6. 2, 13, 18. and Chap. 18. 18.

## TEXT.

## TRANSLATION.

πάνησιν ἐπ' αὐτοῖς, ἵνα ξυρήσωνται ἡ κεφαλῇ· καὶ γινῶσι πάντες ὅτι ὧν κατήχλωται θεὸς σὺ θούδεν ὅτιν, ἀλλὰ σοι χεῖς καὶ αὐτὸς τὸν νόμον φύλασσω. 25 Περὶ δὲ τοῦ πεπεπωκότων ἐθνῶν ἡμεῖς ἐπέειλαμεν, κείμενοι μηδὲν ποιῶντες τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτούς τὸ, τι ἐδωλόγυτον, καὶ τὸ αἷμα, καὶ πνικτὸν, καὶ πορνείαν. 26 Τότε ὁ Παῦλος ἀπαλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ συν' αὐτοῖς ἀγιοθεῖς εἰσήει εἰς τὸ ἱερόν, ἀφ' ἡμέρων τὴν ἐκπλήρωσιν τοῦ ἡμερῶν τοῦ ἀγισμοῦ, ἕως ὅτε περὶ ἐλάττω ἡμερῶν ἐπὶ αὐτοῖς ἐπεσφραγίσθη. 27 Ὡς δὲ ἐμελλον αἱ ἐπὶ αὐτοῖς ἡμέραι σωτελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι Ἰουδαῖοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντας τὸ ὄχλον, καὶ ἐπέβαλον τοὺς χεῖρας ἐπ' αὐτόν, 28 κράζοντες Ἀνδρες Ἰσραηλῖται, βοηθεῖτε· ἕως ἐστὶν ὁ ἄνθρωπος ὁ κατὰ τοῦ νόμου καὶ τῆς πίστεως τῆς πίστεως πάντας παταχὸς διδάσκων· ἐπὶ τῇ καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. 29 (Ἦσαν γὰρ περιωρακότες Τρόφιμοι τὸν Εφεσίου ὃν τῇ πόλει συν' αὐτῷ, ὃν εἰσέμυζον ὅτι εἰς τὸ ἱερόν

charges \*for them, that they may shew *their* heads: and all may know that those things whereof they were inform'd concerning thee, are nothing, but that \*even thou thy self \*walkest orderly, and keepest the law.

25 As \*concerning the Gentiles which believe, we have written and concluded, that they observe no such thing, \*but only, that they keep themselves from things offer'd to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, enter'd into the temple, to signify the accomplishment of the days of purification, until that an offering should be offer'd for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirr'd up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, \*has brought \*Gentiles also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they suppos'd that Paul had

T E X T.

T R A N S L A T I O N.

εἰσάγαγεν ὁ Παῦλος.) 30 Εκ-  
νήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο  
συνδρομή τῷ λαῷ· καὶ ὀπλισόμενοι  
τῷ Παύλῳ, ἔλκον αὐτὸν ἔξω τῷ ἱε-  
ροῦ· καὶ εὐθέως ἐκλείσθη αἱ θύραι.  
31 Ζητοῦσιν δὲ αὐτὸν σκοπεῖναι,  
αἰέτι φάσις πρὸ χιλιάρχῳ τῷ πεί-  
ρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ.

brought into the Temple.)  
30 And all the city was  
mov'd, and the people ran to-  
gether: and they took Paul,  
and drew him out of the Tem-  
ple: and forthwith the doors  
were shut.  
31 And as they went about  
to kill him, tidings came unto  
the chief captain of the band,  
that all Jerusalem was in an  
uproar.

32 Os

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as the Law requires, that when the days of their Purification are ended, they may shave their Heads: and, that by this thy Conformity to the Legal Rites, All may know that those things whereof they were inform'd concerning thee, are nothing True; but that even thou thy self walkest Orderly, and keepest the Law, and therefore art Far from teaching the Jews, who are among the Gentiles, to forsake Moses or the Law. 25 As concerning the Gentiles who Believe, thou knowest we have formerly (r) written and concluded, that they observe no such thing; but only, that they keep themselves from things offer'd to Idols, and from Blood, and from Strangled, and from Fornication. 26 Then Paul took the Men, and the next day purifying himself with them, i. e. beginning the Rites to be perform'd in such a case, particularly the Separation of a Nazarite, enter'd into the Temple, to signify (s) his Observance of the Accomplishment of the days of Purification, until that an Offering should be offer'd for every one of them, as the Law (s) requir'd at the end of the said days of Purification. 27 And when the seven days of Purification or Separation were almost ended, some of the Jews who were of Asia, when they saw him in the Temple, stirr'd up all the People, and laid hands on him, 28 crying out, Men of Israel, help: this is the Man that teacheth all Men every where against the People, and the Law, and this place; and farther, has brought Gentiles also into the Temple, and thereby has polluted this Holy place. 29 (For they had seen before with him in the City, Trophimus an Ephesian, whom they suppos'd that Paul had brought into the Temple.) 30 And all the City was mov'd, and the People ran together: and they took Paul, and drew him out of the Temple, and forthwith the doors were shut. 31 And as they went about to kill him, tidings came unto the chief Captain of the Band, that all Jerusalem was in an uproar. 32 Who immediately

(r) Chap. 15. 20, 29. (s) Numb. 6. 13.

X

took

## TEXT.

## TRANSLATION.

32 Ος ἐξαυτῆς ὤχλησάν τραπώ-  
 ται, καὶ ἔχατοντάρχες, χατέδραμον  
 ἐπ' αὐτὸς· οἱ δὲ ἰδόντες ἃ χιλιάρ-  
 χον καὶ τὴς τραπώται, ἐπαύσαντο  
 τύποντες ἃ Παῦλον. 33· Τότε ἐβί-  
 σαις ὁ χιλιάρχος ἐπελάβετο αὐτῶν, καὶ  
 ἐκέλευσε διδῆναι ἀλύσει δυοί· καὶ  
 ἐπυνθάνετο τίς αὐτὸν εἶη, καὶ τί ἐστὶ πεποιη-  
 κώς. 34· Ἄλλοι δὲ ἄλλο π' ἐβόων ἐν  
 τῷ ὄχλῳ· μὴ διωάμεν· οὐδὲ γινώσκοντες  
 τὸ ἀσφαλὲς ἂν ᾖ· ἃ δὲ ὄρυγον, ἐκέλευ-  
 σιν ἀγαθὰ αὐτὸν εἰς τὸ πρὸς βολλίω.  
 35· Οἱ δὲ ἐγένετο ὅτι τὴς ἀναβαθ-  
 μῆς, σιῶσεν βασιζέσθαι αὐτὸν ὑπὸ  
 τῶν τραπωτῶν ἂν τὴν βίαν τῶν ὄχλων.  
 36· Ηκολούθει γὰρ τὸ πλῆθος τῷ λαῷ  
 κράζον· Αἶρε αὐτόν. 37· Μέλλων πε-  
 εισάγεσθαι εἰς τὸ πρὸς βολλίω ὁ Παῦ-  
 λος, λέγει τῷ χιλιάρχῳ· Εἰ ἔξεσι  
 μοι εἰπεῖν τι πρὸς σε; Οὐδὲν ἔφη·  
 Ἑλληνιστὴν γινώσκεις; 38· Οὐκ ἄρα σὺ  
 εἶ ὁ Αἰγύπτιος ὁ πορνεύων τῶν ἡμε-  
 ρῶν ἀναστατών, καὶ ἐξαγαγὼν εἰς τὴν  
 ἔρημον τὴς πενταχιλίδος ἀνδράς, τῶν  
 σιχαίων; 39· Εἶπε δὲ ὁ Παῦλος·  
 Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρ-  
 σεύς, ἃ Κιλικίας ἢ καὶ ἀσίμης πόλεως  
 πολίτης· Διότι δὲ σὺ, ὅτι περὶ  
 μοι λαλῆσαι πρὸς τὸ λαόν. 40· Ἐπι-  
 τρέψαντες δὲ αὐτῷ, ὁ Παῦλος ἐστὼς ὅτι

32 Who immediately took  
 soldiers and centurions, and  
 ran down unto them: and  
 when they saw the chief ca-  
 ptain and the soldiers, they left  
 beating of Paul.

33 Then the chief captain  
 came near, and took him, and  
 commanded him to be bound  
 with two chains; and demand-  
 ed who he was, and what he  
 had done.

34 And some cry'd one  
 thing, some another, among the  
 multitude: and when he could  
 not know the certainty for the  
 tumult, he commanded him to  
 be carry'd into the castle.

35 And when he came upon  
 the stairs, so it was that he was  
 born of the soldiers, for the vio-  
 lence of the people.

36 For the multitude of the  
 people follow'd after, crying,  
 Away with him.

37 And as Paul was to be  
 led into the castle, he said unto  
 the chief captain, May I speak  
 unto thee? who said, Canst  
 thou speak Greek?

38 Art not thou that Egy-  
 ptian which before these days  
 mad'st an uproar, & leddest out  
 into the wilderness four thou-  
 sand men that were murderers?

39 But Paul said, I am a  
 man which am a Jew of Tar-  
 sus a city in Cilicia, a citizen  
 of no mean city: and I be-  
 seech thee, suffer me to speak  
 unto the people.

40 And when he had given  
 him licence, Paul stood on the



TEXT.

TRANSLATION.

τῶν ἀναβαθμῶν κατέσεισε τῇ χει-  
ρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενο-  
μένης, ὡς ἐφώνησε τῇ Εβραϊδὶ δια-  
λέκτῳ, λέγων·

Κεφ. κβ'. Ἄνδρες ἀδελφοὶ καὶ πα-  
τέρες, ἀκούσατέ μου τῆς ὥρας ὑμῶν  
νῦν ὑπολόγιας· 2 Ἀκούσαντες δὲ ὅτι  
τῇ Εβραϊδὶ διαλέκτῳ ὡς ἐφώνει

stairs, and becken'd with his  
hand unto the people: and  
when there was made a great  
silence, he spake unto them in  
the Hebrew tongue, saying,

Chap. XXII.

Men, brethren, and fathers,  
hear ye my defence *which I*  
*make* now unto you.

2 (And when they heard that  
he spake in the Hebrew tongue

αὐτοῖς,

PARAPHRASE.

took Soldiers and Centurions, and ran down unto them: and when they saw the chief Captain and the Soldiers, they left beating of Paul. 33 Then the chief Captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cry'd one thing, some another, among the Multitude: and when he could not know the certainty for the tumult, he commanded him to be carry'd into the Castle. 35 And when he came upon the Stairs, so it was that he was born of the Soldiers, for the violence of the People. 36 For the multitude of the People follow'd after, crying, Away with him. 37 And as Paul was to be led into the Castle, he said unto the chief Captain, May I speak unto thee? who said, Canst thou speak Greek? 38 Art not thou that Egyptian, who before these days, viz. *A.D. 55 (t) arose with a Party of Ruffians, and mad't an Uproar, and leddest out into the Wilderness four thousand Men that were murderers?* 39 But Paul said, I am a Man which am a Jew of Tarsus a City in Cilicia, a Citizen of no mean City: and I beseech thee, suffer me to speak unto the People. 40 And when he had given him licence, Paul stood on the Stairs, and becken'd with the hand unto the People: and when there was made a great silence, he spake unto them in the Hebrew Tongue, saying,

Chap. XXII. Men, Brethren, and Fathers, hear ye my defence which I make now unto you. 2 (And when they heard that he spake in the Hebrew Tongue to them, *For which Tongue they had a special esteem, as being the Language of their Forefathers, and that wherein the Old Testament (except some very small part of it) was written, as also because hereby they knew that he was Really a Jew by Descent, and not a*

II.  
Paul's Speech to  
the Jews.

(t) See more Note (a) on Chap. 24. 2.

## TEXT.

## TRANSLATION.

αὐτοῖς, μᾶλλον πρέχει ἡσυχίαν· καὶ φησι,) 3 Εγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῇ Κιλικίᾳ, ἀναπαιθραμμένος δὲ ἐν τῇ πόλει ταύτῃ ὑπὸ τοῦ πύδαις Γαμαλίου, πεπαυδόμενος κατὰ ἀκρίβειαν τοῦ πατρὸς νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον·

4 Ὃς ταύτῃ τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμύων καὶ παραδίδὼς εἰς φυλακὰς ἀνδρας τε καὶ γυναικας·

5 Ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πάντες τὸ πρεσβυτέρειον· ἧρ' ὦν καὶ ἐπιστολαὶ δεξιόμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμεν, ἄξων καὶ τοὺς ἐκεῖσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα πμωρηθῶσιν. 6 Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, ὥρῃ μεσημβρίας, ἔξαφνης ἐκ ὕψους ὡς ἐκ τοῦ οὐρανοῦ φῶς ἰκλινόν ὡς ἐμὲ. 7 Ἐπεσὼν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαῦλ, Σαῦλ, τί με διώκεις;

8 Εγὼ δὲ ἀπεκρίθην· Τίς εἰ Κύριε; Εἶπε τε πρὸς με· Εγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. 9 Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὴ φῶς ἐθεάσαντο, καὶ ἐφοβοί ἐγένοντο· ἢ δὲ φωνὴ ὅτι ἤκουσεν ὁ λαλῶντός μοι. 10 Εἶπον δὲ· Τί ποιήσω,

to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the strictest manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I receiv'd letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punish'd.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answer'd, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I

Κύριε;

TEXT.

TRANSLATION.

Κύριε; Ο δὲ Κύριος εἶπε πρὸς με-  
 Αναστὰς πορεύε εἰς Δαμασκόν· καὶ κ-  
 σοι λαληθήσεται πρὸ πάντων ὧν τέ-  
 τακίαι σοι ποιῆσαι. 11 Ὡς δὲ ἔκ ἐνέ-  
 Γλεπον, ὅτι ὁ δόξης ἔφωτός ἐκείνης,

do, Lord? And the Lord said  
 unto me, Arise, and go into  
 Damascus, and there it shall be  
 told thee of all things which  
 are appointed for thee to do.

11 And when I could not  
 see, for the glory of that light,

χρεια-

P A R A P H R A S E.

*Hellenist*, they kept the more silence: and he says:) 3 I am verily a  
 Man which am a Jew, born in Tarsus a City in Cilicia, yet brought up,  
 after I came to (u) sixteen or somewhat more years of Age, at the feet  
 of (w) Gamaliel, i. e. a Scholar of his in the Law; and accordingly I was  
 by him, being a Pharisee, taught according to the strictest manner of ob-  
 serving the Law, according to the Traditions or Expositions of the Law  
 by our Fathers, and was zealous towards God, as ye all are this day, viz.  
 thinking that I could not Better express my Zeal for God's Service, than  
 by being Zealous for the Observance of the Law. 4 And on this principle  
 I persecuted this way, i. e. Christianity, unto the Death, binding and de-  
 livering into Prisons both Men and Women. 5 As also the High  
 Priest (x) does, i. e. is ready to, or at least can bear me witness, and all  
 the Estate of the Elders, i. e. the whole Sanhedrin: from whom also I  
 receiv'd Letters unto the Brethren, and went to Damascus, to bring  
 them which were there, bound unto Jerusalem, for to be punish'd. 6 And  
 it came to pass, that as I made my Journey, and was come nigh unto  
 Damascus, about noon, suddenly there shone from Heaven a great  
 Light round about me. 7 And I fell unto the ground, and heard a  
 Voice saying unto me, Saul, Saul, why persecutest thou me? 8 And  
 I answer'd, Who art thou, Lord? And he said unto me, I am Jesus of  
 Nazareth, whom thou persecutest. 9 And they that were with me, saw  
 indeed the Light, and were afraid; and they (y) heard a Voice speaking  
 to me, but they heard not the Voice of him that spake to me: so Di-  
 stinctly, as to know what it was he said unto me. 10 And I said, What  
 shall I do, Lord? And the Lord said unto me, Arise, and go into Da-  
 mascus, and there it shall be told thee of all things which are appointed  
 for thee to do. 11 And when I could not see for the Glory of that

A N N O T A T I O N S.

(u) Or to be a young man, as appears from Chap. 26. 4.

(w) See Chap. 5. 24. (x) Chap. 9. 1, 2.

(y) Thus what is said Chap. 9. 7. is most naturally and easily Reconcil'd with  
 what is here said, concerning Paul's Companions bearing and not hearing the  
 Voice.

Light,

## TEXT.

## TRANSLATION.

χειραγωγούμενος ὑπὸ τῶν συνόντων μοι,  
 ἦλθον εἰς Δαμασκόν. 12 Ἀνδρῆνίαι  
 δὲ τις, ἀνὴρ εὐσεβὴς καὶ τὸν νόμον,  
 μαρτυρούμενος ὑπὸ πάντων τῶν κατοι-  
 κούτων Ἰερουσαλὴν, 13 ἔλθων πρὸς  
 με, καὶ ἐπιστὰς εἶπε μοι· Σαῦλ ἀδελφε,  
 ἀνάβλεψον. Καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέ-  
 βλεψα εἰς αὐτόν. 14 Ὁ δὲ εἶπεν· Ὁ  
 Θεὸς τῶν πατέρων ἡμῶν ὡρεχειρίσασα-  
 σι γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸ  
 δόγμα, καὶ ἀκοῆσαι φωνὴν ἐκ τοῦ στόματος  
 αὐτοῦ. 15 Ὅτι ἔσῃ μάρτυς αὐτοῦ πρὸς  
 πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκου-  
 σαι. 16 Καὶ νῦν τί μέλλεις; ἀνα-  
 σταὶς βάπτισαι, καὶ ἀπόλυσαι τὰς ἀμαρ-  
 τίας σου, ὅπως ἀπαλλαγῇς τοῦ ὀνόματος τοῦ  
 Κυρίου. 17 Ἐγένετο δὲ μοι ὑποσρέ-  
 φαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένῳ  
 μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ὕπνῳ·  
 18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι·  
 Σπεῦσον, καὶ ἔξελθε ἐν τάχει ἐξ Ἱερου-  
 σαλὴμ· διότι οὐ πῶς ἀδέξονται σε τὴν  
 μαρτυρίαν ὧς ἐγώ. 19 Καὶ γὰρ εἶπον·  
 Κύριε, αὐτοὶ ὁμῶς ὅτι ἐγὼ ἤμην  
 φυλακίζων καὶ δάρον καὶ τὰς συναγω-  
 γὰς τὰς πετεινότητας ἐπὶ σε. 20 Καὶ  
 ὅτε ἐξεχρεῖτο τὸ αἷμα Στεφάνου τοῦ μάρ-  
 τυρός σου, καὶ αὐτὸς ἤμην ἑφεστὼς, καὶ  
 συνωδονκῶν τῇ ἀναρέσει αὐτοῦ, καὶ φυ-  
 λάσσειν τὰ ἱμάτια τῶν ἀναρῶντων αὐτόν.

being led by the hand of them  
 that were with me, I came into  
 Damascus.

12 And one Ananias, a de-  
 vout man according to the  
 law, having a good report of  
 all the Jews which dwelt there,

13 Came unto me, and stood,  
 and said unto me, Brother Saul,  
 receive thy sight. And the same  
 hour I look'd up upon him.

14 And he said, The God of  
 our fathers hath chosen thee,  
 that thou shouldst know his  
 will, and see that Just one, and  
 shouldst hear the voice of his  
 mouth.

15 For thou shalt be his  
 witness unto all men, of what  
 thou hast seen and heard.

16 And now why tarriest  
 thou? arise, and be baptiz'd,  
 and wash away thy sins, calling  
 on the name of the Lord.

17 And it came to pass, that  
 when I was come again to Je-  
 rusalem, even while I pray'd in  
 the temple, I was in a trance;

18 And saw him saying un-  
 to me, Make hast, and get thee  
 quickly out of Jerusalem: for  
 they will not receive thy testi-  
 mony concerning me.

19 And I said, Lord, they  
 know that I imprison'd, and  
 beat in every synagogue them  
 that believ'd on thee.

20 And when the blood of  
 thy martyr Stephen was shed, I  
 also was standing by, and con-  
 senting unto his death, and  
 kept the raiment of them that  
 slew him.

TEXT.

TRANSLATION.

21 Καὶ εἶπε πρὸς με· Πορεύ· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

22 Ἦκον δὲ αὐτοῦ ἄλλοι τότε τῷ λόγῳ, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες· Αἶρε δὲ τὴν γῆν ἀποῖτον· ὃ γὰρ καὶ οὐκ ἔστιν αὐτὸν ζῆν.

23 Κραυγάζοντες δὲ αὐτῶν, καὶ ῥιπίζοντες τὰ ἱμάτια, καὶ κοινοῖον βαλόντες εἰς τὸν αἶρα, 24 ὁ κελεύσας αὐτὸν ὁ χιλιάρχος ἀγάγει εἰς τὴν

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cry'd out, and cast off their cloaths, and threw dust into the air,

24 The chief captain commanded him to be brought into

πρεμ-

P A R A P H R A S E.

Light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a Christian indeed, but yet a devout Man according to the Law, which he still observ'd, and so having a good Report of all the Jews which dwelt there, 13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I look'd up upon him. 14 And he said, The God of our Fathers hath chosen thee, that thou shouldst know his Will, and see that Just One, and shouldst hear the Voice of his mouth. 15 For thou shalt be his Witness unto all Men, of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptiz'd, and wash away thy Sins, calling on the Name of the Lord. 17 And it came to pass, that when I was come again to Jerusalem, even while I pray'd in the Temple, I was in a Trance; 18 and saw him, i. e. Jesus, saying unto me, Make hast, and get thee out of Jerusalem: for they will not receive thy Testimony concerning me. 19 And I said, Lord, they know that I imprison'd, and beat in every Synagogue them that believ'd on thee. 20 And when the Blood of thy Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him Audience unto this Word, and then lift up their Voices, and said, Away with such a Fellow from the Earth: for it is not fit that he should live. 23 And as they cry'd out, and cast off their Cloaths in order to stone him, and threw dust into the Air, in token of their Rage against him; 24 the Chief Captain commanded him to

III.  
Paul being about to be Scourg'd, is not, on account of his being a Roman,

be

## TEXT.

## TRANSLATION.

πρεβολιῶ, εἰπὼν μάλιστα ἀνι-  
στῆσαι αὐτόν· ἵνα ὀπιγνῶ δι' ἡν αἰ-  
τίαν ἔτις ἐπεφάνοιτο αὐτῷ. 25 Ὡς  
δὲ προσέειπεν αὐτὸν τοῖς ἱμαῖσιν, εἶπε  
πρὸς τὸν ἐστῶτα ἐκαστόνταρχον ὁ Παῦ-  
λος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατά-  
κριτον ἔξεστιν ὑμῖν μαρτύρειν; 26 Ἀκού-  
σας δὲ ὁ ἐκαστόνταρχος, προσελθὼν  
ἀπήγγειλε τῷ χιλιάρχῳ, λέγων· Ορα  
τί μάλλιν ποιῆν· ὁ γὰρ ἄνθρωπος  
ἕστος Ῥωμαῖός ἐστι. 27 Προσελθὼν  
δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε  
μοι, εἰ σὺ Ῥωμαῖός εἱ; Ὁ δὲ ἔφη·  
Ναί. 28 Ἀπεκρίθη τε ὁ χιλιάρχος·  
Εγὼ πολλὰ κεφαλὰς τὴν πολιτείαν  
ταύτην ὀκνησάμην. Ὁ δὲ Παῦλος  
ἔφη· Εγὼ δὲ καὶ γέννημα. 29 Εὐ-  
θέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ  
μέλλοντες αὐτὸν ἀνιτάζειν. καὶ ὁ χι-  
λιάρχος δὲ ἐφοβήθη, ὀπιγνὺς ὅτι  
Ῥωμαῖός ἐστι, καὶ ὅτι ἡ αὐτὸν δεδε-  
κώς. 30 Τῇ δὲ ἐπαύριον βουλό-  
μενος γινῶναι τὸ ἀσφαλές, τὸ τί  
κατηγορεῖται πρὸς τὸν Ἰουδαῖον, ἔλυ-  
σεν αὐτὸν ἀπὸ πάντων δεσμῶν, καὶ ἐκέ-  
λευσεν ἐλθεῖν τὰς ἀχειρεῖς καὶ ὅλοι  
τὸ συνέδριον αὐτῶν καὶ καταγαγεῖν τὸν  
Παῦλον, ἔστησεν εἰς αὐτούς.

Κεφ. xγ'. Απείσας δὲ ὁ Παῦ-  
λος τῷ συνεδρίῳ, εἶπεν· Ἄνδρες

the castle, and bad that he should be examin'd by scourging: that he might know wherefore they cry'd so against him.

25 And as they bound him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemn'd?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answer'd, With a great sum obtain'd I this freedom. And Paul said, But I was *free-born*.

29 Then straightway they departed from him which should have examin'd him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accus'd of the Jews, he loos'd him from *his* bands, and commanded the chief priests, and all their council to appear, and brought Paul down, and set him before them.

## Chap. XXIII.

And Paul earnestly behold-  
ing the council, said, Men and

TEXT.

TRANSLATION.

ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ  
πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς  
ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀννίας  
ἐπὶταξέ τοις πρεσβυτέροις αὐτοῦ τύπειν  
αὐτὸν τὸ στόμα. 3 Τότε ὁ Παῦλος  
εἰπὼς αὐτὸν εἶπε· Τύπειν σε μέλλει  
ὁ Θεός, ποίχῃ κεκοιναμμένῃ· καὶ σὺ  
καὶ νῦν κρίνεις με κατὰ τὸν νόμον, καὶ  
παρενόμων κελεύεις με τύπεσθαι;

brethren, I have liv'd in all  
good conscience before God,  
until this day.

2 And the high priest Ana-  
nias commanded them that  
stood by him, to smite him on  
the mouth.

3 Then said Paul unto him,  
God shall smite thee, thou  
whited wall: for fittest thou  
to judge me after the law, and  
commandest me to be smitten  
contrary to the law?

4 Οἱ

P A R A P H R A S E.

be brought into the Castle, and bad that he should be examin'd by  
Scourging: that he might know wherefore they cry'd so against him.  
25 And as they bound him with thongs, Paul said unto the Centurion  
that stood by, Is it lawful for you to scourge a Man that is a Roman,  
and uncondemn'd? 26 When the Centurion heard that, he went and  
told the Chief Captain, saying, Take heed what thou doest; for this  
Man is a Roman. 27 Then the Chief Captain came, and said unto him,  
Tell me, art thou a Roman? He said, Yea. 28 And the Chief Captain  
answer'd, With a great Sum obtain'd I this Freedom, *i. e. the Privilege  
of a Roman Citizen.* And Paul said, But I was Free-born, *as being a  
Native of Tarsus, to which City was granted the Privilege or Freedom  
of Rome.* 29 Then straightway they departed from him which should  
have examin'd him: and the Chief Captain also was afraid, after he  
knew that he was a Roman, and because he had bound him. 30 On  
the morrow, because he would have known the certainty wherefore he  
was accus'd of the Jews, he loos'd him from his Bands, and commanded  
the Chief Priests, and all their Council to appear, and brought Paul  
down, and set him before them.

Chap. XXIII. And Paul earnestly beholding the Council, said, Men  
and Brethren, I have liv'd in all good, *i. e. sincere* Conscience before  
God, until this day; *never acting contrary to my Conscience, as God is my  
Witness, but sincerely following the Dictates of my Conscience, whether  
it was Wrongly or Rightly inform'd.* 2 And the High Priest Ananias,  
*looking on the foregoing words of Paul as too great a Vindication of Him-  
self,* commanded them that stood by him, to smite him on the mouth.  
3 Then said Paul unto him, God shall smite, *i. e. punish* thee, thou  
whited wall, *i. e. Hypocrite:* for fittest thou to judge me after the Law,  
and commandest me to be smitten contrary to the Law? 4 And they

IV.  
St Paul's Speech  
before the Sanhe-  
drin or Council.

Y

that

## TEXT.

## TRANSLATION.

4 Οἱ δὲ πρῆς τῶν ἐπιτοῶν τὸν ἀρχιερέα τῷ Θεοῦ λοιδορεῖς; 5 Εἶπεν ὁ Παῦλος· Οὐκ ἤδην, ἀδελφοί, ὅτι ὅτι ἀρχιερεὺς γέγραπται γὰρ Ἀρχιερεὺς τῷ λαῷ σου οὐκ ἐρεῖς κακῶς. 6 Γινῶσκεις δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ὅτι σαδδουκαίων, τὸ δὲ ἕτερον φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ φαρισαῖός εἰμι, υἱὸς φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7 Τῷ δὲ αὐτῷ λαλήσαντι, ἐγένετο εἰς τὸν τῶν φαρισαίων καὶ τῶν σαδδουκαίων καὶ ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μὴδὲ ἄγγελον, μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9 Εγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάντες οἱ γραμματεῖς ὅτι μέρος τῶν φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὗρισκόμεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, μὴ ῥομαζώμεν. 10 Πολλῆς δὲ γενομένης εἰσεως, ἐλάττωσεν ὁ χιλιάρχος μὴ ἀφαισίουσιν ὁ Παῦλος ὑπὸ αὐτῶν, ἐκέλευσε τὸ τετάκτωμα καταβῆναι ἀρπάσαι αὐτὸν ἐκ μέσων αὐτῶν, ἄγειν πρὸς τὴν πρεμνοβολίαν. 11 Τῇ δὲ ὀψιᾷ σὺν καὶ ὅσιν αὐτῷ ὁ Κύριος

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I \*knew not, brethren, that he was the high priest: For it is written, Thou shalt not speak evil of the ruler of thy people.

6 But Paul \*knowing that the one part were Sadducees, and the other Pharisees, he cry'd out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead, I am call'd in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great \*clamour: and the scribes *that* were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And \*the dissension growing great, the chief captain fearing lest Paul should have been pull'd in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him,

εἶπεν·



P A R A P H R A S E.

that stood by, said, Revilest thou God's High Priest? 5 Then said Paul, I knew (z) not, Brethren, that He was the High Priest: for had I known so, under the Apprehension you have of me, as acting of my Self, and not by the more immediate Direction of the Holy Spirit, 'tis true I ought not to have said so; for it is written (*Exod. 22. 28.*) Thou shalt not speak Evil of the Ruler of thy People. Thus with admirable Sagacity and strict Truth does St Paul adapt his Answer to their Apprehension of Him, so as thereby to mollify them, who infer'd from hence that He excus'd what he had said; and yet at the same time Not to Acknowledge that he had Really said what He ought not, He being guided by the Holy Spirit to say what he did, and so not ty'd up in this Case to the fore-mention'd Precept, but authoriz'd by God thus to reprove the Injustice and Hypocrisy of the High Priest. 6 But Paul knowing that the one part of the Council were Sadducees, and the other Pharisees, he cry'd out in the Council, Men and Brethren, I am a Pharisee, the Son of a Pharisee, i. e. As my Father was a Pharisee, and my self Once in all respects: so I am still as to the Resurrection; and it is on account of the Hope and Resurrection of the Dead, i. e. for the Hope of the Resurrection, believ'd and maintain'd by the Pharisees, I am call'd in Question. 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8 For the Sadducees say that there is no Resurrection, neither Angel nor Spirit; but the Pharisees confess both. 9 And there arose a great Clamour: and the Scribes that were of the Pharisees part arose, and strove in Defence and Justification of Paul, saying, We find no Evil in this Man: but if a Spirit or an Angel hath spoken to him, let us not fight against God. 10 And the Dissension growing Great, the Chief Captain fearing lest Paul should have been pull'd in pieces of them, commanded the Soldiers to go down, and to take him by force from among them, and to bring him into the Castle. 11 And the Night following, the Lord

A N N O T A T I O N S.

(z) When St Paul here asserts of himself, that He *knew not* that the Person he spoke to, and who sat as his Judge, was *the High-priest*, surely it is but becoming Christians to Believe him, tho' no other Reason could be given for so doing, but because He was an *Inspir'd* Person that said so in a Case where He had the Promise of the most immediate Assistance and Direction of the Holy Spirit, according to *Matth. 10. 19, 20. Mark 13. 11. Luke 12. 11, 12. and 21. 12—15.* But many Reasons might be given for Paul's not knowing him. And his Answer makes good our Lord's Promise in the forecited Texts.

## TEXT.

## TRANSLATION.

ἔπει· Θάρσῃ Παῦλε· ὥς ὃ διεμαρ-  
τύρω πὰρ τοῦ ἐν ἱερουσαλὴμ, ὅτι  
σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

12 Γενομένης δὲ ἡμέρας, ποιήσαν-  
τες πινες τῷ Ἰησοῦ συντροφίῳ, ἀνεθε-  
μάτιζαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν  
μήτε πίνειν ἕως ὅς σποκλείνωσι τὸ Παῦ-  
λον. 13 Ἦσαν δὲ πλείους πενσά-  
κοντα οἱ τῷ αὐτῷ τὴν συνωμοσίαν πε-

ποιηκότες. 14 Οἱ πινες προσελθόντες  
τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,  
εἶπον· Ἀναθέματα ἀνεθεματίσαμεν ἑαυ-  
τοὺς, μηδενὸς γάλαξος ἕως ὅς σποκλεί-  
νωμεν τὸ Παῦλον. 15 Νῦν ὃν ὑμεῖς

ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνε-  
δείῳ, ὅπως αὐτοῖς αὐτὸν καταγάγῃ  
πρὸς ὑμᾶς, ὥς μέλλοντες διαγινώσκειν  
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ,  
πρὸς ὅς ἐγγίσῃ αὐτόν, ἑτοιμοὶ ἐσμεν ὅ-  
τι ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ ὁ υἱὸς

τῆς ἀδελφῆς Παύλου τῇ ἐνέδρῳ, πᾶ-  
ρτιόμενος καὶ εἰσελθὼν εἰς τὴν πρεμبولήν,  
ἀπήγγειλε τῷ Παύλῳ. 17 Προκα-  
λεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἐκατον-  
τάρχων, ἔφη· Τὸν νεανίαν τούτον ἀπάγαγε  
πρὸς τὸν χιλιάρχον· ἔχει γὰρ τι ἀπαγγέ-  
λαι αὐτῷ. 18 Ὁ μὲν ὃν παραλαβὼν

αὐτόν ἤγαγε πρὸς τὸν χιλιάρχον, καί  
φησιν· Ὁ δέσμιος Παῦλος προσκα-  
λεσάμενός με ἠρώτησε τούτον τὸν νεα-

and said, Be of good cheer,  
Paul: for as thou hast testify'd  
of me in Jerusalem, so must  
thou bear witness also at Rome.

12 And when it was day,  
certain of the Jews banded to-  
gether, and bound themselves  
under a curse, saying, that  
they would neither eat nor  
drink till they had kill'd Paul.

13 And they were more  
than forty which had made this  
conspiracy.

14 And they came to the  
chief priests and elders, and  
said, We have bound our selves  
under a great curse, that we  
will eat nothing until we have  
slain Paul.

15 Now therefore ye with  
the council, signifie to the chief  
captain, that he bring him  
down unto you to morrow,  
as though ye would enquire  
something more perfectly con-  
cerning him: and we, \* before  
he come near, are ready to kill  
him.

16 And when Paul's sisters  
son heard of their lying in wait,  
he went and entred into the  
castle, and told Paul.

17 Then Paul call'd one of  
the centurions unto him, and  
said, Bring this young man  
unto the chief captain: for he  
hath a certain thing to tell  
him.

18 So he took him, and  
brought him to the chief cap-  
tain, and said, Paul the Pris-  
oner call'd me unto him, and  
pray'd me to bring this young

TEXT.

TRANSLATION.

εἶπεν ἀγαγεῖν πρὸς σε, ἔχοντά τι λα-  
λῆσά σοι. 19 Επιλαβόμενος δὲ  
τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ  
ἀναχωρήσας κατ' ἰδίαν, ἐπηρώτησεν·  
Τί ὅστιν ὃ ἔχεις ἀπαγγεῖλάν μοι;  
20 Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέ-  
θεντο τῷ ἐρωτῆσά σοι ὅπως αὔριον  
εἰς τὸ συνέδριον καταγάγῃς τὸ Παῦ-  
λον, ὥς μέλλοντες τι ἀκριβέστερον  
ἐρωτᾶν σε περὶ αὐτοῦ. 21 Σὺ  
οὖν μὴ φοβῇς αὐτοὺς· ὅτι ἐνδρεύουσι  
γὰρ αὐτὸν ἕως αὐτῶν ἀνδρες πλείους

man unto thee, who hath some-  
thing to say unto thee.

19 Then the chief captain  
took him by the hand, and  
went *with him* aside privately,  
and ask'd *him*, What is that  
thou hast to tell me?

20 And he said, The Jews  
have agreed to desire thee, that  
thou wouldst bring down Paul  
to morrow into the council,  
as though they would enquire  
somewhat of him more per-  
fectly.

21 But do not thou yield  
unto them: for there lie in  
wait for him of them more than

πολλοί.

P A R A P H R A S E.

stood by him, and said, Be of good cheer, Paul: for as thou hast testi-  
fy'd of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and  
bound themselves under a Curse, saying, that they would neither eat  
nor drink till they had kill'd Paul. 13 And they were more than forty  
which had made this conspiracy. 14 And they came to the Chief  
Priests and Elders, and said, We have bound our selves under a great  
Curse, that we will eat nothing until we have slain Paul. 15 Now  
therefore ye with the Council, signify to the Chief Captain, that he bring  
him down unto you to morrow, as tho' ye would enquire something  
more perfectly concerning him: and we, before he come near *the Coun-  
cil*, are ready to kill him. 16 And when Paul's Sisters Son heard of  
their lying in wait, he went and entred into the Castle, and told Paul.  
17 Then Paul call'd one of the Centurions unto him, and said, Bring  
this Young man unto the Chief Captain: for he hath a certain thing to  
tell him. 18 So he took him, and brought him to the Chief Captain,  
and said, Paul the Prisoner call'd me unto him, and pray'd me to bring  
this Young man unto thee, who hath something to say unto thee.  
19 Then the Chief Captain took him by the hand, and went with him  
aside privately, and ask'd him, What is that thou hast to tell me?  
20 And he said, The Jews have agreed to desire thee, that thou wouldst  
bring down Paul to morrow into the Council, as tho' they would en-  
quire somewhat of him more perfectly. 21 But do not thou yield unto  
them: for there lie in wait for him of them more than forty Men, which  
have

V.  
The Jews Design  
to kill Paul is  
made known to  
Lyfias.

## TEXT.

## TRANSLATION.

παρακόνη, οἱ πινες ἀνεθιμάπη<sup>ς</sup> ἑαυ-  
τῆς μήτε φαγεῖν μήτε πίνειν ἕως ὅ  
ἀνέλωσιν αὐτόν· καὶ νῦν ἔτοιμοί εἰσι,  
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.  
22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεα-  
νίαν, παραγγέλλας μηδενὶ ἐκλαλῆσαι  
ὅτι ταῦτα ἐνεφάνισας πρὸς με.

23 Καὶ προσκαλεσάμενος δύο π-  
νὰς τῶν ἐκαστοντάρχων, εἶπεν· Ετοι-  
μάσατε ἑκατὼτάς ἀγκυροῦς, ὅπως  
πορεύθωσιν ἕως Καισαρείας, καὶ ἵπ-  
πεις ἐξοδμήκοντα, καὶ δεξιοκράτους  
ἀγκυροῦς, ἀπὸ τρίτης ὥρας τῆς  
νυκτός· 24 κτήνη τε ὠφειλῆσαι, ἵνα  
ὑποβιβάσαντες τὸν Παῦλον ἀφώσωσι  
πρὸς Φήλικα τὸν ἡγέμονα· 25 Γρά-  
ψας ὑποβιβᾶν πρὸς αὐτὸν τὸν τύπον  
τῆτον· 26 Κλαύδιος Λυσίας τῷ κρα-  
τίσῃ ἡγέμονι Φήλικι χαίρειν· 27 Τὸν  
ἄνδρα τῆτον συλληφθέντα ὑπὸ τῶν  
Ἰουδαίων, ὃς μάλιστα ἀναρῶντος ἔσ-  
τω αὐτῶν, ὅπως αὐτὸν τῷ στρατεύματι  
ἐξελόμενοι αὐτόν, μαθὼν ὅτι Ῥωμαῖός  
ἔστι· 28 Βυλόμηνον δὲ γνῶναι τὴν  
αἰτίαν δι' ἣν ἐκράχλου αὐτῷ, χα-  
τήραρον αὐτὸν εἰς τὸ συνέδριον αὐ-  
τῶν· 29 Οἱ οὖν ἐγκαλύμνοντες πρὸς  
ζητημάτων τῆς νόμου αὐτοῦ, μηδὲν  
δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα  
ἔχοντα· 30 Μιτυθείσης δὲ μοι

forty men, which have bound  
themselves with an oath, that  
they will neither eat nor drink  
till they have kill'd him: and  
now are they ready, looking  
for a promise from thee.

22 So the chief captain *then*  
let the young man depart, and  
charg'd *him*, See *thou* tell no  
man, that thou hast shew'd  
these things to me.

23 And he call'd unto him  
two centurions, saying, Make  
ready two hundred soldiers to  
go to Cesarea, and horsemen  
threescore and ten, and spear-  
men two hundred, at the third  
hour of the night:

24 And provide *them* beasts,  
that they may set Paul on, and  
bring *him* safe unto Felix the  
governor.

25 And he wrote a letter  
after this manner:

26 Claudius Lysias, unto  
the most excellent governor  
Felix, *senderth* greeting.

27 This man was taken of  
the Jews, and should have been  
kill'd of them: then came I  
with \* a band of soldiers, and  
rescu'd him, having understood  
that he was a Roman.

28 And when I would have  
known the cause wherefore  
they accus'd him, I brought  
him forth into their council:

29 Whom I perceiv'd to be  
accus'd of questions of their  
law, but to have nothing laid  
to his charge worthy of death  
or of bonds.

30 And when it was told

ὅτι βυλῆς

TEXT.

TRANSLATION.

ὁπλισθῆς εἰς τὸ ἄνδρα μέλλειν ἔσεσθαι  
ὑπὸ τῷ Ἰουδαίῳ, ἐξαυτῆς ἐπέμψα πρὸς  
σε παραγγέλλας καὶ τοῖς κατηγόροις λέ-  
γειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Εἰρῶσο.

me, how that the Jews laid wait  
for the man, I sent straightway  
to thee, and gave command-  
ment to his accusers also, to  
say before thee what *they had*  
against him. Farewel.

31. Οἱ

PARAPHRASE.

have bound themselves with an Oath, that they will neither eat nor drink till they have kill'd him: and now are they ready, looking for a Promise from thee, *that thou wilt according to their Motion bring Paul down to them to Morrow.* 22 So the Chief Captain then let the Young man depart, and charg'd him, See thou tell no Man, that thou hast shew'd these things to me.

23 And he call'd unto him two Centurions, saying, Make ready two hundred Soldiers to go to Cefarea, and Horsemen threescore and ten, and Spearmen two hundred, at the third *Jewish* hour of the night, *an-  
swering to about our Nine at night:* 24 and provide them Beasts, that they may set Paul on, and bring him safe unto Felix the Governor. 25 And he wrote a Letter after this manner: 26 Claudius Lyfias, unto the most excellent Governor Felix, sendeth greeting. 27 This Man was taken of the Jews, and should have been kill'd of them: then came I with a Band or *Company* of Soldiers, and rescu'd him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accus'd him, I brought him forth into their Council: 29 Whom I perceiv'd to be accus'd of Questions of their Law, but to have nothing laid to his charge worthy of Death or of Bonds. 30 And when it was told me, how that the Jews laid wait for the Man, I sent straightway to thee, and gave commandment to his Accusers also, to say before thee what they had against him. Farewel.

VI.  
Lyfias sends Paul  
with a Guard of  
Soldiers to Felix  
at Cefarea.

SECTION XI.

*Containing an Account of St Paul, From his being sent a Prisoner from Jerusalem to Cefarea in A. D. 58, To his being sent likewise a Prisoner from Cefarea to Rome Two years After, viz. A. D. 60. Which Particulars take up Chap. XXIII. 31 — XXVI. ult.*

31 Then

## TEXT.

## TRANSLATION.

παραράκοινα, οἱ πινες ἀνεθεμάτιζ' ἑαυ-  
τὸς μήτε φαγεῖν μήτε πιεῖν ἕως ὅ  
ἀνέλωσιν αὐτόν· καὶ νῦν ἔτοιμοί εἰσι,  
προσδεχόμενοι τὴν ἀπὸ σὺ ἐπαγγελίαν.  
22 Ο ἢ ὅν χιλιάρχος ἀπέλυσε τὸ νεα-  
νίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι  
ὅτι ταῦτα ἐνεφάνισας πρὸς με.

23 Καὶ προσκαλεσάμενος δύο πι-  
νὰς τῶν ἐκατοντάρχων, εἶπεν· Ετοι-  
μάσατε στρατιώτας ἀφ' ὧν, ὅπως  
πορεύῃσιν ἕως Καισαρείας, καὶ ἵπ-  
πεις ἐβδομήκοντα, καὶ δεξιοκράτους  
ἀφ' ὧν, ἀπὸ τρίτης ὥρας τῆς  
νυκτός· 24 κτήνη τε ὡφραῖσαι, ἵνα  
ὑποβιβάζαντες τὸν Παῦλον ἀφ' ὧν  
πρὸς Φήλικα τὸν ἡγέμονα· 25 Γρά-  
ψας ὑποβιβάζειν πρὸς αὐτὸν τὸν τύπον  
τῆς τοῦ· 26 Κλαύδιος Λυσίας τῷ κρα-  
τίστῳ ἡγέμονι Φήλικι χαίρειν· 27 Τὸν  
ἄνδρα τῆς τοῦ συλληφθέντος ἑξ ὧν  
Ἰουδαίων, ὃς μέλλοντος ἀναρῆσθαι ἑξ  
αὐτῶν, ὅπως αὐτὸν πρὸς τρεῖς ἡμέρας  
ἔξελόμενοι αὐτόν, μαθὼν ὅτι Ῥωμαῖός  
ἔστι· 28 Βυλόμηνον δὲ γνῶναι τὴν  
αἰτίαν δι' ἣν ἐκείνου αὐτῶν, χα-  
τήλαρον αὐτὸν εἰς τὸ συνέδριον αὐ-  
τῶν· 29 Οἱ εὖροι ἐγκαλόμενοι πρὸς  
ζητημάτων τῶν νόμων αὐτοῦ, μηδὲν  
δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα  
ἔχοντα· 30 Μισηθείσης δὲ μοι

forty men, which have bound  
themselves with an oath, that  
they will neither eat nor drink  
till they have kill'd him : and  
now are they ready, looking  
for a promise from thee.

22 So the chief captain *then*  
let the young man depart, and  
charg'd *him*, See *thou* tell no  
man, that thou hast shew'd  
these things to me.

23 And he call'd unto him  
two centurions, saying, Make  
ready two hundred soldiers to  
go to Cesarea, and horsemen  
threescore and ten, and spear-  
men two hundred, at the third  
hour of the night :

24 And provide *them* beasts,  
that they may set Paul on, and  
bring *him* safe unto Felix the  
governor.

25 And he wrote a letter  
after this manner :

26 Claudius Lysias, unto  
the most excellent governor  
Felix, *sendeth* greeting.

27 This man was taken of  
the Jews, and should have been  
kill'd of them : then came I  
with \* a band of soldiers, and  
rescu'd him, having understood  
that he was a Roman.

28 And when I would have  
known the cause wherefore  
they accus'd him, I brought  
him forth into their council :

29 Whom I perceiv'd to be  
accus'd of questions of their  
law, but to have nothing laid  
to his charge worthy of death  
or of bonds.

30 And when it was told

ὅτι βυλῆς

TEXT.

TRANSLATION.

ὁπιοῦλῃς εἰς τὸ ἄνδρα μέλλειν ἔσεσθαι  
ὑπὸ τῷ Ἰεδαίων, ἐξαυτῆς ἐπέμψα πρὸς  
σε· παραγγέλας καὶ τοῖς κατηγόροις λέ-  
γειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Εἰρήωσο.

me, how that the Jews laid wait  
for the man, I sent straightway  
to thee, and gave command-  
ment to his accusers also, to  
say before thee what *they had*  
against him. Farewel.

31. OI

P A R A P H R A S E.

have bound themselves with an Oath, that they will neither eat nor drink till they have kill'd him: and now are they ready, looking for a Promise from thee, *that thou wilt according to their Motion bring Paul down to them to Morrow.* 22 So the Chief Captain then let the Young man depart, and charg'd him, See thou tell no Man, that thou hast shew'd these things to me.

23 And he call'd unto him two Centurions, saying, Make ready two hundred Soldiers to go to Cesarea, and Horsemen threescore and ten, and Spearmen two hundred, at the third *Jewish* hour of the night, *an- swering to about our Nine at night:* 24 and provide them Beasts, that they may set Paul on, and bring him safe unto Felix the Governor. 25 And he wrote a Letter after this manner: 26 Claudius Lyfias, unto the most excellent Governor Felix, sendeth greeting. 27 This Man was taken of the Jews, and should have been kill'd of them: then came I with a Band or Company of Soldiers, and rescu'd him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accus'd him, I brought him forth into their Council: 29 Whom I perceiv'd to be accus'd of Questions of their Law, but to have nothing laid to his charge worthy of Death or of Bonds. 30 And when it was told me, how that the Jews laid wait for the Man, I sent straightway to thee, and gave commandment to his Ac- cusers also, to say before thee what they had against him. Farewel.

VI.  
Lyfias sends Paul  
with a Guard of  
Soldiers to Felix  
at Cesarea.

S E C T I O N XI.

*Containing an Account of St Paul, From his being sent a Prisoner from Jerusalem to Cesarea in A. D. 58, To his being sent like- wise a Prisoner from Cesarea to Rome Two years After, viz. A. D. 60. Which Particulars take up Chap. XXIII. 31 — XXVI. ult.*

31 Then

## TEXT.

## TRANSLATION.

31 Οἱ μὲν ὅτι γραπῶν) καὶ τὸ δια-  
 πεμφθέντων αὐτοῖς, ἀναλαβόντες τὸν  
 Παῦλον, ἤγαγον διὰ τὴν νύκτα εἰς τὴν  
 Αἰνιπαιρείδα. 32 Τῇ δὲ ἐπαύριον ἐλά-  
 σαντες τὰς ἰππεὺς πορεύεσθαι σὺν αὐ-  
 τῷ, ὑπέσχεσαν εἰς τὴν παραμολίαν.  
 33 Οἱ πῖνες εἰσελθόντες εἰς τὴν Καισάρ-  
 ρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγε-  
 μῶνι, παρέστησαν καὶ τῷ Παύλῳ αὐτῷ.  
 34 Αναγνὼν δὲ ὁ ἡγεμῶν, καὶ ἐπερωτή-  
 σας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος  
 ὅτι ἀπὸ Κιλικίας· 35 Διακύσσομαι σε,  
 ἔφη, ὅταν καὶ οἱ κατηγοροὶ σε παρα-  
 γένω. Ἐκέλευσε τε αὐτὸν ἐν τῷ στρα-  
 τωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

Κεφ. καδ'. Μετὰ δὲ πέντε ἡμέ-  
 ρας κατέβη ὁ ἀρχιερεὺς Ἀνδρίας  
 μετὰ τῶν πρεσβυτέρων, καὶ ῥήτο-  
 ρος Τερτύλλης πρὸς, οἱ πῖνες αὐ-  
 τῷ φάνισαν τῷ ἡγεμῶνι κατὰ τὸ Παύ-  
 λου. 2 Κληθέντος δὲ αὐτοῦ, ἤρ-  
 ξατο κατηγορεῖν ὁ Τέρτυλλος, λέ-  
 γων· 3 Πολλῆς εἰρήνης τυγχάνοντες  
 ἀπὸ σοῦ, καὶ κατ' ὀφθαλμοὺς γινο-  
 μένων τῷ ἔθνει τούτῳ ἀπὸ τῆς σῆς  
 προνοίας, πάντῃ τε καὶ πανταχοῦ  
 ἀποδεχόμεθα, κράτησι Φηλίξ, μὴ πά-  
 ρος εὐχαιρίας. 4 ἵνα δὲ μὴ ὅτι  
 πλεονέξῃ σε ἐκόντως, παρακαλῶ ἀκούσαι  
 σε ἡμῶν σωτῆρος τῇ σῇ ὁμιλίᾳ.

31 Then the soldiers, as it  
 was commanded them, took  
 Paul, and brought *him* by night  
 to Antipatris.

32 On the morrow they left  
 the horsemen to go with him,  
 and return'd to the castle.

33 Who when they came  
 to Cesarea, and deliver'd the  
 \*letter to the governor, pre-  
 sented Paul also before him.

34 And when the governor  
 had read *the letter*, he ask'd of  
 what province he was. And  
 when he understood that he  
 was of Cilicia;

35 I will hear thee, said he,  
 when thine accusers are also  
 come. And he commanded him  
 to be kept in Herod's judgment-  
 hall.

## Chap. XXIV.

And after five days, Ananias  
 the high priest \*went down  
 with the elders, and with a  
 certain orator *nam'd* Tertullus,  
 who inform'd the governor a-  
 gainst Paul.

2 \*Namely, when he was  
 call'd forth, Tertullus began to  
 accuse *him*, saying,

3 Seeing that by thee we  
 enjoy great quietness, and that  
 very worthy deeds are done  
 unto this nation by thy provi-  
 dence; we accept it always, and  
 in all places, most noble Felix,  
 with all thankfulness.

4 \*But, that I be not fur-  
 ther tedious unto thee, I pray  
 thee, that thou wouldst hear  
 us of thy clemency a few  
 words.



TEXT.

TRANSLATION.

5 Εὕροντες γὰρ τὸ ἄνδρα τῆτον λοι-  
μὸν, καὶ κινουῦντα στάσιν πᾶσι τοῖς

5 For we have found this  
man a pestilent fellow, and a  
mover of sedition among all

Ἰσδαρίοις

PARAPHRASE.

31 Then the Soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. 32 On the morrow they of the Soldiers that were Foot-soldiers, left the Horsemen to go on with him, and they themselves return'd to the Castle at Jerusalem: - 33 Who, viz. the Horsemen, when they came to Cesarea, and deliver'd the Letter to the Governor, presented Paul also before him. 34 And when the Governor had read the Letter, he ask'd of what Province he was. And when he understood that he was of Cilicia; 35 I will hear thee, said he, when thine Accusers are also come. And he commanded him to be kept in Herod's Judgment-hall.

I.  
Paul is safely  
brought to Cesarea.

Chap. XXIV. And after five days, Ananias the High-priest went down to Cesarea with the Elders, or several of the Sanbedrim, and with a certain Orator, i. e. Pleader of Causes, nam'd Tertullus, who inform'd the Governor against Paul: 2 Namely, when He, i. e. Paul, was call'd forth, i. e. brought into Court, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great Quietness, particularly, inasmuch as thou hast (a) rid the Country of the Robbers and the Egyptian with his Ruffians, and other Seducers that lately infested it, and that very worthy Deeds are done unto this Nation by thy Providence; 3 We accept it always, and in all places, most Noble Felix, with all thankfulness. 4 But that I be no further tedious unto thee, I pray thee, that thou wouldst hear us of thy Clemency a few words. 5 For we have found this Man a Pestilent fellow, and a Ring-leader of the Heresy, which from this

II.  
Tertullus's Charge  
against St Paul in  
behalf of the  
Jews.

ANNOTATIONS.

(a) According to the Account given hereof by the Reverend and Learned Bp. of Worcester, Dr. Lloyd, from Josephus the Jewish Historian (in the Appendix to Mr. Marshall's Chronological Tables) in A. D. 55. one Eleazar, who had been a notorious Robber for 20 years together, was taken by Felix, and sent Prisoner to Rome; and Abundance of other Robbers were also now taken and hang'd, and so the Country rid of them (Joseph. Lib. 20. Cap. 6.) But in the next year A. D. 56. the Country being rid of the Robbers, the Ruffians set up, and committed several murders, especially at the Festival times. And in A. D. 57. certain Seducers, under a pretence of Religion, drew Abundance of People into the Wilderness, feeding them up with Promises that God would give them Tokens of Liberty; but Felix immediately suppress'd them, as Fore-runners of Rebellion (Joseph. ib.) And A. D. 58. beginning, the Egyptian Magician, mention'd Acts 21. 38. with the Ruffians he had got together, was now routed by Felix on Mount Olivet, the Egyptian saving himself by Flight. So that on all these accounts, Tertullus might truly say to Felix here, that By Thee we do enjoy great Quietness, and Very worthy Deeds are done unto this Nation by thy Providence.

Z

(b) Chap.

## TEXT.

## TRANSLATION.

Ἰουδαίοις τοῖς καὶ τῷ οἰκουμενῷ, ὡς ὅτι  
 ῥατὶ τῷ πρὸς τῶν Ναζωραίων αἵρεσις.  
 6 ὅς καὶ τὸ ἱερόν ἐπέερασε βεβηλώσαι,  
 ὃν καὶ ὀκράτησαμεν, καὶ κατὰ τὸν  
 ἡμέτερον νόμον ἠθέλησαμεν κρίνειν.  
 7 Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος,  
 μετὰ πολλῆς βίας ὡς τῶν χειρῶν ἡμῶν  
 ἀπήγαγε. 8 Κελεύσας τῆς κατα-  
 γράφης αὐτῷ ἔρχεσθαι ὅτι σε παρ' ἡμῶν  
 ἐκείνη ἀνακρίνας δεῖ πάντων τῶ-  
 νων ὁπρὸς τὴν ᾧ ἡμεῖς κατηγοροῦμεν  
 αὐτόν. 9 Σιωθεῖντο δὲ καὶ οἱ Ἰουδαῖοι,  
 φάσκοντες αὐτὰ ἕως ἔχειν.

10 Απεκρίθη δὲ ὁ Παῦλος,  
 νεύσαντι αὐτῷ τῷ ἡγεμόντι λέ-  
 γειν. Ἐκ πολλῶν ἐτῶν ὅτι σε κρι-  
 τὴν τῷ ἔθνει τῷ ἐπιτάμηντι, ἐν-  
 θυμότερον τὰ δεῖ ἐμαυτῷ ἀπολο-  
 γῆμαί. 11 Δυναμὸς σε γινώσκω ὅτι  
 ἐκ πλείους εἰς μοι ἡμέρας ἢ δεκάδύο,  
 ἀφ' ἧς ἀνέβην ὑποσκηψάμενος εἰς Ἱε-  
 ρουσαλήμ. 12 Καὶ ἔτε εἰς τὸ ἱερόν  
 εἰσὶν μετὰ πρὸς πᾶσι μαρτυροῦν,  
 ὅτι ἐπιτίμασι ποιῶντα ὅλα, ἔτε  
 εἰς τὰς συναγωγὰς, ἔτε κατὰ τὴν  
 πόλιν. 13 οὔτε ὡς ἠσῆσαι δύνα-  
 ται δεῖ ᾧ νῦν κατηγοροῦσί μου.  
 14 Ομολογῶ δὲ τῷ τό σοι, ὅτι κα-  
 τὰ τὴν ὁδὸν τὴν λέγουσιν αἵρεσιν,  
 ἕως λατρεύω τὸ πατὴρ Θεῶν, πρὸς

the Jews throughout the world,  
 and a ringleader of the \* here-  
 sy of the Nazarenes:

6 Who also hath gone about  
 to profane the temple: whom  
 we took, and would have  
 judg'd according to our law.

7 But the chief captain Ly-  
 fias came upon us, and with  
 great violence took *him* away  
 out of our hands,

8 Commanding his accusers  
 to come unto thee: by examin-  
 ing of whom, thy self mayst  
 take knowledge of all these  
 things, whereof we accuse him.

9 And the Jews also assent-  
 ed, saying, that these things  
 were so.

10 Then Paul, after that the  
 governor had beckned unto  
 him to speak, answer'd, Foras-  
 much as I know that thou hast  
 been of many years a judge un-  
 to this nation, I do the more  
 cheerfully answer for my self:

11 Because that thou mayst  
 understand, that there are yet  
 but twelve days since I went  
 up to Jerusalem for to wor-  
 ship.

12 And they neither found  
 me in the temple disputing  
 with any man, neither raising  
 up the people, neither in the  
 synagogues, nor in the city:

13 Neither can they prove  
 the things whereof they now  
 accuse me.

14 But this I confess unto  
 thee, that after the way which  
 they call heresy, so worship I  
 the God of my fathers, believ-

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this Jesus of Nazareth, the Founder of the said Heresy, is call'd the Heresy of the Nazarenes: 6 Who also has gone about to (b) profane the Temple of Jerusalem, by bringing Gentiles into it; whom therefore we took, and would have judg'd according to our Law: 7 But the Chief Captain Lyfias came upon us, and with great violence took him away out of our hands, 8 commanding his Accusers to come unto thee: by examining of whom, thy self mayst take knowledge of all these things, whereof we accuse him. 9 And the Jews also, viz. the High Priest and the Elders (v. 1.) who came with Tertullus, assented to Tertullus's Accusation of St Paul, saying, that these things were so.

10 Then Paul, after that the Governor had beckned unto him to speak, answer'd, Forasmuch as I know that thou hast been of many (c) years, viz. five years and somewhat better, a Judge unto this Nation, i. e. Procurator of Judea, and so without doubt hast heard how things stand between the Jews and Christians, I do the more cheerfully answer for my self: 11 As also because that thou mayst understand very easily, upon Enquiry made, or Examination of proper Witnesses, that there are yet but Twelve days since I went up from (d) this place to Jerusalem for to worship God, probably by (e) celebrating the late Feast of Pentecost there. 12 And they neither found me in the Temple disputing with any Man, neither raising up the People, neither in the Synagogues, nor in the City: neither can they prove the things whereof they now accuse me. 14 But as for that part of their Accusation of me, as a Ring-leader of the Sect of the Nazarenes, this I confess unto thee, that after the Christian way which they call a Sect or Heresy, so worship I the God of my Fathers, viz. thro' Jesus Christ, believing all things which are

written

III.  
St Paul's Answer, or Plea for Himself.

A N N O T A T I O N S.

(b) Chap. 21. 28.

(c) Namely, Felix was made Procurator or Governor of Judea (which he held together with Samaria and Galilee) by the Emperor Claudius, in A. D. 53. and it was A. D. 58. that St Paul made this his Speech or Plea before Felix.

(d) See Chap. 21. 8, 15, 16.

(e) I know the Bishop of Worcester makes St Paul come after the Feast of Pentecost: But since he mentions not his Authority for saying so; and since St Paul tells us expressly, Chap. 20. 16. that St Paul hastened, if it were possible for him, to be at Jerusalem the Day of Pentecost; and since St Paul himself says here that he came to Jerusalem for to worship, without any Intimation that he came Too late to keep the Feast of Pentecost; it seems, I think, most Reasonable to suppose that He did not come too late, and therefore that by his Coming to worship, is to be understood his Coming to keep the Feast of Pentecost, according to my Paraphrase.

## TEXT.

## TRANSLATION.

γέγων πασι τοῖς κατὰ τὸν νόμον καὶ  
 οἱ τοῖς ὑποθήταις γεγραμμένοις·  
 15 ἐλπίδα ἔχον εἰς τὸν Θεόν, καὶ  
 αὐτοὶ ὅτι ὑποσέχονται, ἀνά-  
 στασι μάλλιν ἔσθαι νεκρῶν, δικαίων  
 τε καὶ ἀδίκων. 16 Ἐν τούτῳ δὲ αὐ-  
 τὸς ἀσκή, ἀποσκοποῦν συνείδησιν  
 ἔχειν πρὸς τὸν Θεὸν καὶ πρὸς ἀν-  
 ῥώπης ἀγαπᾶντος. 17 Δι' ἐπὶ  
 δὲ πλείονων παρεγνόμην ἐλεη-  
 μοσύνας ποιῆσιν εἰς τὸ ἔτι(θ)· με-  
 καὶ ὑποσφραγίσ. 18 Ἐν οἷς ἔσθιν  
 με ἡγισμένοι οἱ πρὸ ἱερῶ, ὃ μετὰ  
 ὄχλῳ, ὅθεν μὲν ἰορὺς, πνὲς ἀπὸ τῆ  
 Ἀσίας Ἰουδαῖοι. 19 Οὐδ' ἐδὲ ὅτι οὐ  
 πρῶτα, καὶ κατηγορεῖν εἴ τι ἔχοιεν  
 πρὸς με. 20 Ἡ αὐτοὶ ὅτι εἰπα-  
 τασαν εἴ τι ἔσθιν οἱ ἐμοὶ ἀδικήματα,  
 γάντος με ὅτι τῷ συνεδρίῳ. 21 Ἡ  
 πρὸς μᾶς ταύτης φωνῆς, ἥς ἔκραξα  
 ἔσθιν οἱ αὐτοῖς· Ὅτι περὶ ἀναστά-  
 σεως νεκρῶν ἐγὼ κείμενος σήμερον ὑφ'  
 ὑμῶν.

22 Ἀκούσας δὲ ταῦτα ὁ Φηλιξ  
 ἀπεβίβη αὐτὸς, ἀπεβίβη εἰδὼς  
 τὰ περὶ τῆς ὁδοῦ, εἰπὼν· Ὅταν Λυ-  
 σίας ὁ χιλιάρχος καταβῇ, ἀγαγώ-  
 σομαι τὰ κατὰ ὑμᾶς. 23 Διατα-  
 ξάμενός τε πρὸ ἑκατοντάρχου τηρεῖν  
 τὸν Παῦλον, ἔχειν τε ἀνέσιν, καὶ μη-

ing all things which are writ-  
 ten in the Law and the pro-  
 phets:

15 And have hope towards  
 God, which they themselves  
 also allow, that there shall be  
 a resurrection of the dead, both  
 of the just and unjust.

16 And \* therefore do I ex-  
 ercise my self to have always a  
 conscience void of offence to-  
 ward God, and toward men.

17 Now after many years I  
 came to bring alms to my na-  
 tion, and offerings.

18 Whereupon certain Jews  
 from Asia found me purify'd  
 in the temple, neither with  
 multitude, nor with tumult.

19 Who ought to have been  
 here before thee, and object, if  
 they had \* any thing against  
 me.

20 Or else let these same  
 here say, if they have found  
 any evil-doing in me, while I  
 stood before the council;

21 Except it be for this  
 one voice, that I cry'd stand-  
 ing among them, Concerning  
 the resurrection of the dead, I  
 am call'd in question by you  
 this day.

22 And when Felix heard  
 these things, having more per-  
 fect knowledge of *that* way, he  
 deferr'd them, and said, When  
 Lyfias the chief captain shall  
 come down, I will know the  
 uttermost of your matter.

23 And he commanded a  
 centurion to keep Paul, and to  
 let *him* have liberty, and that

TEXT.

TRANSLATION.

μηδὲνα κωλύειν τῷ ἰδίῳ αὐτοῦ he should forbid none of his  
ἀπαρτεῖν, ἢ προσέρχεσθαι αὐτῷ. acquaintance to minister, or  
come unto him.

24 Μετα

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written in the Law and the Prophets, and consequently that the said Jesus is the Christ: 15 And also I have such hope towards God, which they themselves, that are of the Sect of the Pharisees, also allow, viz. that there shall be a Resurrection of the Dead, both of the Just and Unjust. 16 And therefore on consideration of this Resurrection to Happiness or Torment, as we have liv'd here Well or Ill, do I exercise my self to have always a Conscience void of Offence toward God, and toward Men. 17 Now after many years (viz. from A.D. 54. to A.D. 58.) i. e. about four years Absence, I came to bring the Alms of the Christians in other Nations to the Christians in my Nation, i. e. Judea, and their Free-will Offerings to the Service of God or promoting Christianity. 18 Whereupon being come to Jerusalem, certain Jews from (f) Asia found me purify'd in the Temple, after the manner of their Nazarites, and in conformity to the Law in such a Case; neither with multitude wherein were Any Gentiles to profane the Temple, nor with Tumult made by me in order to raise any Sedition: 19 Who, viz. the Jews from Asia in the foregoing verse, ought to have been here before thee, and object, if they had any thing against me. 20 Or else let these same Jews who are here, and assented (v. 9.) to the Accusation of Tertullus against me as True, say, if they have found any Evil doing in me, prov'd and made out, while I stood the other day (as Chap. 23, 1, 2, &c) before the Council or Sanhedrin; 21 except it be for this One voice, that some perhaps of the Jews here present being Saducees may think me Blame-worthy, viz. because that I cry'd standing among them, Concerning the Resurrection of the Dead, I am call'd in question by you this day.

22 And when Felix heard these things, having, on account of his having been (g) now many years Governor, more perfect knowledge of that way, i. e. of Christianity, and of the Merits of the Cause between the Christians and Jews, and consequently easily inferring that this Accusation against St Paul proceeded chiefly, or wholly, from the Malice of the Jews, he deferr'd them as to his passing Sentence in the Case, and said, When Lysias (h) the Chief Captain shall come down hither, I will know the uttermost of your matter. 23 And he commanded a Centurion to keep Paul, and to let him have liberty, and, i. e. namely, that he should not keep him as a Close Prisoner, and should forbid none of his Acquaintance to minister or come unto him, i. e. to bring him what was

IV.  
What was done  
after by Felix.

(f) See Chap. 21. 26, 27.

(h) Chap. 21. 31. and 23. 26.

(g) Compare verse 10.

24 Μετὰ δὲ ἡμέρας πινὰς παραβέδμενος ὁ Φηλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ ἔσκη Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτὸν ὡς εἰς Χριστὸν πίστεως.

25 Διαλεγόμενος δὲ αὐτὸν περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ ἑκ κρίματος ἔμελλοιτος ἔσσεσθαι, ἐμφοβος γινόμενος ὁ Φηλιξ ἀπεκρίθη· Τὸ νῦν ἔχει πορεύεσθαι, ἡμερὸν δὲ μετὰ λαβὼν μετὰ χαλέςομαι σε.

26 Ἀλλὰ δὲ καὶ ἐλπίζων ὅτι χρηματὰ δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μετὰπεμπόμενος, ὡμίλει αὐτῷ. 27 Διεπίσας δὲ πληρωθείσης ἑλθε διὰ δόχον ὁ Φηλιξ Πόρκιον Φητον· γέλων τε χαίρειν κατεθέσθαι τοῖς Ἰουδαίοις ὁ Φηλιξ, κατέλιπε τὸν Παῦλον δεδεμμένον.

Κεφ. κε'. Φησὶ οὖν ὁπίσθεν τῇ ἐπαρχίᾳ, μετὰ πρὸς ἡμέρας αἰέθη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας. 2 Ενεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ ὄρεῳτοι τῶν Ἰουδαίων καὶ τὸν Παῦλον, καὶ παρεχάλην αὐτόν, 3 αἰτέοντες χάριν καὶ αὐτῷ, ὅπως μετεπέμψεται αὐτόν· εἰς Ἱερουσαλὴμ· ἐνέδρῳ πεινῶντες ἀνελεῖν αὐτόν καὶ τὴν ὁδόν. 4 Ὁ μὲν οὖν Φητος ἀπεκρίθη· τηρεῖσθαι τὸν Παῦλον ὡς Καισαρείᾳ, αὐτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5 Οἱ ὅτι δύναται ἐν ὑμῖν,

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he \*discours'd of righteousness, temperance, and judgment to come, Felix trembled, and answer'd, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and commun'd with him.

27 But after two years, Porcius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound.

#### Chap. XXV.

Now when Festus was come into the province, after three days he \*went up from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews inform'd him against Paul, and besought him,

3 And desir'd \*this favour against him, that he would send for him to Jerusalem, \*they lying in wait in the way to kill him.

4 But Festus answer'd, that Paul should be kept at Cesarea, and that he himself would depart shortly thither.

5 Let them therefore, said

φῆσι,

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*Requisite for him, or to discourse with him.* 24 And after certain days, when Felix came with his Wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the Faith in Christ. 25 And as he discours'd of Righteousness, or (as the Greek word may here more particularly signify) Justice, Temperance, or (as may here more particularly be denoted by the Greek word) Continency, and the Judgment to come, (i) adapting his Discourse to the State and Condition of Felix and Drusilla, Felix being guilty of great Injustice, not only in taking Bribes, as appears from the following verse, but also in several other respects; and so particularly in taking Drusilla to his Wife, who, had Unwarrantably left her former Husband, and marry'd Him an Uncircumcis'd Person, contrary to the Law of Moses, of which she as a Jewess profess'd Her self an Observer; and consequently Drusilla as well as Felix being notoriously guilty both of Injustice and Incontinency: Paul therefore adapting his Discourse to the Conditions of these two Great Persons, Felix touch'd with the Consciousness of his Own Guilt in these points, trembled, and answer'd, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also, being a Taker of Bribes, that Money should have been given him of Paul, that he might loose him, i. e. set him at Liberty: wherefore he sent for him the oficer, and commun'd with him. 27 But after Paul had been a Prisoner two years, viz. A. D. 60, Porcius Festus, by the Appointment of the Roman Emperor Nero, came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound, i. e. a Prisoner, tho' he was satisfy'd he had done nothing to deserve Imprisonment.

Chap. XXV. Now when Festus was (k) enter'd upon his Government, and come into the Province, after three days he went up from Cesarea to Jerusalem. 2 Then the High Priest, and the chief of the Jews inform'd him against Paul, and besought him, 3 and desir'd this favour against him, that he would send for him to Jerusalem, they lying in wait in the way to kill him. 4 But Festus answer'd, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. 5 Let them

V.  
The Jews apply  
to Festus against  
Paul.

A N N O T A T I O N S.

(i) For of Felix we are inform'd by Tacitus, that he was One who *per omnem Savitiam & Libidinem jus regium servili ingenio exercuit*: so that St Paul by Discouring of Righteousness or Justice, admirably struck at his Cruelty and Injustice; and by his Discouring of Temperance or Continency, admirably struck at his Incontinency or Lust. And particularly as to Drusilla his Wife, who being the Sister of Agrippa had been marry'd to the King of the Emisens; and whilst she was his Wife, Felix falling in love with her, by the help of one Simon a Magician (not of Samaria, but another of Cyprus) obtain'd Her from her Husband's Bed, she hereby transgressing the Law of Moses, as Josephus observes.

(k) So the Original likewise imports.

## TEXT.

## TRANSLATION.

φοῖ, συγκαταδάνης, ἐπὶ ᾧ ἐστὶν ὁ  
τῷ ἀνδρὶ τούτῳ, κατηγορεῖσθαι  
αὐτοῦ.

6 Διατρίψας δὲ ὁ αὐτοῖς ἡμέ-  
ρας τὸ πλείους ὀκτὼ ἢ δέκα, κα-  
ταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον  
καθίσας ἐπὶ τῷ βήματι, ἐκέλευσε  
τὸν Παῦλον ἀχθῆναι. 7 Παραγενο-  
μένων δὲ αὐτῷ, ᾤκισαν οἱ ἀπὸ  
Ιερουσολύμων ματαβεβηκότες Ἰουδαῖοι,  
πολλὰ καὶ βαρὲα αἰτήματα φέρου-  
ντες κατὰ τὸν Παῦλον, ἃ οὐκ ἴχουσι  
ἀποδείξαι. 8 ἀπολογυμένων αὐτῷ,  
ὅτι ἢ πρὸς τὸν νόμον τῶν Ἰουδαίων,  
ἢ πρὸς τὸ ἱερόν, ἢ πρὸς Καίσαρα  
πῶς ἤμαρτον. 9 Ὁ Φῆστος δὲ τοῖς  
Ἰουδαίοις γέλων χάριν καταθέσθαι,  
ἀποκρίθεις τῷ Παύλῳ εἶπε· Θέ-  
λεις εἰς Ἱερουσόλυμα ἀναβὰς ἐκεῖ  
περὶ τούτων κρινέσθαι ἐπ' ἐμοῦ;  
10 Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τῷ  
βήματι Καίσαρος ἐστὼς εἰμι, ὃ  
με δεῖ κρινέσθαι. Ἰουδαίους οὐδὲν  
ἠδίκησα, ὥς καὶ σὺ χάλλιον ὅππῃ  
νόσκες. 11 Εἰ μὲν γὰρ ἀδικῶ, καὶ  
ἄξιον θανάτου πέφραχάμι, ὃ πρᾶ-  
τῶν τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ὅστιν  
ᾧ ἔτοιμ. κατηγοροῦσί μου, ἐδείξαι με  
δύναμι' αὐτοῖς χάρισθαι. Καίσαρα  
ὁππᾶντα. 12 Τότε ὁ Φῆστος

he, which among you are able,  
go down with me, and accuse  
this man, if there be any wick-  
edness in him.

6 And when he had tarried  
among them \*no more than  
eight or ten days, he went  
down unto Cesarea, and the  
next day sitting in the judg-  
ment-seat, commanded Paul to  
be brought.

7 And when he was come,  
the Jews which came down  
from Jerusalem stood round  
about, and laid many and grie-  
vous complaints against Paul,  
which they could not prove;

8 While he answer'd for  
himself, Neither against the  
law of the Jews, neither against  
the temple, nor yet against Ce-  
sar, have I offended any thing  
at all.

9 But Festus, willing to do  
the Jews a pleasure, answer'd  
Paul, and said, Wilt thou go  
up to Jerusalem, and there be  
judg'd of these things before  
me?

10 Then said Paul, I stand  
at Cesar's judgment-seat, where  
I ought to be judg'd: to the  
Jews have I done no wrong, as  
thou very well knowest.

11 For if I be an offender,  
or have committed any thing  
worthy of death, I refuse not  
to die: but if there be none of  
these things whereof these ac-  
cuse me, no man may deliver  
me unto them. I appeal unto  
Cesar.

12 Then Festus when he



TEXT.

TRANSLATION.

συλλαλήσας μὲν τῷ συμβουλίῳ, ἀπε-  
κρίθη· Καίσαρα ὁππότε κλησῶμαι· ὅτι Καί-  
σαρα πορεύσῃ.

had conferr'd with the council,  
answer'd, Hast thou appeal'd  
unto Cesar? unto Cesar shalt  
thou go.

13 Ἡμερῶν δὲ διατεταμένων πινῶν,  
Ἀγρίππας ὁ βασιλεὺς ἔν Βερνίκῃ κα-  
τήντηξ' εἰς Καισάρειαν, ἀσπασόμενοι τῷ  
Φῆστοι. 14 Ὡς δὲ πλείους ἡμέρας

13 And after certain days,  
king Agrippa and Bernice  
came unto Cesarea to salute  
Festus.

14 And when they had been

δίτετον

P A R A P H R A S E.

them therefore, said he, which among you are able, go down with me,  
and accuse this Man, if there be any wickedness in him.

6 And when he had tarry'd among them no more than eight or ten  
days, he went down unto Cesarea, and the next day sitting in the Judg-  
ment-seat, commanded Paul to be brought. 7 And when he was come,  
the Jews which came down from Jerusalem stood round about, and laid  
many and grievous complaints against Paul, which they could not prove;  
8 while he answer'd for himself, Neither against the law of the Jews,  
neither against the Temple, nor yet against Cesar, have I offended any  
thing at all. 9 But Festus, willing to do the Jews a pleasure, answer'd  
Paul, and said, Wilt thou go up to Jerusalem, and there be judg'd of  
these things before me? 10 Then said Paul, *to prevent Festus's Grati-  
fying the Jews in sending him to Jerusalem, or delivering him to the  
Jews,* I stand at Cesar's Judgment-seat, where I being a Roman ought  
to be judg'd: to the Jews have I done no wrong, as thou very well  
knowest. 11 For if I be an Offender, or have committed any thing  
worthy of death, I refuse not to die: but if there be none of these  
things whereof these accuse me, no Man may deliver me unto them. I  
appeal unto Cesar. 12 Then Festus when he had conferr'd with the  
Council, answer'd, Hast thou appeal'd unto Cesar? unto Cesar shalt  
thou go.

VI.  
St Paul appeals  
unto Cesar.

13 And after certain days, King Agrippa and Bernice (*of whom see  
my Discourse before this Treatise of the Acts of the Apostles*) came to Ce-  
sarea to Salute Festus, upon his Coming to the Government and into those  
Parts. 14 And when they had been there many days, Festus declar'd

VII.  
Festus acquaints  
Agrippa with St  
Paul's Case.

A N N O T A T I O N S.

V. 6. † So Alex. and some other MSS. as also Vulg. Syr. and Ethiop. Versions,  
and Calaritan: which is doubtless the Original Reading, there being no Reason  
for changing the Common Reading into This, and there being an Obvious Rea-  
son for changing This into the Common Reading; viz. it being thought by  
some Injudicious Person an Expression not worthy of an *Inspir'd Writer*.

A a

Paul's

## TEXT.

## TRANSLATION.

διέκριβον ἐπ' αὐτόν, ὃς φησὶ τῷ βασι-  
 λεῖ ἀνέθετο τὰ καὶ τὸν Παῦλον, λέ-  
 γων· Ἄνθρωπος ἐστὶ καταλειμμένος  
 ἀπὸ Φήλικος δεσμιός· 15 περὶ  
 οὗ, γνομὸν μὲν εἰς Ἱερουσόλυμα, ἐπα-  
 φάνισαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
 περὶ τοῦ Ἰουδαίου, αἰτήματα κατ'  
 αὐτῷ δίκην. 16 Πρὸς οὗς ἀπεκρί-  
 θην, ὅτι οὐκ ἔστι ἐν τῷ Ῥωμαίοις  
 χαρίζεσθαι πῶς ἀνθρώπον εἰς ἀπά-  
 λειαν, πρὶν ἢ ὁ κατηγορούμενος καὶ  
 ὑπερώπων ἔχῃ τὰς κατηγορίας, τόπον  
 τε ἀπολογίας λάβῃ καὶ ὁ ἑκλήμα-  
 τος. 17 Συναελθόντων οὖν αὐτῶν ἐν-  
 θάδε, ἀναβολὴν μηδεμίαν ποιησά-  
 μενος, τῇ ἐξῆς καθίσας ὅτι ὁ βήμα-  
 τος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.  
 18 Περὶ οὗ γράψαντες οἱ κατήγοροι ἑ-  
 δεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόημι ἐγώ·  
 19 Ζητήματα δὲ πῶς καὶ τῆς ἰδίας  
 δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ  
 καὶ πῶς Ἰησοῦ περὶ νεκρῶτος, ὃν ἔφα-  
 σκεν ὁ Παῦλος ζῆν. 20 Ἀπορέμενος  
 δὲ ἐγὼ εἰς τὸ καὶ τὰς ζητήσιν, ἔλε-  
 γον, εἰ βύλοιτο πορεύεσθαι εἰς Ἱερουσα-  
 λὴμ, καὶ κρινεσθαι καὶ πούτων.  
 21 Τῷ δὲ Παύλῳ ὅτι καλεσάμενος  
 τηρηθῆναι αὐτὸν εἰς τὴν τῷ Σεβαστῷ  
 διάλυσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως  
 ὃς πέμψω αὐτὸν πρὸς Καίσαρα.

there many days, Festus de-  
 clar'd Paul's cause unto the  
 king, saying, There is a certain  
 man left in bonds by Felix:

15 About whom, when I  
 was at Jerusalem, the chief  
 priests and the elders of the  
 Jews inform'd me, desiring to  
 have judgment against him.

16 To whom I answer'd, It  
 is not the manner of the Ro-  
 mans to deliver any man to  
 die, before that he which is ac-  
 cus'd have the accusers face to  
 face, and have licence to an-  
 swer for himself concerning the  
 crime laid against him.

17 Therefore when they  
 were come hither, without any  
 delay on the morrow I sat on  
 the Judgment-seat, and I com-  
 manded the man to be brought  
 forth.

18 Against whom when the  
 accusers stood up, they brought  
 none accusation of such things  
 as I suppos'd:

19 But had certain questi-  
 ons against him \* concerning  
 their own superstition, and  
 \* concerning one Jesus which  
 was dead, whom Paul affirm'd  
 to be alive.

20 And because I doubted  
 of such manner of questions, I  
 ask'd him whether he would  
 go to Jerusalem, and there be  
 judg'd of these matters.

21 But when Paul had ap-  
 peal'd to be reserv'd unto the  
 hearing of Augustus, I com-  
 manded him to be kept till I  
 might send him to Cesar.

TEXT.

TRANSLATION.

22 Αγρίππας δὲ πρὸς τὸν Φῆστον ἔφη·  
Εβελόμην καὶ αὐτὸς τῷ ἀνθρώπῳ ἀκού-  
σαι. Ο δὲ· Αὔριον, φησὶν, ἀκούσῃ αὐτῷ.  
23 Τῇ δὲ ἐπαύριον ἐλθόντος δὲ Αγρίπ-  
πα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντα-  
σίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον  
συνὴ τῶν τοῖς χιλιάρχοις, καὶ ἀνδράσι  
τοῖς κατ' ἐξουσίαν ἔσσι τῆς πόλεως, καὶ  
κελεύσαντος δὲ Φήστου, ἤχθη ὁ Παῦλος.

22. Then Agrippa said unto  
Festus, I would also hear the  
man my self. To morrow, said  
he, thou shalt hear him.

23 And on the morrow  
when Agrippa was come, and  
Bernice, with great pomp, and  
was entred into the place of  
hearing, with the chief captains  
and principal men of the city,  
at Festus's commandment Paul  
was brought forth.

24 Καὶ

P A R A P H R A S E.

Paul's Cause unto the King, saying, There is a certain Man left in bonds  
by Felix: 15 About whom, when I was at Jerusalem, the Chief Priests  
and the Elders of the Jews inform'd me, desiring to have Judgment of  
*Death* against him. 16 To whom I answer'd, it is not the manner of  
the Romans to deliver any Man to die; before that he which is accus'd  
have the Accusers face to face, and have licence to answer for himself  
concerning the Crime laid against him. 17 Therefore when they were  
come hither, without any delay on the morrow I sat on the Judgment-  
seat, and I commanded the Man to be brought forth. 18 Against whom  
when the Accusers stood up, they brought none Accusation of such  
things as I suppos'd, *viz. of some Sedition against the Roman Govern-  
ment, or of some Breach of the Roman Laws*: 19 But had certain Que-  
stions against him concerning their Own Superstition, *or his own way  
of Worshipping God*, and concerning one Jesus which was Dead, whom  
Paul affirm'd to be Alive. 20 And because I doubted of *its being Fit  
or Proper for me to judge in* such manner of Questions, I ask'd him  
whether he would go to Jerusalem, and there be judg'd of these matters.  
21 But, when *hereupon* Paul had appeal'd to be reserv'd unto the Hear-  
ing of *Nero himself, our present Roman Emperor, One of whose Titles  
is that of Augustus*, I commanded him to be kept *here*, till I might send  
him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the Man my  
self. To morrow, said he, thou shalt hear him. 23 And on the morrow  
when Agrippa was come, and Bernice, with great Pomp, and was en-  
tered into the place of hearing, with the Chief Captains and Principal  
Men of the City, at Festus's commandment Paul was brought forth.

VIII.  
At Agrippa's De-  
sire St Paul is  
heard again.

24 Καὶ φησὶ ὁ Φῆς· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπρόντες ἡμῖν ἄνδρες, θεωρεῖτε τῆτονδε ἢ πᾶν τὸ πλῆθος τῶν Ἰουδαίων εὐετυχόν μοι ἐν τῇ Ἱερουσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μᾶλλον. 25 Εὗρον δὲ καταλαβόμενοι μηδὲν ἄξιον θανάτου αὐτὸν περραχέναι, καὶ αὐτοῦ δὲ τύτῃ ὁππῆκαλεσαμένους τὸν Σεβαστὸν, ἔκριναν πέμπειν αὐτόν. 26 Περὶ δὲ ἀσφαλὲς πρὸς ἡμᾶς τῷ κυρίῳ οὐκ ἔχω. διὸ παρήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ὅτι σὺ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης ὥς πρὸς ἡμᾶς. 27 Ἀλογον γὰρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ ταῖς κατ' αὐτῷ αἰτίας σημῶναι.

Κεφ. κς'. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα. 2 Περὶ πάντων ὧν ἐγκαλοῦμαι, ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγήμαί μοι αὐτὸν μαχέριον, μέλλων ἀπολογεῖσθαι ὅτι σοὶ σήμερον. 3 Μάλιστα γνώτω ὅντα σε πάντων γῆς κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δεόμεσθε, μακροθύμως ἀκούσαί με.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have \* apply'd to me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself had appeal'd to Augustus, I have determin'd to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

#### Chap. XXVI.

Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretch'd forth the hand, and answer'd for himself,

2 I think my self happy, king Agrippa, because I shall answer for my self this day before thee, \* concerning all the things whereof I am accus'd of the Jews:

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

TEXT.

TRANSLATION.

4 Τὴν μὲν βίωσίν μου ἥ ἐκ νεότητος,  
ἥ ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν  
Ιεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι·  
5 Προγινώσκοντές με ἀνωθεν, (ἐὰν θέ-  
λωσι μαρτυρεῖν) ὅτι χεῖρ ἥ ἀκριβοστά-  
τιω αἵρεσιν ἡ ἡμετέρας θρησκείας ἐζη-  
σα φαρισαῖος. 6 Καὶ νῦν ἐπ' ἐλπίδι  
ἡ ὁρὸς τῆς πατέρας ἐπαγγελίας γενο-  
μένης ὑπὸ τοῦ Θεοῦ, ἔσθκα κρινόμενος·

4 My manner of life from  
my youth, which was at the  
first among mine own nation at  
Jerusalem, know all the Jews.

5 \* Who know me from the  
beginning, (if they would tes-  
tify) that after the most strait-  
est sect of our religion, I liv'd  
a Pharisee.

6 And now I stand, and am  
judg'd for the hope of the pro-  
mise made of God unto our fa-  
thers:

7 Eis

P A R A P H R A S E.

24. And Festus said, King Agrippa, and all Men which are here present with us, ye see this Man, about whom all the Multitude of the Jews have apply'd to me, both at Jerusalem, and also here, crying that he ought not to live any longer. 25 But when I found that he had committed nothing worthy of Death, and that he himself had appeal'd to Augustus, I have determin'd to send him. 26 Of whom I have no certain thing to write unto my Lord *the Emperor, having heard no one Crime yet prov'd against him.* Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that after Examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a Prisoner, and not withal to signify the Crimes laid against him.

Chap. XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretch'd forth the hand, and answer'd for himself, 2 I think my self happy, King Agrippa, because I shall answer for my self this day before thee, concerning all the things whereof I am accus'd of the Jews: 3 Especially, because I know thee to be expert in all Customs and Questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of Life from my Youth, which was at the first among mine own Nation at Jerusalem, know all the Jews. 5 Who know *this* of me from the beginning, (if they would testify) that after the most straitest Sect of our Religion, I liv'd a Pharisee. 6 And now I stand, and am judg'd for the hope of the Promise made of God unto our Fathers; *I affirming that God has made Good That his (principal) Promise of the Messiah by the Coming of Jesus, as he has evidently prov'd by having Rais'd him up from the Dead; whereas on the Contrary the Unbelieving Jews deny Jesus to be*

IX.  
St Paul's Speech  
or Plea before  
King Agrippa.

the

## TEXT.

## TRANSLATION.

7 Εἰς τὴν τὸ δωδεκάφυλον ἡμῶν οὐ  
 ὁραπεία νυκτὰ καὶ ἡμέραν λατρεύον  
 ἐλπίζει καταντῆσαι· ὡς δὲ τῆς ἐλπί-  
 δος ἐγκλήμα, βασιλεῦ Ἀγρίπ-  
 πα, ὑπὸ τῶν Ἰουδαίων. 8 Τί ἄπι-  
 στον κρίνεται πρὸς ὑμῖν, εἰ ὁ Θεὸς νε-  
 κρὸς ἐγείρει; 9 Ἐγὼ μὲν οἶόν ἐδοξα  
 ἑμαυτῷ ὡς τὸ ὄνομα Ἰησοῦ τοῦ Να-  
 ζωραίου εἶναι πολλὰ ἐναντία ὡς εἶμι.  
 10 Ὁ καὶ ἐποίησα οὐκ Ἰερουσαλὺμοις· καὶ  
 πολλὰς τῶν ἁγίων ἐγὼ φυλακῆς κα-  
 τέκλεισα, τινὲς ὡς τῆς ἀρχιερέων  
 ἔξουσιαν λαβόν· ἀγαρμένων τε αὐ-  
 τῶν κατήνεκα ψῆφον. 11 Καὶ κα-  
 τὰ πάσας τὰς συναγωγὰς πολλάκις  
 πμωρῶν αὐτῆς, ἠνάγκαζον βλασφη-  
 μεῖν, ὡς οὕτως τε ἐμμαινόμενος αὐ-  
 τοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἑξω-  
 πόλεις. 12 Ἐν οἷς καὶ πορεύομεν  
 εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ  
 ὀπισθοποπῆς τῆς ὡς τῆς ἀρχιερέων,  
 13 ἡμέρας μίας, κατὰ τινὲς ὁδὸν  
 εἶδον, βασιλεῦ, ἔρατόθην ὑπὲρ τινὲς  
 λαμψρότητα τοῦ ἡλίου, περιλάμπαν  
 με ὥς καὶ τῆς σιῶς ἐμοὶ πορευόμενης.  
 14 Πάντοι δὲ καταπεσόντων ἡμῶν  
 εἰς τινὲς γλῶσσαι, ἤκουσα φωνὴν λαλῶσαν  
 ὡς μοι, καὶ λέγουσαν τῇ Ἑβραϊδὶ δια-  
 λέκτῳ Σαῦλ, Σαῦλ, τί με διώκεις;  
 σκληροὶ σοὶ ὡς κέντρα λακτίζουσιν.

7 Unto which *promise* our  
 twelve tribes instantly serving  
 God day and night, hope to  
 come: \* concerning which  
 hopes sake, king Agrippa, I  
 am accus'd of the Jews.

8 Why should it be thought  
 a thing incredible with you,  
 that God should raise the dead?

9 I verily thought with my  
 self, that I ought to do many  
 things contrary to the name of  
 Jesus of Nazareth.

10 Which thing I also did  
 in Jerusalem: and many of the  
 saints did I shut up in pri-  
 son, having receiv'd authority  
 from the chief priests; and  
 when they were put to death,  
 I gave my voice against them.

11 And I punish'd them oft  
 in every synagogue, and com-  
 pell'd them to blaspheme; and  
 being exceedingly mad against  
 them, I persecuted them, even  
 unto strange cities.

12 Whereupon as I went  
 to Damascus, with authority  
 and commission from the chief  
 priests;

13 At midday, O king, I  
 saw in the way a light from  
 heaven, above the brightness  
 of the sun, shining round about  
 me, and them which journey'd  
 with me.

14 And when we were all  
 fallen to the earth, I heard a  
 voice speaking unto me, and  
 saying in the Hebrew tongue,  
 Saul, Saul, why persecutest  
 thou me? *It is hard for thee*  
*to kick against the pricks.*

TEXT.

TRANSLATION.

15 Εγὼ δὲ εἶπον· Τίς εἶ, Κόρυε; Ὁ δὲ  
εἶπεν· Εγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

16 Ἀλλὰ ἀνάστηθι, καὶ ᾄθῃ ὅτι τῶς  
ποδαὶς σου εἰς τὸν τόπον, ᾧ ὡφθῆναι σοι,  
ὡς χειρὶς ἀγαθῆς σε ὑπαρῆναι καὶ

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appear'd unto thee for this purpose, to make thee a minister and a

μάρτυρα.

PARAPHRASE.

*the Messias or Christ, and to be Risen from the Dead:* 7 Unto which Promise of the Messias our Twelve Tribes instantly or earnestly serving God day and night, hope therefore to come, as thinking the Fulfilling of that promise still future: concerning which Hopes sake, King Agrippa, I am accus'd of the Jews, viz. for saying that there is no Room now for Hoping for the Coming of Christ, it being Already past, inasmuch as Jesus of Nazareth has been declar'd by God to be the Christ, as by many other evident Signs and Proofs, so especially by God's raising him from the Dead. 8 Why should it be thought a thing Incredible with the Sadducees among you, that God should raise the Dead; since the Resurrection includes nothing in it but what may be perform'd by the infinite Power and Wisdom of God? And hence the Pharisees among the Jews do acknowledge a Resurrection, tho' they, as well as the Sadducees, deny Jesus to be the Christ. 9 And I was once of the same Opinion, and accordingly I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the Saints, i.e. Christians there did I shut up in Prison, having receiv'd Authority from the Chief Priests; and when they were put to Death, I gave my Voice against them, or consented to, and approv'd of their Death. 11 And I punish'd them oft in every Synagogue, i.e. in every other place in Judea besides Jerusalem, where I found any; and by the Severity of the Punishments compell'd them to Blaspheme, i.e. to deny Jesus to be the Christ; and being exceedingly mad against them, I persecuted them even unto strange or Foreign Cities. 12 Whereupon as I went to Damascus, with Authority and Commission from the Chief Priests; 13 at midday, O King, I saw in the way a Light from Heaven, above the brightness of the Sun, shining round about me, and them which journey'd with me. 14 And when we were all fallen to the Earth, I heard a Voice speaking unto me, and saying in the Hebrew Tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks, i.e. to withstand or fight against God. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appear'd unto thee for this purpose, to make thee a Minister and

## TEXT.

## TRANSLATION.

μάρτυρα ὧν τε εἶδεις, ὧν τε ὀφθί-  
σομαι σοι· 17 Εξαμρύνωός σε ἐκ  
τῆ λαῶν καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε  
ἀποστέλλω, 18 ἀνοίξαι ὀφθαλμούς  
αὐτῶν, τῷ ὁσιπρέφει ἀπὸ σκοτίας εἰς  
φῶς, καὶ τὸ ἔξουσίας τῷ Σατανᾷ ὅτι  
τὸν Θεόν, τῷ λαθεῖν αὐτοὺς ἀφισιν  
ἀμαρτιῶν, καὶ κληροῖν ἐν τοῖς ἡγιασ-  
μένοις, πᾶσι τῇ εἰς ἐμέ· 19 Οἶν,  
βασιλεῦ Ἀγρίππα, ἐκ ἐγνόμην ἀπει-  
θῆς τῇ ἐναντίῳ ὀπασίᾳ· 20 Ἀλλὰ  
τοῖς ἐν Δαμασκῷ ὡρῶτον καὶ Ἱερο-  
σολύμοις, εἰς πᾶσαν τε τὴν χώραν  
τῆς Ἰουδαίας, καὶ τοῖς ἐθνεσιν, ἀπήγ-  
γελλον μετανοεῖν, καὶ ὁσιπρέφειν ὅτι  
τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα  
ὡραῶντας· 21 Ἐνεκα τούτων με  
οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱε-  
ρῷ, ἐπειρῶντο διαχειρίσασθαι· 22 Ἐπι-  
κουρίας οὖν τυχὼν τῆς ὡρᾶς τῷ  
Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,  
μαρτυρούμεν(τ) μικρῷ τε καὶ μεγά-  
λῳ, ὅθεν ἐκτὸς λέγων ὧν τε οἱ ὡρο-  
φῆται ἐλάλησαν μελλόντων γίνεσθαι,  
καὶ Μωσῆς· 23 Εἰ παθητὸς ὁ Χρι-  
στὸς, εἰ ὡρῶ(τ) ἔξ ἀναστάσεως νε-  
κρῶν φῶς μέλλει κατεγγάλλειν τῷ λαῷ  
καὶ τοῖς ἐθνεσιν.

24 Ταῦτα δὲ αὐτῷ ἀπολογούμενος, ὁ  
Φῆτος μεγάλη τῇ φωνῇ ἔφη· Μάνη,

witness both of these things  
which thou hast seen, and of  
those things in the which I  
will appear unto thee ;

17 Delivering thee from the  
people, and from the Gentiles,  
unto whom now I send thee,

18 To open their eyes, and  
to turn them from darkness to  
light, and from the power of  
Satan unto God, that they may  
receive forgiveness of sins, and  
inheritance among them which  
are sanctify'd by faith that is  
in me.

19 Whereupon, O king A-  
grippa, I was not disobedient  
unto the heavenly vision :

20 But shew'd first unto  
them of Damascus, and at Jeru-  
salem, and throughout all the  
coasts of Judea, and then to the  
Gentiles, that they should re-  
pent and turn to God, and do  
works meet for repentance.

21 For these causes the Jews  
caught me in the temple, and  
went about to kill me.

22 Having therefore ob-  
tain'd help of God, I continue  
unto this day, witnessing both  
to small and great, saying none  
other things than those which  
the prophets and Moses did say  
should come :

23 That Christ should suffer,  
and that he should be the first  
that should rise from the dead,  
and should shew light unto the  
people, and to the Gentiles.

24 And as he thus spake for  
himself, Festus said with a loud  
voice, Paul, thou art beside thy

Παῦλε·



TEXT.

TRANSLATION.

Παῦλε· τὰ πολλά σε γράμματα εἰς  
μανίαν διετέλεσεν. 25 Ο δὲ. Οὐ  
μάνιομαι, φησὶ, κρατίτε Φῆτι, ἀλλ'  
ἀληθείας καὶ σωφροσύνης ῥήματα  
ἀποφθέγγομαι. 26 Επίσταται γὰρ περὶ  
τύπων ὁ βασιλεὺς, πρὸς ὃν καὶ παρ-  
ήσιαζόμενος λαλῶ· λανθάνειν γὰρ  
αὐτὸν πὶ τύπων ἢ πείθομαι ἔδεν· ἢ  
γὰρ ὅτι ἐν γωνίᾳ περὶ αἰσῶν τεύτο.

self: much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom \*therefore I speak freely: for I am perswaded that none of these things are hidden from him; for this thing was not done in a corner.

27 Πιστεύεις

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and a Witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 delivering thee from the People of the Jews, and from the Gentiles, unto whom now I send thee, 18 to open their Eyes, and to turn them from Darkness, or Ignorance of God's Will and Worship, to Light, or the Knowledge thereof, and from the Power of Satan and Sin unto God and Holiness of Life, that they may receive Forgiveness of Sins, and Inheritance among them which are Sanctify'd by Faith that is in Me. 19 Whereupon, O King Agrippa, I was not disobedient unto the Heavenly Vision: 20 but shew'd first unto them of Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the Temple, and went about to kill me. 22 Having therefore obtain'd help of God, (according to v. 17.) I continue unto this day, witnessing both to Small and Great persons the Truth of the Gospel, viz. that Jesus is the Christ, and is Risen from the Dead (Chc.), and herein saying no other things than those which the Prophets and Moses did say should come: 23 viz. That Christ should suffer, and that he should be the first that should rise from the Dead, and should shew Light, i. e. the Gospel, unto the People, i. e. the Jews, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thy self: much Learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the Words of Truth and Soberness. 26 For the King knows of these things (viz. of the Life, and Death, and Resurrection of Jesus) before whom, or to whom therefore I speak freely: For I am perswaded that none of these things are hidden from him; for this thing was not done

X.  
The Discourse between St Paul and Festus and Agrippa, after St Paul had ended his Speech or Plea.

B b

in

## TEXT.

## TRANSLATION.

27 Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς  
 προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ  
 δὲ Ἀγρίππας πρὸς τὸ Παῦλον ἔφη· Ἐν  
 ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.  
 29 Ὁ δὲ Παῦλος εἶπεν· Εὐξάμην ἂν  
 πρὸ θεοῦ, καὶ ἐν ὀλίγῳ, καὶ ἐν πολλῷ ἔμε-  
 νοίσι, ἀλλὰ καὶ πάντας τῆς ἀκούσεώς μου  
 σήμερον, γενέσθαι τοιούτους ὅποιος καὶ γὰρ  
 εἰμι, παρεχὸς τῶν δεσμῶν τούτων.

30 Καὶ ταῦτα εἰπὼς αὐτῷ, ἀνέστη ὁ  
 βασιλεὺς καὶ οἱ ἡγεμῶν, ἡ τε Βερνίκη, καὶ οἱ  
 συγκαθήμενοι αὐτοῖς. 31 Καὶ ἀναχωρή-  
 σαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες·  
 Οὐκ ἔστιν θαυμάσιον ἢ δεσμῶν ἰσχύος  
 τοῦ ἀνθρώπου τούτου. 32 Ἀγρίππας δὲ πρὸς  
 Φήστῳ ἔφη· Ἀπολελυμένος εἶδεναι το ἄν-  
 θρωπος τούτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

Κεφ. κζ'. Ὡς δὲ ἐκέλευθ' ὁ ἀπο-  
 πλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, πρὸς δι-  
 δύν τινι τοῦ Παύλου καὶ πιναι ἐπείρου  
 δεσμῶν, ἑκατοντάρχην, ὄνομα π. Ιου-  
 λίου, αἰείρου Σεβαστῆς. 2 Ἐπιβάν-  
 τες δὲ πλοῖον Ἀδραμυτίνου, μέλ-  
 λοντες πλεῖν τῆς κατὰ τὴν Ἀσίαν τό-  
 πους, αἰτήθημεν, ὅπως σὺ ἡμῖν Ἀ-  
 ριστάρχῃ Μακεδόνι Θεσσαλονικέως.  
 3 Τῇ τε ἐτέρᾳ κατήχθημεν εἰς Σι-  
 δῶνα. φιλαθρώπως τι ὁ Ἰούλιος πρὸς  
 Παύλου χρησάμενος, ἐπέτρεψε πρὸς τῆς  
 φίλους πορεύεσθαι ὁππότε τις αὐτοῦ  
 τυχεῖν.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou perswadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talk'd between themselves, saying, This man doth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appeal'd unto Cesar.

## Chap. XXVII.

And when it was determin'd that we should sail into Italy, they deliver'd Paul and certain other prisoners unto one nam'd Julius, a centurion of Augustus's band.

2 And entring into a ship of Adramyttium, we lanch'd, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touch'd at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends, to refresh himself.

4 Καὶ κεύθιν

TEXT.

TRANSLATION.

4 Καὶ κεῖθεν ἀναχθέντες ἡρώπη-  
σαμεν πρὸς Κύπρον, ἀγὰρ τὸ τῶς  
ἀνέμους εἶναι ἐναντίους. 5 Τό, π  
πελαγοῦ τὸ κατὰ πρὸς Κιλικίαν

4 And when we had lanch'd  
from thence, we sail'd under  
Cyprus, because the winds were  
contrary.

5 And when we had sail'd

καὶ

P A R A P H R A S E.

in a corner. 27 King Agrippa, believest thou the Prophets? I know  
that thou believest; and therefore if thou wilt but act conformably to such  
thy Belief, thou canst not but believe also that Jesus is Christ. 28 Then  
Agrippa said unto Paul, Almost thou persuadest me to be a Christian.  
29 And Paul said, I would to God, that not only thou, but also all that  
hear me this day, were both almost and altogether such as I am, ex-  
cept these Bonds, i. e. were Christians, but not Prisoners for Christianity.

30 And when he had thus spoken, the King rose up, and the Go-  
vernor, and Bernice, and they that sat with them. 31 And when they  
were gone aside, they talk'd between themselves, saying, This Man doth  
nothing worthy of Death, or of Bonds. 32 Then said Agrippa unto  
Festus, This Man might have been set at Liberty, if he had not ap-  
peal'd unto Cesar.

XI.  
Agrippa and Fe-  
stus (Sec.) declare  
St Paul to have  
done nothing  
worthy of Impri-  
sonment.

S E C T I O N XII.

Containing an Account of St Paul's Voyage from Cesarea in A. D.  
60. to Puteoli in Italy; and of his Journey thence to Rome,  
where he arriv'd about February in A. D. 61; and lastly, of his  
Kind Treatment there for Two years, viz. to the Ending of  
A. D. 62, where St Luke ends this his Treatise of the Acts of  
the Apostles.

Chap. XXVII. And when it was determin'd that Paul should be sent  
to Rome, according to his Appeal, and consequently that He and We who  
accompany'd him should Sail into Italy, they deliver'd Paul and certain  
other Prisoners unto one nam'd Julius, a Centurion of Augustus's Band,  
i. e. of a Band belonging to the Legion of Augustus. 2 And entering into  
a Ship of (1) Adramyttium, we lanch'd, meaning to Sail by the Coasts  
of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.  
3 And the next day we touch'd at Sidon. And Julius courteously en-  
treated Paul, and gave him liberty to go unto his Friends, to refresh  
himself. 4 And when we had lanch'd from thence, we Sail'd under  
Cyprus, because the Winds were contrary. 5 And when we had Sail'd

I.  
St Paul is sent  
from Cesarea for  
Italy.

(1) Of this and all the other Places mention'd in this Voyage of St Paul, see  
Part 2d of my Historical Geogr. of the N. T.

## TEXT.

## TRANSLATION.

καὶ Παμφυλίαν ἀφ' ἐπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.

6 Καὶ ἐκεῖ εὗρον ὁ ἐκατόνταρχος πλοῖον Ἀλεξανδρίνον πλεόν εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 Ἐν ἰσχυραῖς δὲ ἡμέραις βραδυπλοῦντες, καὶ μόλις γενόμενοι ὑπὲρ τῆς Κνίδου, μὴ φοβούμενοι ἡμᾶς ὁ ἀνέμος ὑπέπλευσάμεν τὴν Κρήτην ὑπὲρ Σαλμώνιου. 8 Μόλις τε πρὸς ἀλεξιμέδους αὐτῶν, ἤλθομεν εἰς τόπον πινά λεγόμενον Καλὸς λιμένας, ὃ ἐστὶν ἡ πόλις Λασηαία.

9 Ἰκανοὶ δὲ χρόνου ἀφ' ἐγεγενημένων, καὶ ὅντος ἤδη ὀπισθοβαλὺς τῷ πλοῷ, ἀφ' οὗ καὶ τὴν νηεΐαν ἤδη πρὸς ἐκλυθέαι, πρὸς τὴν ὁ Παῦλος, 10 λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας ἔμνηστον τῷ φόρτῳ καὶ τῷ πλοῖῳ, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσθαι πλεῖν. 11 Ὁ δὲ ἐκατόνταρχος πρὸς κυβερνήτην καὶ πρὸς ναυκλῆρα ἐπέειπε μάλλον ἢ τοῖς ὑπὸ τῷ Παύλῳ λεγούμοις. 12 Αἰετούμενος δὲ τῷ λιμένι ὑπάρχοντι πρὸς πρὸς χειμασίαν, οἱ πλείους ἔβητο βυλὴν ἀναχθῆναι καὶ κῆρ, εἰ πως δύναμιτο ἀντιθέσθαι εἰς Φοίνικα πρὸς χειμάσαι, λιμένας τῆς Κρήτης βλέποντα ὑπὲρ Δίβα καὶ ὑπὲρ Χῶρον. 13 ὑποπνεύσαντι δὲ

over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sail'd slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sail'd under Crete over against Salmone:

8 And hardly passing it, came unto a place which is call'd, The fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonish'd them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believ'd the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advis'd to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west, and north-west.

13 And when the south-

Notes,

TEXT.

TRANSLATION.

Νότῃ, δόξαντες τῆς προῆςσεως κρατηκέναι, ἄραιες ἄσπον πρὸς ἐλάντο τὴν Κρήτιν.

14 Μετ' ὃ πολὺ δὲ ἔβρισε κατ' αὐτῆς ἄνεμος τυφονικός, ὃ καλέμενος † Εὐρακύλων. 15 Συναρπαθείς δὲ

wind blew softly, supposing that they had obtain'd *their* purpose, loosing *thence* they sail'd close by Crete.

14 But not long after there arose against it a tempestuous wind, call'd \*Euraquilon.

15 And when the ship was

τῷ

P A R A P H R A S E.

over the Sea of Cilicia and Pamphylia, we came to Myra a City of Lycia.

6 And there the Centurion found a Ship of Alexandria Sailing into Italy; and he put us therein. 7 And when we had Sail'd slowly many days, and scarce were come over against Cnidus, a City of Doris in Caria at the South-west point of the Lesser Asia, the Wind not suffering us to steer our Course directly on Westward toward Italy, we Sail'd under Crete over against the Promontory of the Eastern Coast thereof call'd Salmone: 8 and hardly passing it, came unto a place which is call'd, The fair Havens, nigh whereunto was the City of Lafea.

9 Now when much time was spent, since our first setting out from Cesarea, and when Sailing was now Dangerous, because the Month Tisri (answering to our September partly, and partly to October, on (m) the Tenth of which began the yearly Fast of Expiation for the Sins of the People of Israel, was now already past, either wholly or Great part of it, and so the Time of the Michaelmas-Flowers upon the Sea was come, Paul admonish'd them, 10 and said unto them, Sirs, I perceive that this Voyage will be with hurt and much damage, not only of the Lading and Ship, but also of our Lives. 11 Nevertheless, the Centurion believ'd the Master and the Owner of the Ship, more than those things which were spoken by Paul. 12 And because the Haven was not commodious to Winter in, the more part advis'd to depart thence also, if by any means they might attain to Phenice, and there to Winter; which is an Haven of Crete, and lieth toward the South-west, and North-west. 13 And when the South-wind blew softly, supposing that they had obtain'd their purpose, loosing thence they Sail'd close by Crete.

14 But not long after there arose against it a tempestuous wind, call'd Euraquilon, i. e. the North-east wind. 15 And when the Ship was

II.  
Paul Changes Ship,  
and then sails on.

III.  
He foretells the  
Danger of the  
Voyage.

IV.  
A great Tempest  
arises.

A N N O T A T I O N S.

(m) See Levit. 23. 27, 29.

V. 14. † So it is read, and not Εὐρακύλων, in Alex. MS. and in Vulg. latin Version, that is, in the most Ancient MS. and most Ancient Version; not to mention the Ethiopick Version.

caught,

## TEXT.

## TRANSLATION.

τῷ πλοίῳ, καὶ μὴ διωαμένον ἀπορ-  
γαλμεῖν πρὸ ἀνέμου, ὅτι δόντες ἐφερό-  
μεθα. 16 Νησίον δὲ τι ὑποδραμόντες  
κελεύμενοι Κλαύδην, μάλιστα ἰχύσαμεν  
ὡς Κραδίῃς γαίαν ἢ σκάρης. 17 Ἦν  
ἄρα οἱ, βοηθείαις ἐχρῶντο, ὑποζω-  
νύοντες τὸ πλοῖον· φοβόμενοι τε μὴ  
εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ  
σπῆνος, ὅπως ἐφείνη. 18 Σφοδρῶς  
δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβο-  
λὴν ἐποιεῖντο. 19 Καὶ τῇ τρίτῃ αὐ-  
τοχειρες σκυβῶν τῷ πλοίῳ ἐρίψαμεν.  
20 Μήτε δὲ ἡλίου, μήτε ἀστρῶν ἐπιφαι-  
νόντων ὅτι πλείονας ἡμέρας, χειμῶνός  
τε ἐκ ὀλίγου ὅτι κεκλιμένον, λοιπὸν ὥρι-  
ρειτο πᾶσα ἐλπὶς ὅτι σώζεσθαι ἡμᾶς.

21 Πολλῆς δὲ ἀσπίδος ὑπαρχούσης,  
τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν,  
εἶπεν· Ἐδὲ μὲν, ὦ ἄνδρες, περπατή-  
σαντός μοι, μὴ ἀνάγκη εἶναι τῇ Κρή-  
της, κερδῆσαί τε τὴν Σύρτιν ταύτῃ καὶ  
τὴν ζημίαν. 22 Καὶ ταῦτα παραμυνῶ  
ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς ὁδε-  
μία ἔστιν ἢ ὑμῶν, πλὴν τῷ πλοίῳ.  
23 Παρίστη γάρ μοι τῇ νυκτὶ ταύτῃ  
ἄγγελος τοῦ Θεοῦ ὅτι εἰμι, ὃ καὶ λα-  
τρεύω, 24 λέγων· Μὴ φοβῆσαι Παῦ-  
λε· Κάσαι σε δεῖ πρὸς τὴν αἰτίαν· καὶ  
ἰδοὺ, κεχρίσται σοὶ ὁ Θεὸς πάντας τοὺς  
πλείονας μὲν σὺ. 25 Διὸ εὐθυμεῖτε

caught, and could not bear up  
into the wind, we let her drive.

16 And running under a  
certain island which is call'd  
Clauda, we had much work  
to come by the boat:

17 Which when they had  
taken up, they us'd helps, un-  
dergirding the ship; and fear-  
ing lest they shall fall into  
the quicksands, \* they struck  
fail, and so were driven.

18 And we being exceed-  
ingly toss'd with a tempest, the  
next day they lightened the ship;

19 And the third day we  
cast out with our own hands  
the tackling of the ship.

20 And when neither sun  
nor stars in many days appear'd,  
and no small tempest lay on  
us, all hope that we should be  
sav'd was then taken away.

21 But after long abstinence,  
Paul stood forth in the midst  
of them, and said, Sirs, ye  
should have hearkned unto me,  
and not have loos'd from Crete,  
and have gain'd this harm and  
loss.

22 And now I exhort you  
to be of good cheer: for there  
shall be no loss of any man's life  
among you, but of the ship.

23 For there stood by me  
this night, the angel of God,  
whose I am, and whom I serve,

24 Saying, Fear not, Paul;  
thou must be brought before  
Cesar: and lo, God hath given  
thee all them that sail with  
thee.

25 Wherefore, Sirs, be of

ἀνδρες·

TEXT.

TRANSLATION.

ἄνδρες· πιστεύω ὅτι τῷ Θεῷ ὅτι ἔτις ἔσται  
καθ' ὃν πρόπον λελάληκα μοι. 26 Εἰς  
ἡσσαν δὲ πινὰ δὲ ἡμῶς ἐκπεσεῖν.

27 Ὡς δὲ πωταρεσκασμένην τὴν  
ἐγάνετο, ἀφ' αὐτοῦ ἡμῶν ὅτι τῷ  
Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπε-  
νόουσι οἱ ναῦται προσάγειν πινὰ αὐ-  
τοῖς χώραν. 28 Καὶ βολίσαν-  
τες, ὥρον ὀργυὰς ἑκατοῖ· βραχὺ

good cheer: for I believe God,  
that it shall be even as it was  
told me.

26 Howbeit, we must be  
cast upon a certain island.

27 But when the fourteenth  
night was come, as we were  
driven up and down in \* the  
Adriatick sea, about midnight  
the shipmen deem'd that they  
drew near to some country:

28 And sounded, and found  
it twenty fathoms: and when

δὲ

PARAPHRASE.

caught, *i. e.* driven along with the said Wind, and could not bear up  
into, *i. e.* resist the Wind, by all the means that could be us'd, we let  
her drive. 16 And running under a certain Island which is call'd  
Clauda, we had much work to come by the Boat: 17 which when  
they had taken up, they us'd helps to preserve the Ship from splitting,  
*namely*, by undergirding the Ship by proper means; and fearing lest  
they should fall into the Quicksands, they struck Sail, and so were  
driven. 18 And we being exceedingly toss'd with a Tempest, the  
next day they lightned the Ship, *flinging out some of the Goods that were  
therein*; 19 and the third day we cast out with our own hands the  
tackling of the Ship. 20 And when neither Sun nor Stars in many days  
appear'd, and no small Tempest lay on us, all hope that we should be  
sav'd was then taken away.

21 But after long Abstinence, Paul stood forth in the midst of them,  
and said, Sirs, ye should have hearkned unto me, and not have loos'd  
from Crete, and *so have run your selves into what is all you have gain'd  
thereby, viz.* this Harm and Loss. 22 And now I exhort you to be of  
good cheer: for there shall be no loss of any Man's life among you, but  
of the Ship. 23 For there stood by me this night, the Angel of God,  
whose I am, and whom I serve, 24 saying, Fear not, Paul; thou  
must be brought before Cesar: and lo, God has given Thee, *i. e.* for thy  
sake will preserve all them that Sail with thee. 25 Wherefore, Sirs, be  
of good cheer: for I believe God, that it shall be even as it was told me.  
26 Howbeit, we must be cast upon a certain Island.

27 But when the fourteenth night was come, as we were driven up  
and down in the Adriatick Sea, about midnight the Shipmen deem'd,  
*i. e.* perceiv'd or guess'd that they drew near to some Country; 28 and  
sounded, *i. e.* try'd the Depth of the Water, and found it twenty fa-  
thoms:

V.  
St Paul acquaints  
them in the Ship  
of what shall come  
to pass.

VI.  
The ship draws  
nigh to land.

## TEXT.

## TRANSLATION.

δὲ ἀφ' ἧσαντιες, καὶ πάλιν βολίσαντες, εὗρον ὀργυὰς δεκαπέντε. 29 Φοβούμεοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ ὠρύμενης ῥίψαντες ἀγκύρας τέσσαρας, ἥχοντο ἡμέραν γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τῆς πλοῖου, καὶ χαλασάντων ἡ σκάφην εἰς τὴν θάλασσαν, ὡς φάσκει ὡς ἐκ πρυμνίας μελλόντων ἀγκύρας ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἐκαστῷ τῇ καὶ τοῖς στρατιώταις· Ἐὰν μὴ ἔτοι μείνωσιν ἐν τῇ πλοίῳ, ὑμεῖς σωθήσεσθε καὶ διώσεσθε. 32 Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ ἔβασαν αὐτὴν ἐκπεσεῖν. 33 Ἀχρὶ δὲ ὅτε ἐμελλεν ἡμέρα γίνεσθαι, πρὸς ἑσπέραν ὁ Παῦλος ἅπαντας μετὰ λαβῆν τροφῆς, λέγων· Τεσσαρεσκαιδεκτικῶν σήμερον ἡμέραν προσδοκῶντες, οὐδὲν ἔφαγον, μηδὲν προσλαβόμενοι. 34 Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τὸ γὰρ ὅτι πρὸς τὴν ὑμετέραν σωτηρίαν ὑπάρχει. ὁ δὲ ἀνὴρ ὅτε ἔβασεν ἐκ τῆς κεφαλῆς πεσεῖται. 35 Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36 Εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς. 37 Ἡμεῖς δὲ ἐν τῇ πλοίῳ αἱ πᾶσαι ψυχαί, διακόσιαι ἐβδομήκοντα ἑξ.

they had gone a little further, they founded again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wish'd for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be sav'd.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continu'd fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.



TEXT.

TRANSLATION.

38 Κορεσθέντες δὲ προφῆς, ἐκέφιζον τὸ πλοῖον, ἐβαλλόμενοι τ' οἶτον εἰς τὴν θάλασσαν.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 Οτε δὲ ἡμέρα ἐγένετο, ἣ γῆν ἔκ ἐπιγνώσκον· κόλπον δὲ πια χεῖρόν τι

39 And when it was day, they knew not the land: but they discover'd a certain creek

ἔχοντα

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thoms: and when they had gone a little further, they founded again, and found it fifteen fathoms. 29 Then fearing lest they should have fallen upon Rocks, they cast four Anchors out of the Stern or hinder part, and wish'd for the day, *that they might discern the Shore.* 30 And as the Shipmen were about to flee out of the Ship, when they had let down the Boat into the Sea, under colour as tho' they would have cast Anchors out of the fore part of the Ship, 31 Paul said to the Centurion, and to the Soldiers, Except these abide in the Ship, ye cannot be sav'd. 32 Then the Soldiers cut off the ropes of the Boat, and let her fall off. 33 And whilst the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarry'd, and continu'd fasting, having taken nothing; *i. e. as we commonly say, nothing to speak of, have (n) made no set or full Meal, but have contented your selves to take a morsel now and then, when absolute Necessity forced you.* 34 Wherefore, I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you. 35 And when he had thus spoken, he took Bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in all in the Ship, Two hundred threescore and sixteen Souls. 38 And when they had eaten enough, they lightened the Ship, and cast out the Wheat into the Sea.

39 And when it was day, they knew not the Land: but they discover'd

VII.  
All in the Ship  
get Safe to Land;  
but the Ship is  
broken.

A N N O T A T I O N S.

(n) Thus this Passage in Hesiod, — ἐδὲ π οἶτον

ἡδον — is expounded by Tzetzes, Διὰ τὴν μηδὲ ἐν τοῖς καιροῖς τ' ἡσυχίᾳ αὐτὸς ἡμεῖς, ἀλλ' ἐνόηκεν ὁ πειρημένος ἰδίᾳ ἐν αἵματι, ἔπειτα αὐτοῖς μηδὲ οἶτον ἰδίᾳ. Besides, the former part of the Verse is capable of another Rendering, viz. *Expecting the Fourteenth day, which is To day* (i. e. as Dr Hammond observes) solicitously attending the Fate of the Fourteenth day, as the Critical day, *ye have continu'd fasting, having taken Nothing*, namely, All that day, and till that Time of Night of the said day.

## TEXT.

## TRANSLATION.

ἔχοντα αἰγάλον, εἰς ὃν ἐβλήσαντο, εἰ δύναμις, ἐξῶσαι τὸ πλοῖον. 40 Καὶ πας ἀγκύρας ὡς ἐβλόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκῆ-  
 εἰας τῆς πηδαλίων· καὶ ὑπάρα-  
 ντες τὸν ἀρτέμονα τῇ πνεύσῃ, κα-  
 τείχον εἰς τοὺς αἰγάλους. 41 Περι-  
 πεσόντες δὲ εἰς τόπον διθάλασσαν,  
 ἐπάκειλαν τὴν ναῦν· καὶ ἡ μὲν ὀρώ-  
 ρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ  
 δὲ ὀρύμια ἐλύετο ὑπὸ τῆς βίας  
 τῶν κυμάτων. 42 Τῶν δὲ στρατιω-  
 τῶν βουλὴ ἐγένετο ἵνα τὴς δεσμώ-  
 τας σκοπεύουσι, μή τις ἐκκολυμβήσας  
 ἀφύγῃ. 43 Ὁ δὲ ἑκατόταρχος,  
 βυλόμενος ἀφασῶσαι τὸν Παῦλον,  
 ἐκέλευσεν αὐτὸς ἔβλημας, ἐκέ-  
 λυσε τε τὴς δυναμένης κολυμβᾶν,  
 σκοπεύειν αὐτὸς ὅτι τὴν γλῶ-  
 ὤξιναι. 44 Καὶ τὴς λοιπῆς, ὥς μὲν  
 ὅτι σαιῖσιν, ὥς δὲ ὅτι πινωὶ τῶν σπλῆ-  
 νος πλοῖον· καὶ ὥς ἐγένετο πάντα  
 ἀσφαλῶς ὅτι τὴν γλῶ.

Κεφ. κη'. Καὶ ἀφασθέντες, τότε  
 ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος κα-  
 λεῖται. 2 Οἱ δὲ βάρβαροι πρῆ-  
 ρον ἔτι τὴν τυχεύειν φιλοφροσύναν  
 ἡμῖν· αἰάφαντες γὰρ πυρρὰν, ὡς  
 λαβόντο πάντας ἡμᾶς, ἀφ' οὗ τοῦ ὑε-  
 τὸς τοῦ ἐφεσῶτα, καὶ ἀφ' οὗ τοῦ ψύχους.

with a shore, into the which  
 they were minded, if it were  
 possible, to thrust in the ship.

40 And when they had  
 taken up the anchors, they  
 committed *themselves* into the  
 sea, and loos'd the rudder-  
 bands, and hois'd up the main-  
 sail to the wind, and made to-  
 ward shore.

41 And falling into a place  
 where two seas met, they ran  
 the ship aground; and the  
 forepart stuck fast, and re-  
 main'd unmoveable, but the  
 hinder part was broken with  
 the violence of the waves.

42 And the soldiers counsel  
 was to kill the prisoners, lest  
 any of them should swim out,  
 and escape.

43 But the centurion, will-  
 ing to save Paul, kept them  
 from *their* purpose, and com-  
 manded that they which could  
 swim should cast *themselves*  
 first into the sea, and get to  
 land:

44 And the rest, some on  
 boards, and some on *broken*  
*pieces* of the ship: and so it  
 came to pass that they \*got all  
 safe to land.

## Chap. XXVIII.

And when they were \*got  
 safe to land, then they knew  
 that the island was call'd Melita.

2 And the barbarous people  
 shew'd us no little kindness:  
 for they kindled a fire, and re-  
 ceiv'd us every one, because of  
 the present rain, and because of  
 the cold.

TEXT.

TRANSLATION.

3 Συγρέψαντες δὲ τῷ Παύλῳ φρυγάνων πλῆθος, καὶ ἐπιθέντας ἐπὶ τὸ πῦρ, ἔχθρῳ ἐκ τῆς θερμότητος ἔβη ἐκ τῆς χειρὸς αὐτοῦ. 4 Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος· ὅτι οὐκ ἔστιν ὃν ἀποσώζονται ἐκ τῆς θαλάσσης ἢ δίκῃ· ζῆν οὐκ εἶσθαι. 5 Ὁ μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν.

3 And when Paul had gather'd a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastned on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escap'd the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Οἱ

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a certain Creek with a Shore, into the which they were minded, if it were possible, to thrust in the Ship. 40 And when they had taken up the Anchors, they committed themselves unto the Sea, and loos'd the Rudder-bands, and hois'd up the Main-sail to the Wind, and made toward shore. 41 And falling into a place where two Seas met, they ran the Ship aground; and the forepart stuck fast, and remain'd unmoveable, but the hinder part was broken with the violence of the Waves. 42 And the Soldiers counsel was to kill the Prisoners, lest any of them should swim out, and escape. 43 But the Centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the Sea, and get to Land: 44 and the rest, some on Boards, and some on broken pieces of the Ship: and so it came to pass that they got all safe to Land.

Chap. XXVIII. And when they were got safe to Land, then they knew from the *Inhabitants*, that the Island was call'd Melita, *now commonly Malta*. 2 And the *Inhabitants*, esteem'd a Barbarous or less Civiliz'd People, shew'd us no little Kindness: for they kindled a Fire, and receiv'd us every one, because of the present rain, and because of the cold. 3 And when Paul had gather'd a bundle of Sticks, and laid them on the Fire, there came a Viper out of the *bundle of Sticks which he had gather'd, or out of the Ground under, by reason of the Heat*, and fastned on his hand. 4 And when the Barbarians saw the venomous Beast hang on his hand, they said among themselves, No doubt this Man is a Murderer, whom tho' he hath escap'd the Sea, yet Vengeance suffereth not to live. 5 And he shook off the Beast into the

VIII.

They are courteously entertain'd by the Inhabitants of the Isle, being Malta.

## TEXT.

## TRANSLATION.

6 Οἱ δὲ προσεδόκων αὐτὸν μάλιν  
πίμπρασθαι, ἢ καταπίπτειν ἄφνω νε-  
κρῆν. ὅτι πολὺ δὲ αὐτῶν προσε-  
δόντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς  
αὐτὸν γινόμενον, μετεβαλλόμενοι ἔλε-  
γον θεὸν αὐτὸν εἶναι).

7 Ἐν δὲ τοῖς αὐτοῖς τόποις ἐκκῆνον  
ὑπῆρχε χωρία τῷ πρώτῳ τῷ Ἰού, ὀνό-  
ματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς,  
τρῆς ἡμέρας φιλοφρονέας ἔξενισεν.

8 Ἐγένετο δὲ τῷ πατρί τῷ Ποπλίῳ πυ-  
ρετοῖς καὶ δυσεντερία συνεχόμενον κατὰ  
κεῖν. πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ  
προσευξάμενθ', ὅτι τῇς τὰς χεῖρας  
αὐτοῦ, ἰάσατο αὐτόν. 9 Τύττε δὲ γε-  
νομένη, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας  
ἐν τῇ νήσῳ, προσήρχοντο καὶ ἰθερα-  
πεύοντο. 10 Οἱ καὶ πολλὰς τιμὰς  
ἐτίμησεν ἡμᾶς, καὶ ἀναγκάστοις ἐπέθεντο  
τὰ πρὸς τὴν χρείαν.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθη-  
μεν ἐν πλοίῳ παρακεχειμακότι ἐν  
τῇ νήσῳ, Ἀλεξανδρινῷ, παρασήμῳ  
Διοσκύρῳ. 12 Καὶ καταχθέντις  
εἰς Συρακῆσας, ἐπιμέναμεν ἡμέρας  
τρεῖς. 13 Ὅθεν ἀπελθόντες κα-  
τητήσαμεν εἰς Ῥήγιον καὶ μετὰ μίαν  
ἡμέραν ὅταν γενομένης ἰότης, δούπερ αἱ  
ἤλθομεν εἰς Ποππόλιν. 14 Οὗ ἐ-  
στίντις ἀδελφοί, πρεκλήθημεν ἐπ'

6 Howbeit, they look'd  
when he should have swollen,  
or fallen down dead suddenly:  
but after they had look'd a  
great while, and saw no harm  
come to him, they chang'd  
their minds, and said that he  
was a god.

7 In the same quarters were  
possessions of the chief man of  
the island, whose name was  
Publius, who receiv'd us, and  
lodg'd us three days courte-  
ously.

8 And it came to pass, that  
the father of Publius lay sick of  
a fever, and of a bloody flux:  
to whom Paul entred in, and  
pray'd, and laid hands on him,  
and heal'd him.

9 So when this was done,  
others also which had diseases  
in the island, came, and were  
heal'd:

10 Who also honour'd us  
with many honours, and when  
we departed, they laded us  
with such things as were ne-  
cessary.

11 And after three months  
we departed in a ship of Ale-  
xandria, which had winter'd  
in the isle, whose sign was  
Castor and Pollux.

12 And landing at Syracuse,  
we tarry'd there three days.

13 And from thence we  
\* fetch'd a compass, and came  
to Rhegium: and after one day  
the south-wind blew, and we  
came the next day to Puteoli:

14 Where we found bre-  
thren, and were desir'd to tar-

TEXT.

TRANSLATION.

αὐτοῖς ὀπιμεῖναι ἡμέρας ἐπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. 15 Καὶ κειῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ αἰήματά ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῶν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· ὅς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. 16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε

ry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns: whom when Paul saw, he thank'd God, and took courage.

16 And when we came to Rome, the centurion deliver'd

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Fire, and felt no harm. 6 Howbeit, they look'd when he should have swollen, or fallen down dead suddenly: but after they had look'd a great while, and saw no harm come to him, they chang'd their minds, and said that he was a God.

7 In the same quarters were Possessions of the Chief man or Governor of the Island, whose name was Publius, who receiv'd us, and lodg'd us three days courteously. 8 And it came to pass, that the Father of Publius lay sick of a Fever, and of a Bloody flux: to whom Paul entred in, and pray'd, and laid his hands on him, and heal'd him. 9 So when this was done, others also which had Diseases in the Island, came, and were heal'd: 10 Who also honour'd us with many honours, and when we departed, they laded us with such things as were necessary.

IX.  
St Paul cures many in the Isle, of their Diseases.

11 And after three months we departed in a Ship of Alexandria, which had winter'd in the Isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, in the Isle of Sicily on its Eastern coast, we tarry'd there three days. 13 And from thence we Sail'd, not the shortest way thro' the Strait of Messina between Italy and Sicily, that being a Dangerous passage, but we fetch'd a Compass, i. e. Sail'd round about along the South and West coast of Sicily, and so came to Rhegium at the Toe or South-point of Italy: and after one day the South-wind blew, and this being a Right wind to carry us toward Rome, we Sail'd and came the next day to Puteoli: 14 where we found Brethren, i. e. Christians, and were desir'd to tarry with them seven days: and so we went toward Rome. 15 And from thence when the Brethren, i. e. Christians, heard of us, they came to meet us, some as far as Appii-forum, and others to a place call'd The Three Taverns: whom when Paul saw, he thank'd God, and took courage. 16 And when we came to Rome, the Centu-

X.  
St Paul &c. sailing from Malta comes to Rome.

rion

## TEXT.

## TRANSLATION.

τῆς δυνάμεως τῆς στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τῆς ὄψεως τῶν Ἰουδαίων ὁρώτως. Συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθου τοῖς πατέροισι, νόμιμος εἰμι Ἰερουσαλὺμ καὶ πρεδεδέχτω εἰς τὰς χεῖρας τῶν Ῥωμαίων.

18 Οἵτινες ἀνακρίναντές με ἐβόλοντο ἵνα μὴ ζῶν, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.

19 Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ὑπὸν καλέσασθαι Καίσαρα· ὃ καὶ ὡς τῷ ἔθνει μὴ ἔχον τι κατηγορήσασθαι.

20 Διὰ τοῦτο οὕτως τὴν αἰτίαν προέλαβον ὑμᾶς ἰδεῖν καὶ ὑπολογισθῆναι· ἐνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ ἐξέτασιν αὐτίκω διεκίμηναι.

21 Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὐκ ἔχομεν ὅτι ἐδοξάμεθα σοὶ τῆς Ἰουδαίας· οὐκ ἔστιν ἀφ' ἡμετέρων οὐδὲν πρὸς αὐτὸν ἐπὶ τῇ ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι σοὶ οὐκ ὀνομασθέντι.

22 Ἀξιῶμεν δὲ ἰδεῖν σὺν ἀκούσασθαι ἀφ' ὧν εἶπες· ὅτι μὴ γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ὅστις ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκου

the prisoners to the captain of the guard: but Paul was suffer'd to dwell by himself, with a foldier that kept him.

17 And it came to pass, that after three days, Paul call'd the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, tho' I have committed nothing against the people or customs of our fathers, yet was I deliver'd prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examin'd me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrain'd to appeal unto Cesar; not that I had any thing to accuse my nation of.

20 For this cause therefore have I call'd for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither receiv'd letters out of Judea concerning thee, neither any of the brethren that came shew'd or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came

πρὸς

GREEK TEXT.

TRANSLATION.

ὡς αὐτὸν εἰς τὴν ξενίαν πλύντες many, to him into his lodgings;  
ὡς ἐξήγετο ἀμαρτυροῦν τὴν to whom he expounded and  
βασιλείαν τοῦ Θεοῦ, πείθων τι αὐτοὺς testify'd the kingdom of God,  
τῷ Θεῷ καὶ τῷ Ἰησοῦ, ὅτι οὐκ ἐκ τοῦ νόμου persuading them concerning  
Jesus, both out of the law of

Mo-

P A R A P H R A S E.

tion deliver'd the Prisoners to the Captain of the Guard, *i. e.* to the Prefect of the Pretorian band, by whom they were committed to Prison: but Paul was suffer'd to dwell by Himself, *i. e.* (a) in an House hir'd by Him, with a Soldier that kept or guarded him; this Favour being shewn him, (as is probable) partly because he was accus'd of no Crime against the Roman Law, by Festus, and partly by means of the Centurion who brought him to Rome, and gave him the Character of a very Good and Pious man.

17 And it came to pass, that after three days, Paul call'd the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, tho' I have committed nothing against the People of the Jews, or Customs, *i. e.* Rites of the Law deliver'd to our Fathers, yet was I deliver'd Prisoner from Jerusalem into the hands of the Romans. 18 Who when they had examin'd me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrain'd to appeal unto Cesar, *namely in order to provide for my Own Safety*; not that I had any thing to accuse my Nation of, *in respect to the Roman Government*. 20 For this Cause therefore have I call'd for you, to see you, and to speak with you; *namely that I might acquaint you with the True Reason of my being brought hither a Prisoner*: because that it is for no other Reason, but for that Messiah and that Resurrection which is the Hope of Israel, that I am bound with this Chain. 21 And they said unto him, We neither receiv'd Letters out of Judea concerning thee, neither any of the Brethren, *i. e.* of the Jews that came lately from Judea, shew'd or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest concerning the Sect of the Nazarens or Christians: for as concerning this Sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his Lodging; to whom he expounded the Prophecys concerning the Messiah or Christ, and his Kingdom, and testify'd that the said Kingdom of Christ, that was foretold to be erected by God, was already begun; persuading, *i. e.* using proper and sufficient Arguments to persuade them concerning Jesus, that he was the said Christ, both out of the Law of Moses, and

XI.

Where he acquaints the Jews with the Cause of his being sent a Prisoner to Rome; and preaches the Gospel unto them.

(a) See v. 30.

TEXT.

TRANSLATION.

Μαΐας ἕως τῶν ὀψθητῶν, ἀπὸ πρωῒ  
ἕως ἑσπέρας. 24 Καὶ οἱ μὲν ἐπί-  
στοντο τοῖς λεγομένοις, οἱ δὲ ἠπίσταντο.  
25 Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλή-  
λους, ἀπελύοντο, εἰπόντες ὅτι Παῦλος  
ῥῆμα ἐν, ὅτι χαλῶς τὸ πνεῦμα τὸ  
ἅγιον ἐλάλησε διὰ Ἠσαΐου τοῦ προ-  
φήτου πρὸς τοὺς πατέρας ἡμετέρας,  
26 λέγον· Πορεύθητι πρὸς τὸν λαὸν  
τῆτον, καὶ εἰπέ· Ἀκοῇ ἀκούσετε καὶ  
ὃ μὴ σιωῇτε· καὶ βλέποντες βλέψετε,  
καὶ ὃ μὴ ἴδητε. 27 Ἐπαχύνθη γὰρ ἡ  
καρδία τῶ λαοῦ τούτου· καὶ τοῖς ὠσὶ  
βαρέως ἤκυσαν, καὶ τοῖς ὀφθαλμοῖς  
αὐτῶν ἐκάμμου· μήποτε ἴδωσι τοῖς  
ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ  
τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ  
ἰάσωμαι αὐτούς. 28 Γνωστὸν οὖν ἔστω  
ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σω-  
τήριον τῷ Θεῷ, αὐτοῖς καὶ ἀκούσαν·  
29 Καὶ ὡς αὐτὸς εἰπὼν, ἀπῆλ-  
θον οἱ Ἰουδαῖοι, πολλὰ ἔχοντες ὡς  
ἐαυτοῖς συζητήσιν.

30 Ἐμεινε δὲ ὁ Παῦλος διεπύαν  
ὅλιον ἐν ἰδίᾳ μαθώματι· καὶ ἀπεδέχετο  
πάντας τοὺς ἐπισκευομένους πρὸς αὐτόν·  
31 κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ  
διδάσκων τὰ ῥητὰ τοῦ Κυρίου Ἰησοῦ Χρι-  
στοῦ μετὰ πάσης παρρησίας, ἀκαλύπτως.

Moses, and *out* of the prophets,  
from morning till evening.

24 And some believ'd the  
things which were spoken, and  
some believ'd not.

25 And when they agreed  
not among themselves, they  
departed, after that Paul had  
spoken one word, Well spake  
the Holy Ghost by Esaias the  
prophet, unto our fathers,

26 Saying, Go unto this  
people, and say, Hearing ye  
shall hear, and shall not un-  
derstand; and seeing ye shall  
see, and not perceive.

27 For the heart of this  
people is wax'd gross, and their  
ears are dull of hearing, and  
their eyes have they clos'd;  
lest they should see with *their*  
eyes, and hear with *their* ears,  
and understand with *their*  
heart, and should be converted,  
and I should heal them.

28 Be it known therefore  
unto you, that the salvation of  
God is sent unto the Gentiles,  
and *that* they will hear it.

29 And when he had said  
these words, the Jews depart-  
ed, and had great reasoning  
among themselves.

30 And Paul dwelt two  
whole years in his own hired  
house, and receiv'd all that  
came in unto him;

31 Preaching the kingdom  
of God, and teaching those  
things which concern the Lord  
Jesus Christ, with all confi-  
dence, no man forbidding him.



P A R A P H R A S E.

out of the Prophets, from morning till evening. 24 And some believ'd the things which were spoken, and some believ'd not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken *this* one word: Well, *i. e. Rightly* spake (*p*) the Holy Ghost by Esaias the Prophet, unto our Fathers, 26 Saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. 27 For the heart of this People is wax'd gross, and their ears are dull of hearing, and their eyes have they clos'd; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, *that believe not what I have spoken concerning Jesus being Christ, that this Prophecy of Esaias is verif'd by this your Unbelief, and that as the Salvation of God thro' Jesus Christ was to be preach'd first (q) unto you, according to Jesus's own Command; so upon your rejecting it, it is sent, i. e. is to be preach'd unto the Gentiles, and that they will hear it.* 29 And when he had said these words, the Jews departed, and had great Reasoning or Arguing among themselves, concerning *what Paul had said as to the Truth of Christianity, or the Gospel's being no other than the will of God more fully made known by Jesus as the Christ.*

30 And Paul *thus coming to Rome (as is afore related) about February A. D. 61. and in the seventh year of the Emperor Nero (as Bp Pearson proves in his Annals of St Paul) dwelt two years after, viz. to sometime in the Beginning of A. D. 63. in his own hir'd house, and receiv'd all that came in unto him; 31 preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no Man forbidding him.*

XII.  
St Paul dwells  
two years at Rome.

(p) *Isai. 9.*

(q) Compare Chap. 13. 46.

# S Y N O P S I S.

- I. The *Introduction*, with an Account of our Lord's *Ascension*, Chap. I. 1-14.
- II. The *Election* of *Matthias* to be an *Apostle*, I. 15-ult.
- III. The *Descent* of the *Holy Ghost* at *Pentecost*, with what follow'd thereupon, Chap. II.
- IV. *Peter* and *John* cure a *Lame Man*, with what follow'd thereupon, III. 1-IV. 51.
- V. The *Great Charity* of the *Primitive Christians*, with the *Exemplary Punishment* of *Ananias* and *Sapphira* in going about to trick or put a cheat on the *Apostles* in this respect, IV. 32-V. 11.
- VI. The *Apostles* perform great *Miracles*, whereby *Many* are *converted*: Whereupon the *Apostles* are *apprehended* and *imprison'd*, &c. V. 12-ult.
- VII. The *Ordination* of the *first seven Deacons*, with an Account of *St Stephen*, being *Apprehended* and put to *Death*, VI. 1-VII. ult.
- VIII. The *Dispersion* of the *Disciples* upon the *Persecution* at *Jerusalem*: *Philip* converts many at *Samaria*: *Peter* and *John* are sent thither to *confirm* the *New Converts*; with an Account of *Simon Magus*: *Philip* converts and baptizes the *Ethiopian Eunuch*, VIII. 4-ult.
- IX. *Peter* performs *Miracles* at *Lydda* and *Joppa*; and converts *Cornelius*, with what follow'd thereupon, IX. 32-XI. 18.
- X. Christianity is planted at *Antioch in Syria*, whither *Barnabas* is sent, XI. 19-24.
- XI. *Herod* kills *James* the Son of *Zebedee*; and *imprisons Peter*, who is miraculously *releas'd*, with what follow'd thereupon; and an Account of *Herod's Death*, XII. 1-25.
- Before his Conversion, viz. { The *Witnesses* that *flou'd Stephen*, lay their *Cloaths* at *St Paul's* feet, VII. 58.  
He makes *Havock* of the *Church*, VIII. 1-3.
- His *Conversion*, and *Preaching* at *Damascus* and *Jerusalem*, and being sent thence to *Tarsus*, IX. 1-31.
- He is fetch'd from *Tarsus* to *Antioch* by *Barnabas*, XI. 25, 26.
- He, together with *Barnabas*, carries *Contributions* from *Antioch* to *Jerusalem*, XI. 27-ult.
- He, with *Barnabas*, returns to *Antioch*, XII. 24, 25.
- He (with *Barnabas*) is by the *Direction* of the *Holy Ghost* sent to *preach* among the *Gentiles*; with an Account of what pass'd from his *First Departure* from *Antioch* on this *Design* to his *Return* thither, viz. { He comes to *Cyprus*, and converts the *Governor*, XIII. 1-12.  
Thence to *Perga*, and *Antioch in Pisidia*, with an Account of what pass'd there, XIII. 13-ult.  
Thence to *Iconium*, & *Lystra*, where curing a *Cripple*, they are esteem'd *Gods*, but afterwards *Paul* is *ston'd*, and rejoicing goes to *Derbe*, XIV. 1-20.  
He returns thence to *Antioch in Syria*, XIV. 21-ult.
- XII. The *History* of *Saul*, or *St Paul*, viz. { He, with *Barnabas*, is sent to *Jerusalem* concerning the *Dispute* about the *Necessity* of *Circumcision*, with the *Determination* of the *Council* thereupon, XV. 1-35.  
He and *Barnabas* part *Company*, and *Barnabas* sails to *Cyprus*, XV. 36-39.
- He (with *Silas*) sets out a *second time* from *Antioch* to *preach*, with an Account of what pass'd till his *Return* thither, viz. { He goes thro' *Syria* and *Cilicia*, and thence to *Derbe* and *Lystra*, where he *circumcises Timothy*, and takes him along with him, XV. 40-XVI. 5.  
He goes thro' *Phrygia* and *Galatia*, and so to *Troas*, and thence to *Philippi in Macedonia*, where he converts *Lydia*, and casts out a *Spirit of Divination*, &c. XVI. 6-ult.  
He goes to *Thessalonica*, *Berea* and *Athens*, XVII.  
He goes to *Corinth*, and sails thence to *Ephesus* and *Cesarea*; and so goes to *Jerusalem* and *Antioch*, XVIII. 1-22.  
He goes thro' *Galatia* and *Phrygia* to *Ephesus*, where *Deme-trius* makes an *Uproar*, XVIII. 23-XIX. ult.  
He goes to *Macedonia* and *Greece*; and returns thro' *Macedonia* to *Troas*, where he *raises Eutychus to Life*, XX. 1-12.  
He goes thence to *Miletus*, where he sends to *Ephesus* for the *Elders of the Church*, XX. 13-ult.  
He comes to *Cesarea*, and so to *Jerusalem*, XXI. 1-17.
- He is *apprehended* by the *Jews* at *Jerusalem*, and *rescu'd* by *Lyfias*, and sent to *Cesarea*, XXI. 18-XXIII. ult.
- What pass'd during his *Stay* or *Imprisonment* at *Cesarea*, XXIV. 1-XXVI. ult.
- He is sent from *Cesarea* to *Rome*, with an Account of his *Voyage*, and *Kind Treatments* at *Rome* for two years, XXVII. XXVIII.
- XIII. A short Account of *Priscilla* and *Aquila*, XVIII. 2, 3. and of *Apollos*, XVIII. 24-XIX. 1.

## F I N I S.





A N  
H E L P  
*For the more Easy and Clear Understanding*  
O F T H E  
H O L Y S C R I P T U R E S :  
B E I N G  
The G O S P E L of  
S<sup>t</sup> J O H N

*Explain'd after the following Method, viz.*

- I. The Original or *Greek Text* amended, according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also the said Gospel is divided into Proper *Sections* and *Paragraphs*: and withall it is observ'd, What *Supplements* to the *three other* Gospels are given us by St *John* in this his Gospel. To the End of each Treatise is subjoin'd a *Synopsis* of the Contents thereof.
- IV. *Annotations* relating (as Occasion requires) to the Several Particulars.

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By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

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O X F O R D,

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*ROB. SHIPPEN*

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## Advertisement.

THE *Pentateuch*, or *Five Books of Moses*, are Ready for the Press. And the three following Books, viz. of *Joshua*, *Judges*, and *Ruth*, are so far already prepar'd, as that they may (God willing) be Ready also for the Press, by the Time the Others are printed off; and so may be Publish'd All together, in a Years time or thereabout, Several Presses being design'd to be employ'd for the Greater Expedition.

'Tis design'd also to print the Paraphrase of the Old Testament in *Folio*, that the Charge of *Binding* may be the Less; it being suppos'd that the Paraphrase of all the Old Testament may be contain'd in four Folio's, of a moderate Bulk.

## E R R A T A.

Page 29. Verse 29. read, did not care to forsake. p. 42. v. 53. r. ὁ ἄγος οὐς ζῆ. ἢ inis domi ωντις, & ἡ οἰκία. p. 70. l. ult. r. ἔνω. p. 82. v. 6. It should have been observ'd, that μὴ ἀκούσεν αὐτοῦ, (which we render, *As tho' he heard them not*,) is not read in most Ancient and Best MSS. p. 84. instead of the Reference at bottom *Exod.* 3. 14, it should be *Deut.* 17. 6. p. 87. v. 25. r. I cannot, nor need. p. 93. at bottom should stand this Reference *Exod.* 3. 14. p. 118. v. 49 and elsewhere r. *Caraphas*. p. 137. v. 26. After these words, when I have dipp'd it in the Dish, add, And when he had dipp'd the Sop, he gave it to Judas Iscariot, the son of Simon. The other Disciples &c. p. 168. v. 9. r. ἑμῶν σου. p. 175. v. 5. r. παρῳφέν. p. 181. v. 31. r. as being not a Sabbath only, but also the First day of unleaven'd bread: And then strike out All the rest of the Parenthesis. For on further considering the Point in drawing up my Paraphrase on the *Pentateuch*, it seems clear to me, that That Opinion is to be prefer'd, which understands the first, not second day of Unleaven'd bread; tho' Dr. Whitby prefers the latter Opinion, whereas Dr. Hammond had more Rightly follow'd the former.

The

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The *Sections*, into which the following *Paraphrase* of the Gospel according to St JOHN is distinguish'd.

SECTION I.

Wherein St *John* asserts the *true* and *eternal Divinity* of CHRIST; and then gives a short or general Account of our Lord's *Incarnation*, and of *John Baptist*; taking notice only of such Particulars of the *Baptist's Ministry*, as he judg'd requisite to be *added* to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37. and begins

Page 4.

SECT. II.

Containing such Particulars, as are related by St *John*, From *Christ's very First Enting upon his Ministry*, even before the *Imprisonment* of the Baptist, To the *Passover* next ensuing, which was in the *thirty first* year of *Christ's Life*, but *A. D.* 29. These Particulars take up Chap. I. 38 — II. 12, and are wholly pass'd over by the other Evangelists, and begin

Page 15.

SECT. III.

Containing such Particulars as were taken Notice of by St *John*, From the *Passover* that was in the *thirty first* year of CHRIST's *Life*, or *A. D.* 29, To the *Passover* next ensuing, viz. in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists, and begin

Page 21.

SECT. IV.

Containing such Particulars as are taken Notice of by St *John*, From the *Passover* that was in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30, To a little before the *Passover* next ensuing, or which was in the *thirty third* year of his *Life*, and *A. D.* 31. Which Particulars take up all Chap. V, and are wholly pass'd over by the Three former Evangelists, and begin

Page 43.

SECT.

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# THE CONTENTS.

## SECT. V.

Containing such Particulars as are related by *St John*, From a little before the *Passover* that was in the *thirty third* year of *CHRIST's* Life, or *A. D.* 31, To a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of his Life, or *A. D.* 32. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's *Miraculous Feeding* about *Five Thousand*, (which is also taken Notice of by All the other Evangelists, and so serves to shew the *Connexion* of the History of our Saviour's *Ministry* given by *this* Evangelist, with the History of the *Same* given by the *Three other* Evangelists) and of the *Discourse* which was Occasion'd thereby, which is wholly Omitted by the other Evangelists. This Section begins Page 53.

## SECT. VI.

Containing such Particulars as are related by *St John*, From a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of *CHRIST's* Life, or *A. D.* 32, To the *Feast of the Dedication* next ensuing, or in the *same* year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists, and begin Page 69.

## SECT. VII.

Containing an Account of what pass'd between *CHRIST* and the Jews at the *Feast of the Dedication*, which was in the *thirty fourth* year of *CHRIST's* Life, or *A. D.* 32. Which Account takes up Chap. X. 1 — 39, and is Wholly Omitted by the other Evangelists, and begins Page 101.

## SECT. VIII.

Containing such Particulars as are taken notice of by *St John*, From *CHRIST's* *Departure from Jerusalem*, after he had been there at the *Feast of the Dedication*, in the *thirty fourth* year of his Life, or *A. D.* 32, To a little before the *Passover* next ensuing, which was in the *thirty fifth* year of his Life, or *A. D.* 33, and the *Passover* at which he was *Crucify'd*. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the Other Evangelists, and begin Page 111.

## SECT. IX.

Containing such Particulars as are related by *St John*, From *CHRIST's* *Coming to Bethany* Six days before the *Passover*, (at which he Suffer'd, and which was in the *thirty fifth* year of his Life, or *A. D.* 33.) To the *Night before he was Crucify'd*. Which Particulars take up Chap. XI. 55 — XII. ult. and begin Page 121.

## SECT.

# THE CONTENTS.

## SECT. X.

Containing such Particulars as are related by St *John*, and were transacted in the *former* part of the *Night* before CHRIST's Crucifixion, viz. From his *Coming into the House* where he eat the Passover, To his *Departing thence to the Garden of Gethsemane*, where he was Apprehended. Which Particulars take up Chap. XIII. 1 — XVII. ult. and, except one or two, are Wholly omitted by the former Evangelists, and begin Page 133.

## SECT. XI.

Containing such Particulars as are taken Notice of by St *John*, and were transacted, From CHRIST's *leaving the House* where he had eaten the Passover (&c.) and *going to the Garden of Gethsemane*, where he was Apprehended, To his *Burial*. Which Particulars take up all Chap. XVIII and XIX, and begin Page 167.

## SECT. XII.

Containing such Particulars as are taken Notice of by St *John* after CHRIST's *Resurrection*, together with the *Conclusion* of this Gospel: Which Particulars take up the Whole of the two remaining Chapters, viz. Chap. XX and XXI, and begin Page 183.

# The G O S P E L

## ACCORDING TO

# St J O H N.

### T H E P R E F A C E.

**A**S it is attested by the Ancients of Best Authority, so it is generally agreed on by the more Learned among the Moderns, that St JOHN writ this Gospel at *Ephesus* in *Asia*; namely when he was return'd thither, after his Banishment in the Isle of *Patmos*. And consequently it is agreed among the Learned, that He writ it A. D. 97 or 98. or thereabout. And as it was the Last of St John's Writings; so it was the *Last written* of All the Books, that make up the *New Testament*.

I.  
The Place and  
Time of writing  
this Gospel.

The End or Design of St JOHN in writing this Gospel was this; to *put a Stop* to the *Heresy* of Those who *deny the Divinity of CHRIST*, or that He had an *Existence before his Incarnation* and *from all Eternity*; and to *supply* those Passages or Parts of the Gospel History, which were *omitted* by the three former Evangelists.

II.  
The End or De-  
sign of writing it.

III.  
The large Supplement to the three former Gospels given us in this Gospel.

And accordingly We owe to St JOHN All the Account we have of CHRIST's *Ministry before* the Imprisonment of the Baptist, which takes up Chap. I. 38 -- V. ult. After which St John taking Notice of CHRIST's *miraculous feeding* 5000 in Galilee, and then *sending his Disciples away*; which seems to shew the Connexion between this and the other Gospels, (wherein these two last Particulars are also mention'd) and which takes up only Chap. VI. 1 -- 21. he proceeds to set down a *long Discourse* of our Lord relating to the late miraculous Feeding of the People, which takes up all the long Remainder of Ch. VI. and is wholly omitted in the other Gospels. After which from the Beginning of Ch. VII to the end of Ch. XI, inclusively, St JOHN give us an Account of what our Lord did at the Feast of *Tabernacles* and the Feast of the *Dedication* next before his Death; and of some other Passages, which are also omitted wholly by the other Evangelists. Then Ch. XII. 1 -- 15. taking notice in short of CHRIST's *coming to Bethany*, and *riding in Triumph to Jerusalem*, he gives us another very large Supplement Chap. XII. 16 -- XVII. ult. of Particulars not at all mention'd in the other Gospels. In Chap. XVIII and XIX, wherein he gives an Account of CHRIST's being apprehended, condemn'd, crucify'd, and bury'd, He adds up and down, all along, several Particulars not observ'd by the former Evangelists. And then in his last two Chapters, viz. XX and XXI, excepting the bare mentioning of One

Ap-

Appearance of our Lord's after his Resurrection, which is mention'd by the other Evangelists, All the Rest of the two said Chapters contain such things as are not related in the other Gospels: So that upon the Whole, excepting only So much of this Gospel as is here specify'd, viz. Chap VI. 1-21, and XII. 1-15. and some few Verses in Chap. XVIII and XIX, and one or two Verses in Chap. XX, *All the Rest* of this Gospel is a *Supplement* to the former Gospels. So much of the Gospel-History do we owe to this Evangelist: Concerning which see also my *Table of the Harmony of the Four Gospels*.

TO KATA      The GOSPEL  
 ΙΩΑΝΝΗΝ      ACCORDING TO  
 ΕΥΑΓΓΕΛΙΟΝ. S<sup>t</sup> JOHN.

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TEXT.      TRANSLATION.

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Chap. I.

Κεφ. α'. **Ε**Ν ἀρχῇ ἦν ὁ λόγος, **I**N the beginning was the Word, and the Word was  
 καὶ ὁ λόγος ἦν πρὸς with God, and the Word  
 τῷ Θεῷ, καὶ Θεὸς ἦν ὁ was God.  
 λόγος. 2 Οὗτος ἦν ἀρχῇ πρὸς 2 The same was in the be-  
 τῷ Θεῷ. 3 Πάντα δι' αὐτοῦ ἐγένετο. ginning with God.  
 καὶ χωρὶς αὐτοῦ ἐγένετο ὃ ἐν ὁ γέ- 3 All things were made by  
 γονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ him; and without him was not  
 ἦν τὸ φῶς πᾶν ἀνθρώπων. 5 Καὶ any thing made that was made.  
 τὸ φῶς οὐ τῇ σκοτίᾳ φαίνεται, καὶ ἡ 4 In him was life, and the  
 σκοτία αὐτὸ οὐ κατέλαβεν. life was the light of men.  
 5 And the light shineth in  
 darkness, and the darkness \* ap-  
 prehended it not.

6 Ἐγένετο

---

The G O S P E L  
 ACCORDING TO  
 S<sup>t</sup> J O H N.

---

P A R A P H R A S E.

---

S E C T I O N I.

*Wherein St John asserts the true and Eternal Divinity of CHRIST;  
 and then gives a short or general Account of our Lord's Incarna-  
 tion, and of John Baptift, taking Notice only of such Particu-  
 lars*

*lars of the Baptist's Ministry, as he judg'd requisite to be added to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37.*

Chap. I. **W**HEREAS No one of the Three former Gospels <sup>L. Of the Pre-existence of Christ in his Divine Nature, before his Incarnation and from all Eternity.</sup> begins the Account it gives of Christ, any Higher than his Birth or Conception, which relate to his Humanity; St John the Writer of this Gospel judg'd it necessary to begin the same with taking notice of the Pre-existence of Christ before his Conception, and of his True and Eternal Divinity. And indeed it was the more necessary to do this, because before the Writing of this Gospel there were arisen Hereticks, who affirm'd Christ to be no more than a meer Man. The Falseness whereof as St John had hinted at in his First Epistle, so now he more Fully shews; in Opposition to the said Heretical Notions, plainly teaching, that In the Beginning, according to the Common Acceptation of the said Expression among the Jews, wherein it was taken to denote, not only In the Beginning of the Creation, or barely Before the Creation, but also and by consequence (a) From all Eternity, was the Divine Person call'd the Word, and the Word was with God the Father; and not only so, but also the Word was One God with the Father, as being of the same Divine Essence or Substance, and having no other Distinction in reference to the Divine Nature, than what arises from their different Personalities. 2 Nay the same Divine Person, call'd The Word, not only was in the Beginning with God the Father; 3 but further, as being Not ever Made Himself, but of the Same Unmade or Uncreated Nature with the Father, All things, that were ever made, were made by him more immediately or particularly; and without Him was not Any thing made that was made. 4 And as thus All Creatures deriv'd their Natural Life from him, so likewise do All Creatures capable of that Better Life, viz. a Spiritual and Eternal Life, derive it from Him; whence it may be truly said, that from the Beginning In or By him was the said Spiritual or Eternal Life, forasmuch as All that ever have or shall partake of the said Life, shall do so Thro' him: and as the said Divine Person was and is thus the Life of Men, so also He was from the Beginning and still is the Light of Men, inasmuch as All the Revelations or Discoveries of the means to obtain Eternal Life, that have been ever made to Mankind, have been made by Him; in a more especial manner the Revelation of the Gospel, of which St John gives an Account in this Treatise. 5 And the Light of the said Gospel now shines in Darknes, i. e. among Men, the Generality of whom have their Understanding darken'd with wilfull Ignorance, unreasonable Prejudices, or sinfull Affections; and hence the said Darknes apprehended it not, i. e. the said Ignorant,

(a) See Prov. 8. 23. Micah 5. 2. Psal. 55. 19. Hab. 1. 12.

## TEXT.

## TRANSLATION.

6 Εγένετο ἄνθρωπος ἀπεσταλμένος τοῦ Θεοῦ, ὄνομα αὐτοῦ Ἰωάννης. 7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. 8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος οὐκ ἐγίνετο αὐτόν, καὶ ὁ κόσμος οὐκ ᾔδει αὐτόν. 11 Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτόν οὐ παρέλαβον. 12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men thro' him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own receiv'd him not.

12 But as many as receiv'd him, to them gave he power to become the sons of God, even to them that believe on his name:

13 O!

## PARAPHRASE.

*Prejudiced, and Vicious Generality of Mankind, neither have, nor do discern that the Gospel is no other than a Manifestation of the Will of God, requiring nothing but what is most Reasonable to be done, and Necessary to be done, if they will partake of Eternal Life or Happiness.*

6 And herein the Jews in particular are most Inexcusable, forasmuch as there was One, who was indeed no more than a meer Man, sent from God, whose name was John. 7 And the same came, or was thus sent from God for a Witness, namely to bear Witness of Jesus that He was the promis'd Messiah, and consequently the Light that was to enlighten All men, more particularly and primarily the Jews, with the Last and most Full Revelation of God's Will: This was the aforesaid John sent to bear witness of him, that All men, especially among the Jews, thro' him, i.e. by means of this Testimony of John, might be prepar'd and the more dispos'd to believe in Jesus. 8 For He, i.e. John aforementioned, and commonly call'd the Baptist, was not Himself That Light, i.e. the promis'd Messiah, who was to enlighten the World with the most Full and the Last

Reve-



*Revelation of God's Will, i. e. with the Gospel; but was sent by God, Only to bear Witness of Jesus, that He was That Light.*

9 That same Jesus was the true Person denoted (v. 4.) by being the Light of Men, which lighteth every man that comes into the World; which can't be said of the Baptist, forasmuch as He was a meer Man (v. 6.) and came not into the World, till several Thousand Generations of Men were already past, whom therefore He could not be a Light to. 10 Whereas on the contrary, He, i. e. Jesus, who was the True Light, was in the World All along the several Ages thereof, at sundry times and in divers manners making known the Will of God to Men in the said several Ages of the World, and to this purpose frequently Appearing in a Visible and Glorious manner unto Holy men then living; and No wonder that he should be thus in the World from the Beginning thereof, since, as has been afore (v. 3.) observ'd, the World was made by Him: and yet, notwithstanding All this, the World, as to the Generality of Men, thro' their Wickedness, knew him not, i. e. did not obey and serve God in Holiness of Life, as they might, had they made due Use or right Inferences, either from the bare works of the Creation, or from those other manifestations of the Divine Will, which the Divine Person I am speaking of made thro' the several former Ages of the World. 11 Hereupon the Divine Wisdom saw fit to make choice of the Seed of Abraham by Isaac to be his more Peculiar people, to whom accordingly God made clearer Revelations of his Will than to the Rest of Mankind, and particularly as to his gracious purpose of sending the Divine Person abovemention'd by the Name of the Word among Them, to be a Saviour and Redeemer to Them and All Mankind. And accordingly He the said Divine Person, viz. the Word, in the Fulness of Time, or Appointed Season, came unto his Own peculiar People, the Jews; and yet, notwithstanding all the Prophecies in the Old Testament of the said Coming of this Divine Person unto them, His Own People afore said receiv'd him not, i. e. did not Acknowledge him as the said Person prophes'y'd of in the Old Testament, being hinder'd from doing so by their Carnal Corrupt Affections, which made them to expect a Temporal, not a Spiritual Saviour or Deliverer; such was the deplorable Case of the generality of the Jews. 12 But as many as being truly Pious, were not led away by Carnal or Worldly Affections so far, as to resolve to embrace no other as their Messias, than One which should be a Great Temporal Prince, but were dispos'd also to understand the Prophecies of Him in the Old Testament in a Spiritual sense, namely as of a Great Spiritual Deliverer or Saviour, and thereupon receiv'd him, when he appear'd among them, as such; to them gave he Power to become, i. e. the Privilege to be esteem'd and rewarded, as the Sons of God, namely by being entitled, as such, to Eternal Happiness: This Privilege, I say, he gave to them that Receiv'd him, even (or, that is) to them that Believe on his Name, as the Divine Person or Messias promis'd and prophes'y'd

III.  
The Incarnation  
of Christ, and End  
or Benefits there-  
of.

## T E X T.

## T R A N S L A T I O N.

13 Οἱ ἐκ ἑξ αἱμάτων, ἢ δὲ ἐκ θελή-  
ματός σαρκός, ἢ δὲ ἐκ θελήματος ἀν-  
δρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθη. 14 Καὶ  
ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ὡς  
ἡμῖν, (καὶ ἐθεασάμεθα καὶ δόξαν αὐτοῦ, δό-  
ξαν ὡς μονογενοῦς πατρὸς) πλή-  
ρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ  
κέκραγε, λέγων· Οὗτος ὃν εἶπον·  
Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν  
μου ἕστη· ὅτι ὡς πρὸς μου ἦν.  
16 Καὶ ἐκ τούτου πληρώματι αὐτοῦ  
ἡμῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ  
χάριτος. 17 Ὅτι ὁ νόμος διὰ

13 Which were born, not  
of blood, nor of the will of  
the flesh, nor of the will of  
man, but of God.

14 And the Word was made  
flesh, and dwelt among us (and  
we beheld his glory, the glo-  
ry as of the only begotten of  
the Father) full of grace and  
truth.

15 John bare witness of  
him, and cried, saying, This  
was he of whom I spake, He  
that cometh after me, is pre-  
ferr'd before me; for he was  
before me.

16 And of his fulness have  
all we receiv'd, and grace for  
grace.

17 For the law was given

Μωσῆως

## P A R A P H R A S E.

*phes'y'd of in the Old Testament, to Come as a Saviour of Mankind.*  
13 Which Believers were born, *i. e.* became such, and consequently Sons  
of God, not of Blood, *i. e.* not by the Observance of the Bloody Rite of  
Circumcision, or the like; nor of the Will of the Flesh, *i. e.* nor by those  
Natural Desires which excited their Jewish Parents to beget them, and  
whereby they became Descendents of Abraham; nor of the Will of Man,  
*i. e.* nor by barely Natural Strength enabling them to perform some Moral  
Duties; (by which three Means the Jews are wont to think They may be-  
come the Sons of God:) but they were born or become Sons of God by the  
Grace of God, that is, by the supernatural and special Influence and As-  
sistance of the Holy Spirit, first Preventing and Disposing them to Believe  
and Embrace the Gospel, and then Assisting and Enabling them to live  
Obediently thereto in all Purity and Holiness of Life. 14 And the  
Word, *i. e.* the Divine Person so call'd, in order to come unto his Own  
people as is mention'd v. 11, was made Flesh, *i. e.* Man; and as before  
his Incarnation he frequently convers'd with Holy men, and dwelt (as it  
were) with the Jewish Church in the Wilderness, appearing and abiding  
among them in a Bright shining Cloud, which in Scripture is call'd his  
Glory, and by the Jewish Writers his Shechinah, *i. e.* Tabernacle or Ha-  
bitation, so in his Humane Nature (after his Incarnation) as in another She-

*Shechinah* (*b*) he dwelt among us: (and, *altho'* his Bodily *Shechinah* or *Tabernacle* had not such a *Visible, Outward, Glorious* or *Shining Appearance*, as the *Cloud* aforementioned had; yet by means of his *Divine Doctrines* and *Works*, we as plainly perceiv'd his *Divinity*, as if we had with our *Eyes* beheld such his *Glory* as he was wont to appear in before his *Incarnation*: namely, the *Glory* or *Excellency* of his *Doctrines* and *Miraculous works* was such, as plainly shew'd they could be no other than the *Instructions* and *Works* of the Only begotten of the Father; for both in what he did and taught he was) Full of *Grace* and *Truth*, i. e. his *Miracles* were All so many *Acts* of *Grace* and *Mercy*, tending to the gracious *Relief* of distressed Persons; and his *Doctrines* were no other than *Further Declarations* than had ever been made *Afore*, of God's most *Gracious purposes* to save *Mankind*, and in order thereto of God's most *Gracious readiness* to pardon the greatest *Sinners* upon *Repentance*, and performing the *Duties* of the *Gospel*, by which *Duties* was requir'd that *True Religion* and *Holiness of Life*, of which the *Jewish Religion* and *Rites* were only *Types* and *Figures*.

15 As to the manner of *Christ's Conception* and *Birth*, and also as to his *Coming* to the *Baptist* to be baptiz'd, when he was about thirty years of Age; these *Particulars* being fully enough related by the former *Evangelists*, are therefore pass'd over by *St John* in this his *Gospel*; who, having said (v. 7, 8.) that *John the Baptist* came to bear *Witness* of *Jesus* that he was the *Messias*, proceeds now to relate some *Instances* of the *Baptist's* thus bearing witness of *Jesus*. And the *First instance* is this; *Jesus*, after his *Temptations* by the *Devil*, recorded by the other *Evangelists*, being return'd to the *Baptist* at *Bethabara*, One day *John the Baptist* bare *Witness* of Him, and cry'd, saying to them that were then present, and pointing to *Jesus*, This was He of whom I spake formerly, when I said, He that comes after me in respect of his *Birth* into this *World*, and of his *Ministry*, is to be preferr'd before me; for he was before me indeed, both as to *Existence* and *Dignity*. 16 And of his *Fulness*, i. e. by that infinite *Fulness* of *Divine Perfections* which is in him, have All we, that truly believe in him, receiv'd a proportional *Fulness* of *Divine Knowledge* and *Virtue* according to our several *Capacities*; and, or namely, we have receiv'd *Grace*, i. e. the most clear and abundant *Gracious Discoveries* of *God*, and his *Purposes* of *Mercy* to *Mankind*, and also the most large and gracious *Assistances* of the *Holy Spirit*, for or in proportion to his *Grace*, i. e. the *Gracious Assistances* of the same *Holy Spirit*, which were given to Him as *Man* without *Measure* here on *Earth*, and to the most *Transcendently Gracious* and even *Divine Reward* and *Glory*, whereof he is made *Partaker* as *Man* in *Heaven*. 17 For the *Law*, which was given by *Moses*, tho' it was a *Divine Revelation*, yet it was *Obscure* and *Pi-*

IV.  
One Instance of  
the Baptist's bear-  
ing witness to Je-  
sus, that he was  
the Messias or  
Christ.

(b) Such is the Import of *ἐσθλὸν*, which our Translators render only *dwelt*.

B

gurative,

## TEXT.

## TRANSLATION.

Μωσῆς ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια  
 27 Ἰησοῦ Χριστοῦ ἐγένετο. 18 Θεὸν  
 ὕδεις ἐώρακε πᾶποτε· ὁ μονογενὴς  
 υἱός, ὁ ὢν εἰς τὸ κάλπον τοῦ πατρὸς,  
 ἐκεῖνός ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία ἣ  
 Ἰωάννης, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ  
 Ἱεροσολύμων ἱερεῖς καὶ λευῖται, ἵνα ἐρω-  
 τήσωσιν αὐτόν· Σὺ τίς εἶ; 20 Καὶ  
 ὁμολόγησε, καὶ ἃ ἐκηρύσσατο· καὶ ὁμολό-  
 γησεν· Οὐ γὰρ ἐγὼ ὁ Χρι-  
 στός. 21 Καὶ ἠρώτησαν αὐτόν· Τί  
 οἶς; Ἠλίας εἶ σὺ; Καὶ λέγει· Οὐκ  
 εἰμί. Ὁ περὶ τῆς εἰρήνης εἶ σὺ; Καὶ ἀπε-  
 κρίθη· Οὐ. 22 Εἶπον οὖν αὐτῷ· Τίς  
 εἶ; ἵνα ἀποκριθῶμεν τοῖς πέμ-  
 ψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;  
 23 Εἶπε· Εγὼ φωνὴ βοῶντος ἐν  
 τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν Κυ-  
 ρίου· καθὼς εἶπεν Ἡσαΐας ὁ περὶ τῆς  
 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν  
 ἐκ τῶν φαρισαίων. 25 Καὶ ἠρώ-  
 τησαν αὐτόν, καὶ εἶπον αὐτῷ· Τί  
 οἶς βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρι-  
 στός, ἢ Ἠλίας, ἢ περὶ τῆς εἰρήνης;  
 26 Απεκρίθη αὐτοῖς ὁ Ἰωάννης, λέ-  
 γων· Εγὼ βαπτίζω ἐν ὕδατι· μέ-  
 σος δὲ ὑμῶν ἔστηκει ὃν ὑμεῖς οὐκ  
 οἴδατε. 17 Αὐτός ἐστιν ὁ ὀπίσω  
 μου ἐρχόμενος, ὃς ἐμπροσθέν μου γέ-

by Moses: *but* grace and truth  
 came by Jesus Christ.

18 No \* one hath seen God  
 at any time; the only begotten  
 Son, which is in the bosom of  
 the Father, he hath declar'd  
 him.

19 And this is the \* witness  
 of John, when the Jews sent  
 priests and Levites from Jeru-  
 salem, to ask him, Who art  
 thou?

20 And he confess'd, and  
 deny'd not; but confess'd, I am  
 not the Christ.

21 And they ask'd him,  
 What then? Art thou Elias?  
 And he saith, I am not. Art  
 thou that prophet? And he an-  
 swer'd, No.

22 Then said they unto  
 him, Who art thou? that we  
 may give an answer to them  
 that sent us: what sayst thou  
 of thy self?

23 He said, I am the voice  
 of one crying in the wilder-  
 ness, Make straight the way of  
 the Lord, as said the prophet  
 Esaias.

24 And they which were  
 sent were of the Pharisees.

25 And they ask'd him, and  
 said unto him, Why baptizest  
 thou then, if thou be not that  
 Christ, nor Elias, neither that  
 prophet?

26 John answer'd them, say-  
 ing, I baptize with water: but  
 there standeth one among you,  
 whom ye know not;

27 He it is, who coming  
 after me, is preferr'd before

PARAPHRASE.

gurative, consisting mostly of Types and Shadows of things to come; and also did not contain Full and Clear Promises of Pardon to All Sinners upon Repentance, nor yet of the Assistance of the Holy Spirit to enable Men to perform their Duty: but Grace and Truth came by Jesus Christ, i. e. the Gospel contains the Fullest Promises of Grace or Pardon to Penitent Sinners, and of the Gracious Assistance of the Holy Spirit to enable Men to perform the Duties of the said Gospel; which Duties contain the Substance or True real Holiness of the Things prefigur'd or signify'd by the Types of the Law. 18 No one that is a Creature, whether Man or Angel, has seen God at any time in such a manner, as thereby to be Let into, or to be Able to Discover, these Gracious Designs of God: The Only begotten Son, who as such is Himself also Very God, and who is in the Bosom of the Father, i. e. most intimately United to the Father, so as to know all the Will and Purposes of God, he has declar'd the Will and Purposes of Him, i. e. of God unto us, more Fully than ever they were declar'd Afore.

19 And this is the Witness of John Baptist, which he gave concerning Jesus Another time, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? 20 And he confess'd, and deny'd not; but confess'd, I am not the Christ. 21 And they ask'd him, What then? Art thou Elias? And he says, I am not. Art thou that other Prophet of whom Moses speaks Deut. 18. 15, 18, 19. or (c) any other of the Old Prophets besides Elias? And he answer'd, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayst thou of thy self? 23 He said, I am the Person foretold in these Words of the Holy Scriptures, The Voice (d) of one crying in the Wilderness, Make straight the way of the Lord, as said the Prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they ask'd him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? 26 John answer'd them, saying, I baptize (e) with Water: but there stands One among you at this present time and place, whom ye know not, who shall baptize you with the Holy Ghost and with Fire. 27 He it is, who (as I have said Afore, v. 15.) coming after me, is preferr'd before me; whose

V.  
Another Instance  
of the same.

ANNOTATIONS.

(c) Compare Matt. 16. 14. Mark 6. 15. and 8. 28. Luke 9. 8, 19. Agreeably to this latter Interpretation it is observ'd in the Margin of our Great English Bible, that *ἄλλοι* may denote only A Prophet, viz. of Old.

(d) See my Paraph. on Matt. 3. 3.

(e) See my Paraph. on Matt. 3. 11.

## TEXT.

## TRANSLATION.

ἤρην· ὃ ἐγὼ ἔκ εἰμὶ ἄξιός ἵνα λύσω αὐτοῦ τὴν ἱμάντα ὃ ὑποδήματός. 28 Ταῦτα ἐν Βηθαβαρα ἔγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἡ Ἰωάννης βαπτίζει.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἰδοὺ ὁ ἄμνος ὃ Θεὸς ὁ ἄρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 Οὗτός ἐστι πρὶ ὃ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἄνθρωπος, ὃς ἐμπροσθεν μου ἤρην· ὅτι πρῶτός μου ἦν. 31 Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τούτου ἤλθον ἐγὼ εἰς τὸ ὕδατος βαπτίζειν. 32 Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὁ πνεῦμα ἡρατῶν ὡσεὶ περιετὸν ἐξ οὐρανοῦ, καὶ ἐμεινεν ἐπ' αὐτόν. 33 Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμφας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Εφ' ὃν ἀν' ἴδῃς τὸ πνεῦμα ἡρατῶν καὶ μένον ἐπ' αὐτόν, ὅς ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. 34 Καὶ εὗρακα, καὶ μαρτύρηκα ὅτι ὁ υἱὸς ὁ Θεός.

35 Τῇ ἐπαύριον πάλιν εἰσέρχεται ὁ Ἰωάννης, καὶ ἔκ τινος μαθητῶν αὐτοῦ δύο. 36 Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατεῖν, λέγει· Ἰδοὺ ὁ ἄμνος τοῦ Θεοῦ. 37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλῆναι, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

me; whose shoes latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare witness, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare witness that this is the Son of God.

35 Again, the next day after, John stood, and two of his disciples:

36 And looking upon Jesus as he walk'd, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

Shoes latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John *Baptist* sees Jesus coming unto him, and says to *them about him*, Behold the Lamb of God, or *This is the Person typify'd by All the Sacrifices under the Law, and more especially by the Lamb slain and eaten yearly at the Passover in every Family or the like*, who takes away the Sin of the World, *i. e. who by the Sacrifice or Death of Himself shall make a Full, Perfect and Sufficient Expiation for the Sins of All Mankind.* 30 This *also* is He of whom I said *several times afore this* (as v. 15, 27.) After me comes a Man, which is prefer'd before me: for he was before me. 31 And I knew him not, *as to his Person, at first my self*: but that he should be made manifest to Israel by *most Unexceptionable Evidence in it self, to be no other than the so long promis'd and so much foretold Messias*, therefore am I come baptizing with Water unto Repentance; being sent by God to do this, in order to prepare Men for the more ready Acknowledging of *This Person to be the said Messias*, as by other Means, so particularly by the *Witness I should bear concerning him.* 32 And accordingly John bare *this most Unexceptionable Witness of Him*, saying, *Not long since this Person came to me to be Baptiz'd, and presently after his Baptism, I saw the Spirit descending from Heaven like a Dove, and it abode upon him.* 33 And I knew him not *as to his Person at first my self*: (as I said afore v. 31.) but He, *i. e. God* that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He who *is the Son of God* (v. 34.) and the *promis'd Messias*, and as such baptizes with the Holy Ghost. 34 And I saw accordingly the *Holy Spirit descending and remaining upon this Person, viz. Jesus*, and therefore I bare Witness, that this Person is the Son of God, who was to take our *Human Nature upon him, and to be the Messias or Saviour of the World.*

VI.

A third Instance.

35 Again the next day after, John stood, and two of his Disciples *(viz. Andrew as appears from v. 40, and our Evangelist himself, as is very probably conjectur'd from his concealing the Name of the other; it being his constant method thro' this whole Gospel, not expressly to mention his Own Name: These two) stood with the Baptist.* 36 And looking upon Jesus as he walk'd, he says, Behold the Lamb of God. 37 And the two Disciples heard him Speak *this*; and they being dispos'd to become Disciples henceforward of Jesus, by what they had been taught of the Baptist concerning him, follow'd Jesus, *i. e. went after him as he walk'd along.*

VII.

A fourth Instance.

## TEXT.

## TRANSLATION.

38 Στραφὺς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθεῖν αὐτῷ, λέγει αὐτοῖς· 39 Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ραββί (ὃ λέγει) ἐρμηνευόμενον, διδάσκαλε) πῦ μένεις; 40 Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον πῦ μόνον· καὶ παρ' αὐτοῦ ἔμειναν ἢ ἡμέραν ἐκεῖνον· ὥρα δὲ ἦν ὡς δεκάτη. 41 Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκολουθούντων αὐτῷ· 42 Εὐείσκη ὁ τοῦ† πατρὸς τῷ ἀδελφῷ τῷ ἰδίῳ Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸ Μεσσίαν, ὃ ἐστὶ μετρημὲν ἐρμηνευόμενον ὁ Χριστός. 43 Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφας· ὃ ἐρμηνεύεται Πέτρος.

44 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὐείσκη Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθη μοι.

38 Then Jesus turn'd, and saw them following, and saith unto them,

39 What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

40 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

41 One of the two which heard John *speake*, and follow'd him, was Andrew, Simon Peter's brother.

42 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

43 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be call'd Cephas, which is by interpretation, \* Peter.

44 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

45 H<sup>v</sup>

## ANNOTATIONS.

V. 42. † The Alex. and some other MSS. as also Vulgar Latin, Syriack, Arabick, and Ethiopick Versions, and Theophylact, and Nonnus read *αὐτῷ*. But the Common Reading is most probably the True Original Reading, because there is an Obvious Reason why *αὐτῷ* should be chang'd into *αὐτῷ*, as referring to Simon Peter, and agreeing to the more Common way of Speaking in that Case; which *αὐτῷ* does not, and therefore was not chang'd from *αὐτῷ*, but was the Original Reading: the Evangelist hereby denoting, not that Andrew found Simon his brother *First* or *before* any *Other* of his Friends; but that Andrew *First* or *before John* (the other Disciple whose name is conceal'd) found Simon.

(ee) So Chap. 4. 25. *Messias, who is call'd Christ.*

(f) See *Matth.* 16. 18.

(g) For



PARAPHRASE.

SECTION II.

*Containing such Particulars, as are related by St John, From CHRIST's very First entring upon his Ministry, even before the Imprisonment of the Baptist, To the Passover next ensuing, which was in the thirty first year of CHRIST's Life, but A. D. 29. These Particulars take up Chap. I. 38 — II. 12. and are Wholly pass'd over by all the other three Evangelists.*

38 Then Jesus turn'd, and saw them following, and saith unto them,  
 39 What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master) where dwellest thou, or what house art thou at, during thy stay here in Bethabara? 40 He says unto them, Come and see. They came and saw where he dwelt, and abode with him all the rest of that Day; for it was about the Tenth hour, namely according to the Roman Account, used also here in England, and so it was about Ten in the Morning: During this Remainder of the Day, it is not to be doubted but the Two Disciples of the Baptist that thus follow'd Christ, having acquainted Him for what Reason they did so, viz. as being taught by the Baptist that He was the Messias or Christ, by whom therefore they desir'd to be further Instructed in their Duty to God, and to become henceforward Disciples to Him; hereupon our Blessed Saviour did give them such Instructions as he saw proper for them, and thereby farther, and beyond all Doubt, convinc'd them, that he was the Messias, as the Baptist had told them. 41 One of the Two which heard John speak, and follow'd him, was Andrew, Simon Peter's brother. 42 He first (i. e. before John the other Disciple whose name is conceal'd) finds his own brother Simon, who was likewise come to Bethabara to the Baptist, being without doubt a Disciple of the Baptist, as well as Andrew, and says unto him, We have found the Messias, which is, being interpreted, the Christ. 43 And he brought him to Jesus. And when Jesus beheld him, foreknowing what an Eminent Minister of the Gospel he should hereafter become, he said, Thou art now known by the Name of Simon the Son of Jona: Thou shalt be call'd, and better known hereafter, by the name of Cephas, which is by interpretation, in the Greek Tongue wherein St John writ this Gospel (ee) Peter; Both names in their respective Tongues signifying the same as a (f) Rock in our English Tongue. And Jesus having thus now got three Disciples, viz. Andrew and Peter, and the Other Disciple who came to him at the first with Andrew, and who was in all probability (as has been afore v. 35. observ'd) John himself who writ this Gospel; therefore the very First Beginning of Christ's Ministry is to be dated from hence.

I.  
 Andrew and John  
 and Peter become  
 Disciples of  
 Christ;

44 The day following Jesus would go forth from Bethabara into Galilee, and findeth Philip, and says unto him, Follow me. 45 Now Philip

II.  
 As do's also Philip.

## TEXT.

## TRANSLATION.

45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,  
ἐκ τῆ πόλεως Ἀνδρέου καὶ Πέτρος.

46 Εὗρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ. Οὐκ ἔγραψεν Μωσὴς καὶ τῶ νόμῳ καὶ οἱ προφῆται, εὐρίσκαμεν Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέθ. 47 Καὶ εἶπεν αὐτῷ Ναθαναήλ. Ἐκ Ναζαρέθ δύναται πᾶν ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος. Ἐρχου καὶ ἴδε. 48 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει πρὸς αὐτόν. Ἰδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. 49 Λέγει αὐτῷ Ναθαναήλ. Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ. Πρὸ τῆς σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκῆν, εἶδόν σε. 50 Ἀπεκρίθη Ναθαναήλ, καὶ λέγει αὐτῷ. Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ. Ὅτι εἶπόν σοι. Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὀψεί. 52 Καὶ λέγει αὐτῷ. Ἀμὴν ἀμὴν λέγω ὑμῖν.

45 Now Philip was of Bethsaida, the city of Andrew and Peter.

46 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph.

47 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

48 Jesus saw Nathanael coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile.

49 Nathanael saith unto him, Whence knowest thou me? Jesus answer'd and said unto him, Before that Philip call'd thee, when thou wast under the fig-tree, I saw thee.

50 Nathanael answer'd and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

51 Jesus answer'd and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

52 And he saith unto him, Verily verily I say unto you,

Απ

## ANNOTATIONS.

(g) For it appears from the history of the other Gospels, that when Jesus began the more Publick part of his Ministry, viz. after the Imprisonment of the Baptist, He had no Disciple then attending him; but *Andrew, and Peter, and John* were following their Own Trade, as *Matt. 4. 18, &c.*

(h) For *Nathanael* is mention'd *John 21. 2.* with *Peter, and Thomas*, and our Evangelist *John*, and his brother *James*; so that it may be reasonably infer'd thence,

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Philip was of Bethsaida, the City of Andrew and Peter: *Which our Evangelist seems to take Notice of in order to hint unto us, How Philip was made a Disciple of Christ; Namely, it is probable that Andrew and Peter (with John) being become Disciples of Christ at Bethabara, when Christ went thence, went along with him into Galilee, their Own Country, and there met with their Townsman Philip, whom they presently acquainted with their Happiness in having found themselves the Messias, and forthwith brought Philip to Jesus; who knowing the Good Disposition of his Heart, and not Unlikely having had some Discourse with him whereby he further confirm'd him, that He was the Messias, order'd him to become his Follower for the (g) present, which accordingly Philip readily did; and not only so, but withal becomes Instrumental to the bringing of another Disciple to Christ.*

46 For Philip finds Nathanael, who is very probably thought to have been the same, that was otherwise call'd (h) Bartholomew; and says unto him, We have found Him, *i. e. the Messias*, of whom Moses in the Law and the Prophets did write: *for we are fully convinc'd that Jesus of Nazareth the Son of Joseph is the said Messias.* 47 And Nathanael knowing that the Messias was to be born at Bethlehem, and being withall some how prejudic'd with an Ill notion of Nazareth, said unto him, Can there any Good thing or Person, especially the Messias, come out of Nazareth? Philip saith unto him, Come and see. 48 Jesus saw Nathanael coming to him, and says of him to them that were present, and in Nathanael's own Hearing, Behold, here comes an Israelite indeed, *i. e. One who is truly (i) of the Israel of God, i. e. in whom is no Guile or Hypocrisy, but a Sincere Desire to know and do the Will of God.* 49 Nathanael says unto him, Whence knowest thou so much of Me, since I dare say you never saw me Afore? Jesus answer'd and said unto him, Before that Philip call'd thee, when thou wast under the Fig-tree, I saw thee: and therefore as This is sufficient to shew you, how much you were mistaken in thinking I had never seen you Afore; so from hence you may easily infer, that I may also Know you thoroughly. 50 Nathanael answer'd and saith unto him, Rabbi, I am satisfy'd by what thou hast already said, that thou art the Son of God, thou art the King of Israel, *i. e. in one word, the Messias.* 51 Jesus answer'd and said, Because I said unto thee, I saw thee under the Fig-tree, believest thou me to be the Messias? Thou shalt see Greater things than these, to convince or confirm thee further in the said Belief. 52 And he says unto him, Verily verily I say unto you my Disciples here present, that Hereafter you shall

III.  
And Nathanael  
or Bartholomew.

A N N O T A T I O N S.

thence, that he was one of the Twelve Apostles; and if so, it could be no other so probably as *Bartholomew.*

(i) See Gal. 6. 16. and my Paraphrase thereon.

## TEXT.

## TRANSLATION.

Ἀπ' ἄρπ ὅψοδε ἡ ὑρανὸν ἀνεῳγῆα, ἔ  
τ' ἄγγελοι τῷ Θεῷ ἀναβαίνοντες ἔ  
καταβαίνοντες ὅτι ἡ υἱὸν τοῦ ἀνθρώπου.

Κεφ. Β'. Καὶ τῇ ἡμέρᾳ τῇ τρί-  
τῃ γάμου ἐγένετο ἐν Κανᾷ τῆς  
Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰη-  
σοῦ ἐκεῖ. 2 Ἐκλήθη δὲ καὶ ὁ Ἰη-  
σοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν  
γάμον. 3 Καὶ ὑπερήσαντο οἶνον,  
λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐ-  
τόν· Οἶνον οὐκ ἔχουσιν. 4 Λέγει  
αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί,  
γύναι; ὁπωσδήποτε ἡ ὥρα μου. 5 Λέ-  
γει ἡ μήτηρ αὐτοῦ τοῖς ἀσκίτοις·  
Ὅ, πᾶν λέγει ὑμῖν ποιήσατε. 6 Ἦσαν  
δὲ ἐκεῖ ὕδρια λίθινά ἐξ,  
κείμενα κατὰ τὸν καθαρισμὸν τοῦ  
Ἰουδαίου, χωρεῦσαι ἀνὰ μετρηταῖς  
δύο ἢ τρεῖς. 7 Λέγει αὐτοῖς ὁ Ἰη-  
σοῦς· Γεμίσατε τοὺς ὕδριας ὕδα-  
τι. Καὶ ἐγένετο αὐταῖς ἕως ἁπλῶς.  
8 Παῖ λέγει αὐτοῖς· Αἰτλήσατε  
νῦν, καὶ φέρετε πρὸς ἀρχιτεχνικλίνω.  
Καὶ ἤνεγκαν. 9 Ὡς δὲ ἐγεύσατο  
ὁ ἀρχιτεχνικλίνος τὸ ὕδωρ οἶνον γε-  
γεννημένον, (καὶ οὐκ ᾔδει πόθεν  
ἦεν· οἱ δὲ ἀσκίτοι ᾔδεισαν οἱ  
ἠιτηκότις τὸ ὕδωρ) φωνεῖ τὸν θυμ-  
φίον ὁ ἀρχιτεχνικλίνος, 10 καὶ  
λέγει αὐτῷ· Πᾶς ἀνθρώπος πρῶ-

Hereafter you shall see heaven  
open, and the angels of God  
ascending and descending upon  
the Son of man.

## Chap. II.

And the third day there was  
a marriage in Cana of Galilee;  
and the mother of Jesus was  
there.

2 And both Jesus was \* in-  
vited, and his disciples, to the  
marriage.

3 And when they wanted  
wine, the mother of Jesus saith  
unto him, They have no wine.

4 Jesus saith unto her, Wo-  
man, what have I to do with  
thee? mine hour is not yet  
come.

5 His mother saith unto the  
servants, Whatsoever he saith  
unto you, do it.

6 And there were set there  
six water-pots of stone, after  
the manner of the \* washing of  
the Jews, containing two or  
three firkins apiece.

7 Jesus saith unto them, Fill  
the water-pots with water. And  
they fill'd them up to the brim.

8 And he saith unto them,  
Draw out now, and \* carry  
unto the governor of the feast.  
And they \* carry'd it.

9 When the governor of the  
feast had tasted the water that  
was made wine, and knew not  
whence it was, (but the ser-  
vants which drew the water  
knew) the governor of the feast  
call'd the bridegroom,

10 And saith unto him, E-  
very man at the beginning

TEXT.

TRANSLATION.

τοὺν τὸν καλὸν οἶνον πῖψι, καὶ ὅ- doth set forth good wine; and  
ταν μεθυσῶσι, τότε τὸν ἐλάσω then that which is worse: but  
συ

P A R A P H R A S E.

see Heaven open, and the Angels of God ascending and descending upon or unto the Son of Man, or on his Account, and at his Command; which was literally verif'd at his Agony in the Garden, and at his Resurrection, and Ascension; not to add the Deliverance of Peter out of Prison by an Angel, and the like.

Chap. II. And the third day, from the time that there pass'd, between Jesus and Nathanael, what is related in the end of the foregoing Chapter, there was a Marriage in Cana of Galilee; and the Mother of Jesus was there. 2 And both Jesus was invited, and his Disciples afore-mention'd in Chap. i. namely, All or Some of them, to the Marriage. 3 And when, by reason (as is probable) of the Company being bigger than was expected, at length they wanted Wine, the Mother of Jesus knowing him (as is probable) to have, before his Entering on his Ministry, exerted sometimes his Divine Power to relieve the private Wants of his Friends, privately says unto him, They have no Wine left; intimating her Desire that He would Miraculously help her Friends in this their Exigency. 4 Jesus says unto her, Woman, what have I to do with thee in this respect? i. e. It is not proper for you, tho' my Mother, to direct me any wise in things relating to the Exerting of my Divine Power: My hour, or the proper Season for to do this by performing Miracles, is not yet come; nor is the matter you are so much concern'd about, of such moment as to deserve a Miracle. However, since you have mention'd it, and intimated your Desire to me, I shall for this once Not refuse to gratify you. 5 His Mother saith unto the Servants, Whatsoever he saith unto you, do it. 6 And there were set there six Water-pots or Cisterns of Stone, after or in compliance with the manner of the Washing of the Jews, viz. of their Washing their Hands before they eat, and also their Cups before they use them, and the like, containing two or three firkins apiece. 7 Jesus says unto them, viz. the Servants (as v. 5.) Fill the Water-pots with Water. And they fill'd them up to the brim. 8 And he says unto them, Draw out now, and carry what you draw to the Governor, i. e. chief Director or Manager of the Feast: and they carry'd it. 9 When the Governor of the Feast had tasted the Water that was made Wine, and knew not whence it was, (but the Servants which drew the Water knew) the Governor of the Feast call'd the Bridgroom, 10 and says unto him, Every man that makes a Feast, at the Beginning thereof do's usually set forth or give the Company Good wine, or the Best he has; and when Men, i. e. the Company have well drunk, then that which is Worse: but thou

IV.  
Christ turns Water into Wine at Cana in Galilee.

## TEXT.

## TRANSLATION.

οὐ πωτήρησας τὸ καλὸν οἶνον ἕως ἄρτι.

11 Ταύτῃ ἐποίησε ἡ ἀρχὴ τῆς σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσῃ τὴν δόξαν αὐτοῦ· καὶ ὁπ-  
 σεν ὡς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12 Μετὰ τούτο κατέβη εἰς Κα-  
 παρναὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ  
 ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ·  
 καὶ ἐκεῖ ἔμειναν ἕξι πολλὰς ἡμέρας.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῷ 14-  
 daίῳ, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰη-  
 σοῦς. 14 Καὶ εὗρεν ἐν τῷ ἱερῷ τὰς  
 πωλυντὰς βόας καὶ τὰς προβάτα καὶ τὰς  
 περὶ τὰς κερμαπτάς καθήμενους.  
 15 Καὶ ποιήσας φραγέλιον ἐκ χοινίων,  
 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε  
 προβάτα καὶ τὰς βόας· καὶ τῶν κολ-  
 λυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς  
 τραπέζας ἀνέστρεψε. 16 Καὶ τοῖς  
 ταῖς πειστεραῖς πωλῶσιν εἶπεν· Ἀρα-  
 τὲ ἡ αὐτὰ ἐνέωθεν· μὴ ποιεῖτε τὸ οἶκον  
 τοῦ πατρὸς μου οἶκον ἐμπορεύεσθαι. 17 Εμ-  
 νήσθη δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γε-  
 γραμμένοι ὄντι· Ὁ ζῆλος τοῦ οἴκου  
 σου κατέφαγέ με.

18 Ἀπεκρίθη ὅτι οἱ Ἰουδαῖοι, καὶ  
 εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν,  
 ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη ὁ  
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸ ναὸν

thou hast kept the good wine  
 until now.

11 This beginning of mira-  
 cles did Jesus in Cana of Ga-  
 lilee, and manifested forth his  
 glory; and his disciples be-  
 liev'd on him.

12 After this, he went  
 down to Capernaum, he, and  
 his mother, and his brethren,  
 and his disciples; and they  
 continu'd there not many  
 days.

13 And the Jews passover  
 was at hand, and Jesus went  
 up to Jerusalem,

14 And found in the tem-  
 ple those that sold oxen, and  
 sheep, and doves, and the chan-  
 gers of money, sitting:

15 And when he had made  
 a scourge of small cords, he  
 drove them all out of the tem-  
 ple, and the sheep and the  
 oxen; and pour'd out the  
 changers money, and over-  
 threw the tables:

16 And said unto them that  
 sold doves, Take these things  
 hence; make not my Father's  
 house an house of merchan-  
 dize.

17 And his disciples re-  
 membered that it was written,  
 The zeal of thine house hath  
 eaten me up.

18 Then answer'd the Jews,  
 and said unto him, What sign  
 shewest thou unto us, seeing  
 that thou dost these things?

19 Jesus answer'd and said  
 unto them, Destroy this tem-

τῶτον,

## PARAPHRASE.

hast kept the Good, *i. e.* Best Wine until now. **11** This Beginning or First of his Miracles, which he wrought after his Entering upon his Ministry and in Publick Company, did Jesus in Cana of Galilee; and thereby manifested forth his Divine Power and Glory; and his Disciples, that were present at the Feast, bereupon believ'd on him the More.

**12** After this, he went down to Capernaum, He, and his Mother, and his Brethren, *viz.* (k) James and Josès, and Simon and Jude, and his Disciples *aforemention'd*, *viz.* Peter, Andrew, John, Philip and Nathanael; and they continu'd there not many days, Jesus going up to Jerusalem to the Passover which was at hand, as St John informs us in the following Verse.

V.  
He comes to  
Capernaum.

## SECTION III.

Containing such Particulars as were taken Notice of by St John, From the Passover that was in the thirty first year of CHRIST'S Life, or A. D. 29, To the Passover next ensuing, *viz.* in the thirty second year of CHRIST'S Life, or A. D. 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists.

**13** And the Jews Passover was at hand, and Jesus went up to Jerusalem, **14** and found in the Temple those that sold Oxen, (l) and Sheep, and Doves, and the Changers of Money, sitting: **15** And when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep and the Oxen; and poured out the Changers Money, and overthrew the Tables: **16** And said unto them that sold Doves, and the other things *aforemention'd*, Take these things hence; make not my Father's House, which was design'd to be an House of Prayer, or Place of God's Worship, an House of Merchandize. **17** And his Disciples seeing this his Zeal for God's House, and the great Danger he expos'd himself to in thus turning out thence the Traders, remember'd that it was written in Psal. 69. 10. (which Psalm was probably understood by the Jews themselves to relate great part of it to the Messias) The Zeal of thine House has eaten me up, *i. e.* has so influenc'd me, as to make me to expose my self to the Devouring Malice of the Wicked, in order to make them shew to thy House the Honour due thereto. And hereby his Disciples were still more confirm'd in their Belief of him as the Messias.

I.  
Christ go's up  
to Jerusalem to  
the Passover, and  
turns the Traders  
out of the Temple.

**18** Then answer'd the Jews, and said unto him, What Sign or Proof shewest thou unto us, seeing that thou dost these things, that thou hast Authority from God, as a Prophet, to do them? **19** Jesus answer'd and said unto them, You shall in due time destroy this living Temple of mine, meaning (and probably clapping his Hand to his Body, to signify that he

II.  
Christ foretells  
his Death and  
Resurrection, un-  
der the Figure of  
destroying and  
building again a  
Temple.

(k) See Matt. 13. 55. and my Note thereon.

(l) Read my Paraph. on Matt. 21. 12.

## T E X T.

## TRANSLATION.

τῷτοι, καὶ ἐν τρεσὶν ἡμέραις ἐγερῶ αὐ-  
 τόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσ-  
 σαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ  
 ναὸς ὁτοῦ, καὶ σὺ ἐν τρεσὶν ἡμέραις  
 ἐγερῶς αὐτόν; 21 Ἐκείνος δὲ ἔλεγε  
 περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 Ὅτι  
 οὕτω ἡγούμενος ἐκ νεκρῶν, ἐμνημόνευσαν οἱ  
 μαθηταὶ αὐτοῦ ὅτι τῷτοι ἔλεγον αὐτοῖς·  
 καὶ ὁπίστευσαν τῇ γραφῇ, καὶ τῷ λό-  
 γῳ ᾧ εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ  
 πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ὁπίστευσεν εἰς  
 τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ ση-  
 μεῖα ἃ ἐποίει. 24 Αὐτὸς δὲ ὁ Ἰησοῦς  
 οὐκ ὁπίστευεν ἐαυτὸν αὐτοῖς, διὰ τὸ αὐ-  
 τὸν γινώσκειν πάντας. 25 καὶ ὅτι ὁ  
 ἄνθρωπος εἶχεν ἵνα πῶς μαρτυρήσῃ περὶ  
 τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν  
 ἐν τῷ ἀνθρώπῳ.

Κεφ. γ'. Ἦν δὲ ἄνθρωπος ἐκ τῶν  
 φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρ-  
 χων τῶν Ἰουδαίων. 2 Οὗτος ἦλθεν πρὸς  
 τὸν Ἰησοῦν νυκτός, καὶ εἶπεν αὐτῷ· Ραββί,  
 οἶδαμεν ὅτι σὺ πρὸ Θεοῦ ἐλήλυθας διδά-  
 σκαλος· ὁ δὲ ἔειπεν γὰρ ταῦτα τὰ σημεῖα  
 διῶκα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ  
 Θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη ὁ Ἰησοῦς  
 καὶ εἶπεν αὐτῷ· Ἀμὲν ἀμὲν λέγω σοι,  
 ἐὰν μὴ πῶς γεννηθῇ ἄνωθεν, οὐ δύνα-  
 ται ἰδεῖν τὸ βασιλεῖον τοῦ Θεοῦ.

ple, and in three days I will  
 raise it up.

20 Then said the Jews, For-  
 ty and six years \*has this tem-  
 ple been building, and wilt  
 thou rear it up in three days?

21 But he spake of the tem-  
 ple of his body.

22 When therefore he was  
 risen from the dead, his disci-  
 ples remembred that he had  
 said this unto them: and they  
 believ'd the scripture, and the  
 word which Jesus had said.

23 Now when he was in  
 Jerusalem at the passover,  
 in the feast \*time, many  
 believ'd in his name, when  
 they saw the miracles which  
 he did.

24 But Jesus did not com-  
 mit himself unto them, be-  
 cause he knew all men,

25 And needed not that any  
 should testify of man: for he  
 knew what was in man.

## Chap. III.

There was a man of the Pha-  
 risees, nam'd Nicodemus, a ru-  
 ler of the Jews:

2 The same came to Jesus  
 by night, and said unto him,  
 Rabbi, we know that thou art  
 a teacher come from God: for  
 no man can do these miracles  
 that thou doest, except God be  
 with him.

3 Jesus answer'd and said  
 unto him, Verily verily I say  
 unto thee, Except a man be  
 born again, he cannot see the  
 kingdom of God.



## P A R A P H R A S E.

meant) his Body, and in three days I will raise it up to Life again; and then and thereby give you an Undeniable Sign or Proof, that I have Authority to do what I have done in turning you out of the Temple. 20 Then said the Jews, (having not observ'd how he clapp'd his hand to his Body, when he said, Destroy this Temple; or at least not understanding what he meant either by so Doing or the Words he spoke, but thinking after all he spoke of the Temple of Jerusalem where they were) Forty and six years has this Temple been Building, and wilt thou rear it up in three days? 21 But he spake what he said (v. 19.) of the Temple of his Body, not of the Temple of Jerusalem. 22 When therefore he was risen from the Dead, his Disciples remember'd that he had said this unto them, i. e. to the Jews: and they thereupon more firmly believ'd the Truth of the Scripture, and the foremention'd words which Jesus had said, foretelling such his Resurrection, as being fully Verify'd by his being Actually rais'd from the Dead.

23 Now when he was in Jerusalem at the Passover, in or during the Feast time, Many believ'd in his Name, when they saw the Miracles which he did. 24 But Jesus did not commit or trust himself to them, because he knew the Hearts of All men; 25 and needed not that any others should come and testify or acquaint him with the Deceitfulness of Man; for he knew thoroughly by his own Divine Omniscience, what Wickedness and Treachery was in Man: and hereby he particularly knew, that Several of the Many that profess'd to Believe in him, (as is mention'd v. 23.) did not do it on True and Solid Principles; and therefore would quickly renounce their Faith, when they were like to come into any Danger on that Account; and would not Stick to deliver him up to the Will and Malice of the Chief Priests, and others of the Great Sanhedrin: for which Reason, he did not commit himself (as is said v. 23.) or trust himself with them so Far, as to put it into their Power to deliver him to his Enemies, forasmuch as his Hour or the Time of his Suffering was not yet come.

III.  
Many profess to believe in Jesus, but not sincerely.

Chap. III. Now among them that believ'd in Jesus at this Feast, there was a man of the Pharisees, nam'd Nicodemus, a Ruler of the Jews, i. e. One of their Great Sanhedrin or Supream Court. 2 The same, tho' he was not yet so Staunch or Stout a Believer, as to dare openly to profess himself Such, yet was a Sincere Honest man, and consequently One to whom Christ knew he could commit himself safely, and let know where he might come to him by night; who accordingly came to Jesus by night, and said unto him, Rabbi, We know, i. e. I as well as several others are convinc'd, that Thou art a Teacher come from God: for no Man can do those Miracles that Thou dost, except God be with Him. I am therefore now come unto Thee, desiring to be instructed Fully, what I must do to inherit the Kingdom of God. 3 Jesus answer'd and said unto him, Verily verily I say unto thee, Except a Man be born again, he cannot see

IV.  
Christ's Discourse with Nicodemus.

## T E X T.

## TRANSLATION.

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύνα) ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύνα) εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 Απεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, ἐν δύνα) εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. 7 Μὴ θαυμάσης ὅτι εἶπὼν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 Τὸ πνεῦμα ὅπου θέλει πνέει, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ πῶς ὑπάγει· ὕψως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Απεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύνα) ταῦτα γενέσθαι; 10 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ δι-

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answer'd, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answer'd and said unto him, How can these things be?

10 Jesus answer'd and said unto him, Art thou a ma-

δίσκαλος

## P A R A P H R A S E.

See the Kingdom of God: intimating hereby, that as the Whole requir'd of a Man to fit him for the Kingdom of God might in short be denoted by his being Born again; so the Change to be made by any Man, in respect of his Corrupt Sinfull State of Nature, was to be no Less than what may be fitly styl'd his being Born again. 4 Nicodemus misunderstanding Jesus, as if he had meant Literally a Natural or Common Birth, says unto him, How can a Man be born when he is Old? can he enter the second time into his Mother's Womb, and be born? 5 Jesus answer'd, 'Tis so evident that a Man cannot be born again the way you mention, that 'tis strange you should think I could mean so: and it is so usual for you Jews to say of your Profelytes, when they are Baptiz'd, in Token of their becoming Such, that they are then New Born; that it is no less strange you should not rather think, that what I said of being Born again, was to be understood in a like Figurative Sense. Indeed Water-Baptism is a very Proper Rite for Initiating Profelytes, or Admitting them into your Church;

## P A R A P H R A S E.

Church; and therefore I design the same Rite shall be retain'd for Admitting Persons into the Christian Church: What you Jews are to blame in, is this, that you rely Too much on this Outward Rite of Water-Baptism, which denotes only the Washing away of your Sins, and your Renouncing your former Evil course of Life; and neither do's nor can this Baptism of it self enable you to lead Holy Lives for the future, which yet is absolutely necessary to Salvation. Such Inward Spiritual Strength is to be receiv'd only by receiving the Holy Spirit; for which reason, such as being duly Qualify'd shall be admitted into the Christian Church by Baptism, shall, together with their Baptism, receive such a measure of the Holy Spirit, as shall enable them, if they will make use of it, to lead Holy Lives for the Future. Wherefore I say in short, Except a Man be Born of Water in Baptism, and thereby receives of the Spirit a New and Holy Principle of Life, by means whereof he shall actually live an Holy life, He cannot enter into the Kingdom of God. 6 That which is born of the Fleh, is Fleh, i. e. by being born of their Natural Parents Men can receive or partake of only Natural Strength and Abilities, such as can enable them to perform the Operations of a Natural Life; and therefore could Men be born never so often of their Natural Parents, it could avail them nothing to the fitting of them for the Happiness of a Supernatural and Heavenly Life: and that which is born of the Spirit, is Spirit, i. e. It is only from the Spirit of God, which Christians receive at their Baptism, that they receive Grace or such Spiritual Strength, as enables them to lead Spiritual or Holy Lives, and so to become fit for Spiritual and Eternal Happiness. 7 Marvel not that I said unto thee, Ye must have such a Change wrought in you by the Operation of the Holy Spirit, that ye may be fitly said to be Born again, and become New Creatures: for that such a great Change may be wrought by the Holy Spirit, tho' the said Spirit be Invisible, may be illustrated to you from Common Instances. 8 For instance, The Wind bloweth where it listeth; and altho' thou can'st not see it, yet thou hearest the Sound thereof, and often seest Great effects done thereby, but canst not tell whence it comes, and whither it goes: so is it with every one that is born of the Spirit; altho' no one can see the Spirit himself, nor discern how, by the Operation of the said Spirit, a Bad man is chang'd or converted to a Good man; yet the Change, when made, is as Great and as Manifest in respect to the Purposes of a Spiritual and Eternal Life, as is the Change made by a Man's Natural Birth, in respect to this his Natural and Mortal Life. 9 Nicodemus being used as a Jew to the Observance and Consideration of Outward and Visible Rites only or chiefly, could not readily apprehend this Discourse of our Saviour's concerning the Spiritual and Invisible Operations of the Holy Spirit, and the Spiritual and Inward Change wrought thereby in Men; and therefore answer'd and said unto him; How can these things be? 10 Jesus answer'd and said unto him, Art thou a Master of Israel, i. e.

## TEXT.

## TRANSLATION.

δάσκαλ<sup>Θ</sup> τῷ Ἰσραὴλ, καὶ ταῦτα  
 ἔγνώσκεις; 11 Ἀμὲν ἀμὲν λέγω  
 σοι, ὅτι ὁ οἰδαμὲν λαλοῦμεν, καὶ ὁ  
 ἐωράκαμὲν μαρτυροῦμεν· καὶ τὸ μαρ-  
 τυρεῖσθαι ἡμῶν ἔλαμβάνετε. 12 Εἰ  
 τὰ ὀπίγεια εἶπον ὑμῖν, καὶ ἔπι-  
 στέετε πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπε-  
 ράνια, πιστεύετε; 13 Καὶ ὁδεὶς  
 ἀναβέβηκεν εἰς τὸν ὕψανόν, εἰ μὴ  
 ὁ ἐκ τοῦ ὕψανος καταβὰς, ὁ υἱὸς  
 τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ ὕψανῳ.  
 14 Καὶ καθὼς Μωσῆς ὑψώσε τὸν  
 ὄφιν ἐν τῇ ἐρήμῳ, ἕτως ὑψωθῆναι  
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 15 ἵνα πᾶς  
 ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται,  
 ἀλλ' ἔχῃ ζωὴν αἰώνιον. 16 Οὐ-  
 πω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,  
 ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδω-  
 κεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν  
 μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰ-  
 ῶνιον. 17 Οὐ γὰρ ἀπέστειλε ὁ Θεὸς τὸν  
 υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ

ster of Israel, and knowest not  
 these things?

11 Verily verily I say unto  
 thee, We speak that we do  
 know, and testify that we have  
 seen; and ye receive not our  
 witness.

12 If I have told you earth-  
 ly things, and ye believe not,  
 how shall ye believe, if I tell  
 you of heavenly things?

13 \* Namely, No man hath  
 ascended up to heaven, but he  
 that came down from heaven,  
 even the Son of man which is  
 in heaven.

14 And as Moses lifted up  
 the Serpent in the wilderness,  
 even so must the Son of man  
 be lifted up:

15 That whosoever belie-  
 veth in him, should not perish,  
 but have eternal life.

16 For God so lov'd the  
 world, that he gave his only  
 begotten Son, that whosoever  
 believeth in him, should not  
 perish, but have everlasting  
 life.

17 For God sent not his  
 Son into the world to condemn

τοῦ

## ANNOTATIONS.

(m) It has been long since observ'd by Learned men, that as the Hebrew <sup>י</sup> is us'd in very many Senses in that Tongue; so in conformity the correspondent Greek *καὶ* is us'd in as large an Extent in the Hellenistical Writings, such as the Septuagint Version of the Old Testament, and the Books of the New Testament. Now as *καὶ* is, I think, best understood here to denote *Namely*, as ushering in an Instance of the *Heavenly things* mention'd in the foregoing Verse; so there are several more Instances of the same nature in this Gospel, Some Afore, as the Reader may have observ'd, and More after this.

(n) As the Devil seduc'd our First Parents in the Shape of a *Serpent*; so it pleas'd the Wisdom of God, when the Israelites murmur'd in the Wilderness, to send fiery *Serpents* to bite them, in order to teach them that their Murmurings pro-

## P A R A P H R A S E.

One of the Great Sanhedrim, or Supream Jewish Court, which has the Supream Direction in Religious matters, and knowest not these things? when there is nothing in them but what an Ordinary Jew might understand; forasmuch as he can't but know that you receive Profelytes into your Church by Baptizing them with Water, and then esteem them as New-born; and that there is a great deal said in the Holy Scripture of the Inward and Powerful Operations of the Holy Spirit, and more especially that the said Holy Spirit shall be plentifully communicated in the days of the Messias, in order to enable Men to live pure and Holy lives. 11 Verily verily I say unto thee, We speak that we do know certainly to be True, and testify that we have seen done by the Operation of the Holy Spirit in the Conversion of Men; and ye Jews receive not our Witness, or believe us not in what we say, altho' the Truth thereof is further confirm'd by the Miracles I work. 12 If I have told you herein nothing, but what may be illustrated from Earthly things, such as the Wind, v. 8, and your Own way of receiving Profelytes, and then giving them the Title of New-born Persons; how shall ye believe, if I tell you of Such Heavenly things, or more Sublime Mysteries, which can't be illustrated to you by any Familiar Instances or Common Comparisons. 13 (m) Namely, No Man has ascended up to Heaven, in order to be himself acquainted with the Purposes of God's Will, which are to be still made known to Men, and then to make known the same to Others; but on the contrary, He that was in Heaven before he existed as Man on Earth, and came down from Heaven to Earth, even the Son of man who is in Heaven at this very time in his Divine Nature, as he is on Earth in his Humane Nature, He Alone it is that knows Himself, and consequently can make known to Others All those Counsels of God relating to the Method of Man's Salvation, which remain to be Reveal'd. 14 And Another Sublime Truth fit to be made known to you, is that of my Crucifixion, and thereby Redeeming Mankind: Namely, as Moses lifted or set up on a Pole the brazen Serpent in the Wilderness, the Pole prefiguring the Cross of Christ, the Serpent denoting (n) the Old Serpent the Devil, and the setting the said Serpent on the Cross prefiguring Christ's Conquest over the Devil, and spoiling him of his Power, and triumphing over him on the Cross; even so must the Son of Man be lifted up on the Cross, or Crucify'd, in order to destroy the Works of the Devil; namely, 15 that whosoever believes in him, i. e. Christ, according to the True and Full signification of the Word Belief in Scripture, wherein it denotes not only a bare Faith, but also a Sincere Obedience to the Will of God, should not perish or be damn'd, but have Eternal Life or Happiness. 16 For God so greatly lov'd the World or Mankind, that he gave even his Only begotten Son, not only to become Man, but also to suffer Death, even the Death of the Cross; that whosoever believes in him, should not perish, but have Everlasting Life. 17 For God sent not his Son into the World, to

## TEXT.

## TRANSLATION.

τοὶ κόσμον, ἄλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν, ὃ κρίνεται, ὃ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς. ἵνα οὐκ ἔρχεται αὐτῶν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φάσμα πράσσων, μισοῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γαλιλῆαν. καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνιῶνι, ἐξ ἧς ἔστι Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ. καὶ παρεγένοντο καὶ ἐβαπτίζοντο. 24 Οὕτως γὰρ ἰωὴν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

the world; but that the world thro' him might be sav'd.

18 He that believeth on him, is not condemn'd: but he that believeth not, is condemn'd already, because he hath not believ'd in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men lov'd darkness rather than light, because their deeds were evil.

20 For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptiz'd.

23 And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptiz'd.

24 For John was not yet cast into prison.

25 Ἐγένετο

## ANNOTATIONS.

proceeded from the same *Evil Spirit* that at first seduc'd Adam and Eve. And on their Address to God by Moses for a Remedy, God order'd the Image of a *Serpent* to be set on a Pole, to denote that tho' the *Devil* had caus'd them to Sin in Murmuring, and so had *bit* or *bruise'd* as it were *their Heels*; yet the *Devil's Power* should be One day *destroy'd* by the Death of Christ on the Cross, the *Seed of the Woman* that should *bruise his Head*, according to *Gen. 3. 15*. Compare also *Revel. 12. 9.* and *Coloss. 2. 15*. 'Tis very strange that any judicious Person should

think

## P A R A P H R A S E.

condemn the World or Men for their Sins already past, or to Encrease their Guilt, and so their Damnation, by their Refusing to believe in his Son; but that the World thro' him might be Sav'd. 18 He that believes on him, is not, or shall not be condemn'd: but he that believes not, is condemn'd already, *namely, by the very Tenor of the Gospel Covenant now offer'd to Men*, because he has not believ'd in the Name of the Only begotten Son of God; and the said Gospel do's condemn All such, or exclude them from Eternal Happiness. 19 And this is *that which aggravates the Sin of Unbelievers, and so renders the Condemnation of them most just, viz. that the Gospel as a Light which plainly shews Men their Duty, and what they must do to be Sav'd, is come into the World; and such Men lov'd to continue in Darknes, or the Ignorance of their Duty, rather than to come to the Light of the Gospel by Embracing it, because they did not come to forsake their Deeds, or former Practices, which were Evil.* 20 For every One that do's resolve to continue his Evil course of Life, hates the Light of the Gospel, neither comes to the Light thereof by embracing and considering it, lest his Evil Deeds should be reprov'd thereby in so plain and reasonable a manner, as that He could not but be Asham'd thereof, or at least terrify'd and disturb'd with the Fear of those Just and Dreadful Punishments, which are therein denounc'd against such Evil Deeds. 21 But he that do's obey the Will of God, and live as the Truth of the Gospel requires, willingly comes to the Light, or embraces the Gospel, that his Deeds may be made manifest to Himself, by comparing them with the Rules of the Gospel, that they are wrought in God, i. e. are agreeable to the Will of God, and consequently such as He may take Comfort in, and ground on them a Rational Hope of Everlasting Life, by the Gracious Terms of the Gospel. Such was the Divine Discourse which our Saviour had with Nicodemus: What Influence it had on him, our Evangelist has not told us; Only He takes Notice of him again Chap. 2. 50. and also that he assisted Joseph of Arimathea in the Burial of our Lord after his Crucifixion; which shews that He at the least still kept his Perswasion, that Christ was a Teacher come from God, as v. 2.

22 After these things came Jesus and his Disciples from Jerusalem, into some other part of the land of Judea, and there he tarry'd with them, and many others became his Disciples, and by his (o) Order were baptiz'd by some of his former Disciples. 23 And John the Baptist also was baptizing in Enon, near to Salim, because there was much Water there: and they, i. e. some of the People came to him, and were baptiz'd of him. 24 For John was not yet cast into Prison.

V.  
Christ go's from  
Jerusalem to  
some other place  
in Judea.

25 Then

## A N N O T A T I O N S.

think our Saviour to be typify'd by a *Serpent*, which is so peculiarly appropriated in Scripture to denote the *Devil*.

(o) Compare Chap. 4. 2.

V. 25.

## TEXT.

## TRANSLATION.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ τῶν Ἰουδαίων περὶ καθαραισμοῦ. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ. Ραββί, ὃς ἔστι μετὰ τῆς Ἰορδάνης, ᾧ σὺ μαρτυρεῖς, ἴδε, ὅπως βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν. Οὐ δύναται ἄνθρωπος λαμβάνειν ὅθεν, ἐὰν μὴ ἡ δεξιὰ τοῦ οὐρανοῦ. 28 Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον. Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν αὐτοῦ. 29 Ὁ ἔχων τὴν νύμφην, νυμφίος ὅστις ὁ δεξιὸς τῆς νυμφὸς ὁ ἐστὶν κὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει ἡμεῖς ἢ φωνῇ τῆς νυμφὸς. αὕτη ἐστὶν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. 30 Ἐκείνους δεῖ αὐξάνειν, ἐγὼ δὲ ἐλαττοῦμαι. 31 Ὁ ἀνωθεν ἐρχόμενος, ἐπὶ πάντων ὅστις ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ὅστις, καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ

25 Then there arose a question between *some* of John's disciples and \*a Jew, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answer'd and said, A man can receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfill'd.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that

τῆς

## ANNOTATIONS.

V. 25. † So it is read in Alex. and great Number of other MSS. as also in Syr. and Pers. Versions; and in Eusebius, Chrysostom, Theophylact, Euthym. and Nonnus. Indeed it is much more likely that *Ἰουδαῖος* should be turn'd into *Ἰουδαῖον*, than *Ἰουδαῖον* into *Ἰουδαῖος*; and therefore *Ἰουδαῖος* seems to be the true Original Reading.



## P A R A P H R A S E.

VI.

A Dispute about  
the Validity or Ef-  
ficacy of John's  
Baptism.

25 Then there arose a Question or Dispute between some of John's Disciples and a Jew, about the Usefulness or Efficacy of John's Baptism to the Purifying of those that receiv'd it. For the Jews urg'd, that if the Baptism perform'd by John were of Sufficient Validity to Purify, then what needed Any one to be baptiz'd with the Baptism of Christ? which yet John was so far from Opposing, as that he rather Own'd it to be Necessary. 26 And they, i. e. the Baptist's Disciples not being Able to answer this Objection, came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizes, and in comparison All men come to him, i. e. more a great deal come to him now to be Baptiz'd, than to you. 27 John answer'd and said, A man can duly receive nothing of Power or Authority, except it be given him from Heaven. 28 Ye your selves must bear me witness, that I said, I am not the Christ, but that I am sent before him to prepare his way, i. e. to dispose the People to receive and follow after him as their Chief Teacher and Guide. 29 You know that he that has the Chief and Only Right to the Bride, is the Bridegroom; but the Friend of the Bridegroom, who helps or is serviceable to him in Gaining the Bride, as he do's not pretend to the Right in Her which the Bridegroom has, so when he stands and hears him, viz. the Bridegroom prove Successful in addressing to, and winning the Affections of the Bride, he rejoices greatly because of the Bridegroom's Voice, or Address to the Bride, proving so Successful. And such is the Case between Christ and me: The Church of God is the Bride, and Christ is the Bridegroom; I am Only one sent to dispose as it were the said Bride to yield to the Addresses of the said Bridegroom, i. e. to dispose you of the Jewish Church or Nation to embrace the Gospel of Christ; and therefore as I am as it were the Friend of the said Bridegroom, so it is my Part as such to Rejoice that the People do come to Christ in such Numbers. This my Joy therefore is fulfill'd by what you tell me. 30 And I tell you further yet, He must increase more and more in the Number of his Disciples and Followers, but I must decrease still more and more as to the Number of my Followers; it being not only Suitable to my Office to give Place to Him, but also to the Dignity of his Nature or Person above mine. 31 He that comes from above, i. e. Heaven, where He was before he came into the World, and indeed from all Eternity, as being God as well as Man, you will readily acknowledge is Above All Men and other Creatures in Dignity; and such a One is Christ: He that is of merely Humane Parents, who are originally out of the Earth, is Himself Earthly; or endu'd with no Better Faculties than belong to Humane Nature, and speaks of the Earth, i. e. consequently can of Himself teach no higher Doctrines or Truths, than such as Natural Reason can dictate to Him, and can by Revelation teach no Higher Doctrines than God is pleas'd to communicate unto him; and such were All the Prophets of Old, as well as my self at present:

## TEXT.

## TRANSLATION.

τῷ ἑρρανοῦ ἐρχόμενον, ἑπάνω πάν-  
των ὄντιν. 32 Καὶ ὃ ἐώρακε καὶ  
ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τίς  
μαρτυρεῖται αὐτοῦ ὅδεῖς λαμβάνει.  
33 Ὁ λαβὼν αὐτοῦ τίς μαρτυρεῖται,  
ἐσφραγίσεν ὅτι ὁ Θεὸς ἀληθὴς ὄντιν.  
34 Ὁν γὰρ ἀπίστευεν ὁ Θεός, τὰ  
ῥήματα τῷ Θεοῦ λαλῶν· ὁ γὰρ ἐκ  
μέτρου δίδωσιν ὁ Θεός τὸ πνεῦμα.  
35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ  
πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.  
36 Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν  
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, ὅτι  
ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ  
μένει ἐπ' αὐτόν.

Κεφ. Δ'. Ὡς οὖν ἔγνω ὁ Κύριος  
ὅτι ἤκουσαν οἱ φαρισαῖοι, ὅτι Ἰησοῦς  
πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει  
ἢ Ἰωάννης, 2 (καίτοιγε Ἰησοῦς αὐ-  
τὸς ἐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ  
αὐτοῦ) 3 ἀφῆκε τίς Ἰουδαίαν, καὶ  
ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.  
4 Ἐδεῖ δὲ αὐτὸν διέρχασθαι ἀπὸ τῆς  
Σαμαρείας. 5 Ἐρχεῖται εἰς πόλιν τὴν  
Σαμαρείας λεγομένην Σιχαρ, πλησίον  
τῷ χωρίῳ ὃ ἐδωκεν Ἰακώβ Ἰωσήφ τῷ  
υἱῷ αὐτοῦ. 6 Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰα-

cometh from heaven, is above  
all.

32 And what he hath seen  
and heard, that he testifieth;  
and no man receiveth his tes-  
timony.

33 He that hath receiv'd his  
testimony, hath set to his seal,  
that God is true.

34 For he whom God hath  
sent, speaketh the words of  
God: for God giveth not the  
Spirit by measure unto him.

35 The Father loveth the  
Son, and hath given all things  
into his hand.

36 He that believeth on the  
Son, hath everlasting life: and  
he that believeth not the Son,  
shall not see life; but the  
wrath of God abideth on him.

## Chap. IV.

When therefore the Lord  
knew how the Pharisees had  
heard that Jesus made and bap-  
tiz'd more disciples than  
John,

2 (Tho' Jesus himself bap-  
tiz'd not, but *his* disciples)

3 He left Judea, and de-  
parted again into Galilee.

4 And he must needs go  
thro' Samaria.

5 Then cometh he to a city  
of Samaria, which is call'd Sy-  
char, near to the parcel of  
ground that Jacob gave to his  
son Joseph.

6 Now Jacob's well was

(p) See Coloss. 2. 3, 9.

(q) Gen. 48. 22.

P A R A P H R A S E.

*present: wherefore He, viz. Christ that comes from Heaven, as being God, is justly to be preferr'd above All the said Prophets and my self. 32 And hence it follows, that what he has seen and heard, i. e. what is most certainly True, That He testifys: and therefore so far am I from being Displeas'd that he has so many Followers, that I am on the contrary most heartily concern'd that he has no more, but that in Comparison of the Generality of the Unbelieving Jews, it may be said that No Man receives the Testimony, or the Doctrines which he teaches and testifys, to be Necessary to Salvation. 33 He that has receiv'd his testimony, has set to his Seal, i. e. As the chief manner among Men to testify their Assurance, is by setting their Seal to what they profess themselves to be Assur'd of; so such an One has in the highest manner testify'd his Assurance, that God is True; namely, As in making Good his Promise of sending the Messias, so also in that he would not suffer Delusions to be impos'd on Mankind, by giving such Power of Working Miracles to Any one, that was not what he profess'd Himself to be. 34 For if we will be guided by the Principles of Right Reason, which God has vouchsaf'd unto us for our Fundamental or Primary Guide, we can't doubt but He whom God has sent, in such an extraordinary manner as never Any Afore was sent in, speaks the Words of God: for God gives not the Spirit by measure, or under certain limitations unto him, as he has done to All others that were ever sent by him; but without any limitation, so as that in this Person, viz. Christ, (p) dwells the Fulness of the Godhead, or He has All Knowledge and other Perfections in Himself. 35 In short, the Father loves the Son, i. e. this Person Christ, and has given All things, and consequently All Power and Dominion, into his hand. 36 So that here is a plain and short Account of the Conditions, on which Mens Everlasting State will depend: He that believes on the Son, i. e. Christ, Embracing his Gospel, and living in Obedience thereto, has here on Earth a Sure Title to, and if he perseveres to the end of his Life here, shall actually enjoy Everlasting Life; and he that believes not Christ to be the Son of God, and consequently is not obedient to him or the Rules of his Gospel, shall not see Everlasting Life or Happiness; but the Wrath of God abideth on him for Ever, i. e. he shall be Damn'd eternally.*

Chap. IV. When therefore the Lord knew, how the Pharisees had heard that Jesus made and baptiz'd more Disciples than John, 2 (tho' Jesus himself baptiz'd not, but his Disciples) 3 he left Judea, *the better to avoid the malicious Designs of the Pharisees, or of the Great Sanhedrin or Council that was at Jerusalem, and which consisted chiefly of Persons that were then Pharisees; and departed again into Galilee. 4 And to go the Direct way, he must needs go thro' Samaria; this Country lying between Judea and Galilee. 5 Then comes he to a City of Samaria, which is call'd Sychar or Sychem, and it is near to the Parcel of ground that Jacob (9) on his Death-bed gave to his Son Joseph. 6 Now*

VII.  
Christ go's into  
Samaria to Sychar  
or Sychem.

E

Jacob's

## T E X T.

## TRANSLATION.

κῶς· ὁ οὖν Ἰησοῦς κακοπιακὸς ἐκ τῆς ὁδοπορείας, ἐκαθίζετο ἕως ὅτι τῇ πηγῇ. ὥρα ἡ ὥσπερ ἕκτη.

7 Ἐρχομαι γυνὴ ἐκ τῆς Σαμαρείας ἀντλησά ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν. 8 (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα προφάσιν ἀγοράσωσι.) 9 Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖον ὦν παρ' ἐμοῦ πίνειν αὐτεῖς, ὅσπερ γυναικὸς Σαμαρείτιδος; (ὅτι γὰρ οὐκ ἔχουσιν Ἰουδαῖοι Σαμαρείταις.) 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τῆς Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πίνειν· σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 Λέγει αὐτῇ ἡ γυνὴ· Κύριε, ὅτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ὅτι βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 Μὴ σὺ μείζων εἶ τῷ πατρὶς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ὅτε αὐτῷ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; 13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τῆς ὕδατος τούτης, διψήσει πάλιν. 14 Ὁς δ' ἂν πῖνῃ ἐκ τῆς ὕδατος ἧς ἐγὼ δώσω αὐτῷ, ὃ μὴ διψήσει εἰς αἰῶνα. Ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ,

there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away into the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answer'd and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have ask'd of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us \* this well, and drank thereof himself, and his children, and his cattle?

13 Jesus answer'd and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him,

TEXT.

TRANSLATION.

γίησται οἱ αὐτῷ πηγὴ ὕδα-  
 τος ἀλλοτρῆς εἰς ζωὴν αἰώνιον.

shall be in him a well of water  
 springing up into everlasting  
 life.

15 Δέχθ

P A R A P H R A S E.

Jacob's Well, so call'd as being at least suppos'd to have been digg'd by him, was there. Jesus therefore being wearied with his Journey, having travell'd (as seems probable) from Morning till about six in the Afternoon, sat thus wearied as he was, and without any thing at present to Refresh him, on the Well: and it was about the sixth hour, according to the Roman account which St John follows, and consequently it must be about six in the Afternoon, Christ being wearied with his Journey that day, as the Evangelist observes in the former part of the verse.

7 There comes a Woman of Samaria to draw Water: Jesus saith unto her, Give me to drink. 8 For his Disciples were gone away into the City to buy Meat. 9 Then says the Woman, knowing Jesus probably by his Speech or Garb to be a Jew, How is it that thou being a Jew askest Drink of me, who am a Woman of Samaria? (for, as the Evangelist here observes, the Difference between the Jews and Samaritans about matters of Religion, particularly as to what is mention'd below, v. 20, is such, that the Jews have no Dealings by way of Friendship or Civility, tho' in case of Necessity they would by way of Buying and Selling deal with the Samaritans; this being no more than what they would do with any Foreigners, even Heathens.) 10 Jesus answer'd and said unto her, If thou knewest the Gift, i. e. the Gracious Opportunity now given thee of God, to receive the Greatest Blessing that can be offer'd thee, and who it is that says to thee, Give me to drink; thou wouldst have ask'd of him, and he would have given thee Living water. 11 The Woman not understanding what Jesus meant by Living water, but taking the expression in the Sense in which it was commonly us'd among them, namely, to denote Fresh Running, or Spring water, such as was in the Well, says unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou, i. e. will you have that Living water you speak of? from some other Well or Spring hereabout? 12 Art thou Greater in Wisdom or Holiness than our Father Jacob, who gave, or digg'd for us this Well, and esteem'd it the Best water in the Neighbourhood; insomuch that he drank thereof himself, and his Children, and his Cattle? 13 Jesus answer'd and said unto her, Whosoever drinks of this Water shall thirst again: 14 But whosoever drinks of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water springing up into Everlasting Life: whereby Jesus open'd and explain'd to the Woman by Degrees the Figurative Sense, wherein he spoke of Living water, viz. that he did mean thereby the Spi-

VIII.  
 His Discourse  
 with the Samari-  
 tan Woman, &c.

## TEXT.

## TRANSLATION.

15 Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς· Υπάγε, φώνησον τῷ ἀνδρᾷ σου, καὶ ἐλθε ἐνθάδε. 17 Απεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἀνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Οὐκ ἔχω ἀνδρα. 18 Πέντε γὰρ ἀνδρας ἔχεις· καὶ ὃν ἔχεις, οὐκ ἐστὶν σου ἀνὴρ· τῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῇ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 Οἱ πατέρες ἡμῶν ἐν τῷ τόπῳ τῷ ὅρει προσκυνοῦσιν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει αὐτῇ ὁ Ἰησοῦς· Γυνὴ, πίστευσόν μοι ὅτι ἔρχεται ὥρα, ὅτε ἔτε ἐν τῷ ὅρει τῷ ὅτε ἐν Ἱεροσολύμοις προσκυνοῦσιν πατέρι. 22 Ὑμεῖς προσκυνοῦτε τὸ σῶμα· οἱ δὲ οὐκ οἶδαν· ἡμεῖς προσκυνῶμεν τὸ οὐκ οἶδαν· ὅτι ἡ σωτηρία ἐκ τῆς Ἰερουσαλὴμ ἐστίν. 23 Ἀλλ' ἔρχεται ὥρα, καὶ νυνὶ ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῶσι τὸ πνεῦμα καὶ τὴν ἀλήθειαν· καὶ γὰρ ὁ πατὴρ τοιοῦτος ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 24 Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῇ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answer'd and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipp'd in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such \* worshippers of him.

24 God is a Spirit, and they that worship him, must worship him in spirit and truth.

25 The woman saith unto him, I know that Messias cometh, which is call'd Christ:

*ritual Doctrine of the Gospel; which whosoever embrac'd, and liv'd accordingly, should thereby be advanc'd to Everlasting Life and Happiness, when he should be Freed from all Bodily Appetites or Wants, as Thirst, and the like.* 15 But the Woman still misunderstanding Jesus, as if he spake of some natural or common Water, but Extraordinary in its kind, says unto him, Sir, give me this Water you speak of, that I thirst not any more, neither may have Occasion to come hither to draw any more Water hence. 16 Jesus says unto her, Go, call thy Husband, and come hither. 17 The Woman answer'd and said, I have no Husband. Jesus said unto her, Thou hast well said, I have no Husband: 18 For thou hast had Five Husbands, and he whom thou now hast, is not thy Lawful Husband: in that saidst thou truly. 19 The Woman says unto him, Sir, I perceive that thou art a Prophet. I desire therefore to know your Opinion in the Dispute between Us and the Jews concerning the Place of God's Worship. 20 For Our Fathers, as we call them, viz. Abraham and Jacob, worship'd in this Mountain Gerizim which is hard by; and ye Jews say, that in Jerusalem is the Place where Men ought to worship. 21 Jesus says unto her, Woman, believe me, the Hour comes when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father; forasmuch as not only both the Temple here on Mount Gerizim, and also at Jerusalem, shall be destroy'd, but also Sacrifices shall cease: and therefore you see there is the less Reason for you to be concern'd as to the Dispute between you and the Jews. 22 Howsoever, I shall tell you, that ye Samaritans worship ye know not what, as not having Right notions of God, nor worshipping him in a Right way; whereas we Jews know what we worship, i. e. both know God aright, and worship him aright, by means of the Revelations which he made to us: for Salvation, as thereby is denoted either the Revelation of the Way and Means thereto, or the Messiah the Author of it, is of the Jews; the Holy Scriptures being reveal'd to them, and Christ being descended of them. 23 But what is of chief Concern for you to know, is this, that the Hour comes, and now is, when those shall be esteem'd the True worshippers of God, that shall worship the Father, not in this or that particular Place, but wherever it be, shall do it in Spirit and in Truth, i. e. with their Hearts and Souls, and by a sincere and universal Obedience to all his Laws: for the Father seeketh such Worshippers of him, by the Preaching of the Gospel. 24 And no wonder God seeks such Worshippers, forasmuch as God himself is a Spirit, having no Body; and therefore they that will worship him Acceptably, must worship him, not only with Outward Rites or Bodily Worship, but chiefly in their Spirit, or Spiritual and Rational Part, wherein Alone they are Like to God, and so in Truth or Sincerity. 25 The Woman, not being fully satisfy'd with this Answer, nor having any thing material to urge against it, says unto him, I am not capable to Debate with you on this difficult Subject; but I know the Messiah comes, i. e. is expected to come shortly, who is call'd  
other-

## TEXT.

## TRANSLATION.

ὅταν ἔλθῃ ἐκεῖνον, ἀναγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ὁ λαλῶν σοι. 27 Καὶ ὅτι τέτταρ' ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μὴ γυναικὸς ἐλάλει· ὅδε ἴδαν μάντι οἱ εἶπε· Τί ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς; 28 Αφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· 29 Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπε μοι πάντα ὅσα ἐποίησα· μήτι ἔπος ὅστις ὁ Χριστός; 30 Εξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. 31 Εἰ δὲ πρὸ μεταξὺ ἠρώτων αὐτόν οἱ μαθηταί, λέγοντες· Ραββί, φάγε. 32 Ο δὲ εἶπεν αὐτοῖς· Εγὼ βρωσὶν ἔχω φαγεῖν, ὡς ὑμεῖς οὐκ οἴδατε. 33 Ελεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μήτις ἠνεγκεν αὐτὸς φαγεῖν; 34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Εμὸν βρωμά ὅστις, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτὸ τὸ ἔργον. 35 Οὐκ ὑμεῖς λέγετε ὅτι ἐπὶ τετραμῆνόν ὅστις, καὶ ὁ θερισμὸς ἔρχεται; Ἰδὲ, λέγω ὑμῖν, ἐπάρετα τὰς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. 36 Καὶ ὁ θερίζων, μαθὼν λαμβάνει, καὶ σιμῶν καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων

when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 And upon this came his disciples, and marvell'd that he talk'd with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples pray'd him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him \*any thing to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are \*hence but four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he



## TEXT.

## TRANSLATION.

οὐκ ἔφαθ'· καὶ ὁ θεὸς οὐκ ἔφη· 37. Ey that reapeth, may rejoyce together.  
 γὰρ πύτω ὁ λόγος· ἐστὶν ὁ ἀλη- 37 And herein is that say-  
 θινός;

## PARAPHRASE.

otherwise, or by Interpretation in the Greek Tongue, Christ: when he is come, He will tell us All things. 26. Jesus says unto her, I that speak unto thee, am he. 27 And upon this came his Disciples, and marvel'd that he talk'd with the Woman: yet no Man said, What seekest or wantest thou of her? or, Why talkest thou with her? 28 The Woman then left her Water-pot, and went her way into the City, and says to the Men, 29 Come, see a Man which told me All things that ever I did: is not this the Christ? 30 Then they went out of the City, and came unto him. 31 In the mean while his disciples pray'd him, saying, Master, eat. 32 But he said unto them, I have Meat to eat that ye know not of. 33 Therefore, *thinking Jesus had spoken Literally of Common Meat*, said the Disciples one to another, Hath any Man brought him any thing to eat? 34 Jesus then, *to explain what he meant by Meat*, says unto them, *As Necessary and as Refreshing as my Meat is to my Body when hungry, so it is no less Necessary and Refreshing, or Delightful in my esteem, to do the Will of him that sent me, and to finish his Work that he sent me about; such as is the Teaching of Men the Will of God, and Means of Salvation.* 35 Say not ye Jews that are Husbandmen, Proverbially, and by way of Encouragement to undergo the Toil of Plowing and Sowing, when ye are about it, There are hence, viz. from the Time of Plowing and Sowing, but four Months, and then comes Harvest? Behold, I say unto you, Lift up your eyes, and look on the Fields; for they are White already, *so Ripe is the Corn and fit to be reap'd, or for the Harvest, i. e. Look on yonder Multitude of Samaritans coming from Sychem to me, prepar'd to receive my Instructions.* 36 And as this is the Spiritual Harvest you are design'd to be employ'd in by me as Reapers: so, for your Encouragement in this work, I mind you, that as Common Reapers have great wages, greater than for other work of Husbandry; so he that reaps in this Spiritual Harvest receives likewise great Wages; and that not only in respect of the Great Happiness he shall have conferr'd on Himself, as his Wages or Reward, but also in respect of the Great and Peculiar Satisfaction which shall arise to him from this, that he gathers Fruit, i. e. has been Instrumental to the bringing of Others unto Life eternal. And this your gathering of Fruit unto Life eternal shall likewise be matter of Joy to the Sowers of the said Fruit, i. e. the Prophets or Any others that have been Instrumental to prepare Men for the Reception of the Gospel; so that both he that sows, and he that reaps, may, or shall rejoyce together. 37 And herein, i. e. in this Spiritual Harvest,

## TEXT

## TRANSLATION.

ἡνός, ὅτι ἄλλοι ὄντι ὁ ἀείρων, καὶ ἄλλος ὁ θερίζων. 38 Εγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ ἔχ ὑμεῖς κεκοπιάχατε· ἄλλοι κεκοπιάχασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν ἐσεληλύθατε.

39 Εκ δὲ τῆς πόλεως ἐκεῖνης πολλοὶ ὁπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυρήσας· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.

40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτοὺς μένειν πρὸς αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

41 Καὶ πολλῶν πλείους ὁπίστευον διὰ τὸν λόγον αὐτοῦ. 42 Τῇ τε γυναίκῃ ἔλεγον· Ὅτι ἔκτετι διὰ τὸ σὺν λαλίαν πιστευόμενοι αὐτοῖς ὅς ἀκηκόαμεν, καὶ οἴδαμεν ὅτι ἕτος ὅστις ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

43 Μετὰ δὲ ταῖς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. 44 Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι πρὸς φήτης ἐν τῇ ἰδίᾳ πατρὶδι πόλει ἔκ ἐχθρῶν. 45 Ὅτε ὅτι ἦλθεν εἰς τὴν Γαλιλαίαν, ἰδεξάμενοι αὐτὸν οἱ Γαλιλαῖοι, πάντες ἐσχακότες αὐτὸν ἐποίησαν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. 46 Ἦλθεν ὅτι Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον.

Καὶ Ἦν τις βασιλικός, οὗ ὁ

ing true. One soweth, and another reapeth.

38 I have sent you to reap that whereon ye bestow'd no labour: other men labour'd, and ye are entred into their labours.

39 And many of the Samaritans of that city believ'd on him, for the saying of the woman, which testify'd, He told me all that ever I did.

40 So when the Samaritans were come unto him, they befought him that he would tarry with them: and he abode there two days.

41 And many more believ'd, because of his own word:

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testify'd, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans receiv'd him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain noble man,

TEXT.

TRANSLATION.

υἱὸς ἠσθεῖ ἐν Καπερναύμ. 47 Οὐ-  
 τὸ ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ  
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλ-  
 θε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα  
 καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν.

whose son was sick at Caper-  
 naum.

47 When he heard that Je-  
 sus was come out of Judea into  
 Galilee, he went unto him, and  
 besought him that he would  
 come down, and heal his son:

ἡμελλε

P A R A P H R A S E.

*Harvest, as well as in Common Harvests, is that Proverbial Saying True, One sows, and Another reaps. 38 Namely, I have sent you by employing you already to baptize in my Name, and so to receive Persons in- to my Church, and shall further send you to reap that whereon ye bestow'd no Labour in first disposing them to receive the Gospel: Other men, viz. the Prophets of Old, the Baptist and My self more especially, labour'd therein, and ye are enter'd into their Labours, i. e. have little more to do than to reap the Benefits or Success of their Labours. 39 And, now to return to the History of the Samaritans, many of the Samaritans of that City, viz. Sychem, believ'd on him, for the saying of the Woman, which testify'd, He told me all that ever I did. 40 So when the Sa- maritans were come to him, and had heard him discourse, they were con- firm'd in their Belief on him to be the Christ, and thereupon besought him that he would tarry with them: and he abode there two days. 41 And during that time, many more believ'd on him, because of his Own Word or Discourses; 42 and said unto the Woman that first told them of him, Now we believe in Him, not because of thy saying, viz. that he had told you All that ever you did: but forasmuch as we have heard him our selves deliver Holy and Reasonable Instructions, and thereby know that this is indeed the Christ, the Saviour of the World.*

43 Now after two days he departed thence, and went into Galilee.  
 44 But he went not to Nazareth, where he had been bred up: for Jesus himself testify'd, that a Prophet has no where less Honour than in his Own Country, or place of Education; and therefore he went to some other part of Galilee. 45 Then when he was come into Galilee, the Ga- lileans receiv'd him with Respect, having seen All the things that he did at Jerusalem at the last Feast of the Passover: for they also went yearly to the said Feast. 46 So after some time Jesus came again into Cana of Galilee, where he made the Water Wine.

IX.  
 Christ comes in-  
 to Galilee.

And there was a certain Noble man, belonging (as seems probable) to the Court of King Herod, whose Son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him while he was at Cana, and besought him that he would come down, and

X.  
 He cures a Noble-  
 man's Son.

F

heal

## G R E E K T E X T.

## TRANSLATION.

ἤμελλε γὰρ ἀποθνήσκειν. 48 Εἶπεν αὐτῷ Ἰησοῦς· ὡς αὐτόν· Ἐὰν μὴ σή-  
μεια καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσῃτε. 49 Λέγει πρὸς αὐτὸν ὁ βασιλικός·  
Κύριε, κατέβητι πρὶν ἀποθάνειν τὸ  
παιδίόν μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς·  
Πορεύου· ὁ υἱὸς σου ζῇ. Καὶ ἐπήκου-  
σεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐ-  
τῷ Ἰησοῦς· καὶ ἐπερεύνατο. 51 Ἦδη  
δὲ αὐτὸς ἔρχετο βάνοντι, οἱ δούλοι αὐ-  
τοῦ ἀπήντησάν αὐτῷ, καὶ ἀπήγγειλαν, λέ-  
γοντες· Ὅτι ὁ παῖς σου ζῇ. 52 Εὐ-  
χέτο οὖν πρὸς αὐτῶν ἵνα ὦραν ἐν ᾗ κομ-  
ψόπρην ἔχει· καὶ εἶπεν αὐτῷ· Ὅτι χθὲς  
ὦραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυ-  
ρετός. 53 Εἰγώ οὖν ὁ πατήρ ὅτι  
ὅτε ἐκέλευε τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐ-  
τῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱὸς σου ζῇ· καὶ  
ἡ οἰκία αὐτοῦ ὅλη. 54 Τῷτο πάλιν  
δύττερον σημεῖον ἐποίησεν ὁ Ἰη-  
σοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν  
Γαλιλαίαν.

Κεφ. ε'. Μετὰ ταῦτα ὡς ἑορτὴ ἦ  
Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσό-  
λυμα. 2 Ἐπὶ δὲ ἐν τοῖς Ἱεροσολύ-  
μοις ὅτι τῇ πρὸς τὴν ἀρκατικὴν κολυμβή-  
θρα, ἡ ἐπὶ τῇ ἀρκατικῇ Εβραϊστὶ Βηθesda,  
πέντε πύλεις ἔχουσα. 3 Ἐν ταύταις  
κατέκειτο πολλὸς πλῆθος ἄρρωστον  
καὶ τυφλόν, χωλόν, ξηρὸν, ἐκδεχό-

for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believ'd the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth. And himself believ'd, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

## Chap. V.

After this \* was the feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the \*sheep-gate a pool, which is call'd in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, wither'd, waiting

μωρών

## P A R A P H R A S E.

heal his Son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see Signs and Wonders *perform'd*, ye will not believe *many of you*; *having no Regard to the Excellency and Holiness of my Doctrine, which yet is an Evidence of my being a Teacher come from God.* 49 The Noble man *not discourag'd by this gentle Reproof, but very much concern'd for his Son*, says unto him, Sir, *I beseech you not to delay, but to come down to Capernaum presently, ere my Child dye.* 50 Jesus says unto him, Go thy way; thy Son liveth. And the Man believ'd the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his Servants met him, and told him, saying, Thy Son liveth. 52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour, *according to the Roman and Our account, (but whether in the Forenoon or Afternoon, appears not)* the Fever left him. 53 So the Father knew that it was at the same hour, in the which Jesus said unto him, Thy Son liveth. And himself believ'd, and his whole House. 54 *And as the First Publick Miracle, viz. of turning Water into Wine, was done formerly by Jesus at Cana; so this is again the Second Miracle that Jesus did, and that while he was at the same place, namely, when he was come out of Judea into Galilee this last time.*

## S E C T I O N IV.

*Containing such Particulars as are taken Notice of by St John, From the Passover that was in the thirty second year of CHRIST'S Life, or A. D. 30, To a little before the Passover next ensuing, or which was in the thirty third year of his Life, and A. D. 31. Which Particulars take up all Chap. V., and are wholly pass'd over by the Three former Evangelists.*

Chap. V. Sometime after this was The Feast of the Jews, *Emphatically so call'd, as being their Chief Feast, i. e. the Passover*; and Jesus went up to Jerusalem *to the said Feast.* 2 Now there is at Jerusalem by the Sheep-gate a Pool, which is call'd in the Hebrew Tongue Bethesda, *i. e. the House of Mercy*, having five porches, (r) or arches, or other places from which One might step down into the said Pool; the Use of which was as follows, viz. 3 In these lay a great multitude of Impotent folk, of Blind, Halt, Wither'd, waiting for the moving of the

I.  
Christ comes up again to Jerusalem to the Passover, and cures an infirm man at the Pool of Bethesda on the Sabbath.

## A N N O T A T I O N S.

(r) It is not improbable but these Porches were somewhat like the little Rooms near the Baths at our City Bath; which Rooms they call there *Slips*, from Persons thence *slipping* down into the adjoining Bath.

## TEXT.

## TRANSLATION.

ἰδὼν ὃ τὸ ὕδατος κίνησιν. 4 Ἀγγε-  
λος γὰρ ἔειπε κατέβηκεν εἰς  
τὴν κολυμβήθραν, καὶ ἐπάρασε τὸ ὕδωρ·  
ὁ οὖν ὁποῦτος ἐμβὰς μετὰ τὴν παρα-  
χλὺν τοῦ ὕδατος, ὑγιὲς ἐγένετο, ὃς ἴδι-  
ος κατεύχετο νοσήματα. 5 Ἦν δὲ  
ἐκεῖ ἄνθρωπος ὃς καὶ τελέκοντα ὀκτὼ  
ἔτη ἔχων ἐν τῇ ἀδενείᾳ. 6 Τότε  
ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γινώσκων  
ὅτι πολὺν ἥδη χρόνον ἔχει, λέγει αὐ-  
τῷ· Θέλεις ὑγιὲς γενέσθαι; 7 Ἀπε-  
κρίθη αὐτῷ ὁ ἀδενεὺς· Κύριε, ἄνθρω-  
πον ἔκ ἐμοῦ, ὅταν παραχθῇ τὸ  
ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν·  
ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὶν ἐμοῦ  
καταβαίνει. 8 Λέγει αὐτῷ ὁ Ἰησοῦς·  
Εἵρᾳ, ἄρῃς τὴν κράββατον σου, καὶ πε-  
πάτης. 9 Καὶ εὐθέως ἐγένετο ὑγιὲς ὁ  
ἄνθρωπος· καὶ ἦρε τὴν κράββατον αὐτοῦ  
καὶ περιπάτη· ἡ δὲ σάββατος ἐν ἐκεῖ-  
νῃ τῇ ἡμέρᾳ. 10 Ἐλεγον οὖν οἱ Ἰου-  
δαῖοι πρὸς τοὺς περὶ αὐτοῦ· Σάββατόν  
ἐστίν, ἃς ἐξέστ' σοι ἄρᾳ τὴν κράββατον.  
11 Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με  
ὑγιή, ἐκεῖνός μοι εἶπεν· Ἀρῃς τὴν κράβ-  
βατόν σου, καὶ περιπάτη. 12 Ἡρώ-  
τησεν οὖν αὐτόν· Τίς ἐστίν ὁ ἄνθρωπος  
ὃς ἐπὶ σοὶ· Ἀρῃς τὴν κράββατόν σου,  
καὶ περιπάτη; 13 Ὁ δὲ ἰαθεὶς ἔκ-  
ηδεν πῶς ὅτι· ὁ Ἰησοῦς ἑξένευεν,

for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepp'd in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answer'd him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walk'd: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cur'd, It is the sabbath day; it is not lawful for thee to carry *thy* bed.

11 He answer'd them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then ask'd they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was heal'd, \*knew not who it was: for Jesus had convey'd himself

## TEXT.

## TRANSLATION.

ὅχλος ὅστις ὦ πρὸς τόπον. 14 Me- away, a multitude being in  
 τὰ ἑαυτὰ ἐείσκει αὐτὸν ὁ Ἰησοῦς 14 Afterward Jesus findeth

ἐν .

## PARAPHRASE.

Water. 4 For, as it is apparent from the whole Tenour of Scripture, that the Administration of things here below is committed to, and perform'd more immediately by Angels; so Agreeably hereto, tho' there was no Visible Appearance of any Angel, yet the Jews did Rationally believe, that an Angel went down at a certain season into the Pool, and troubled, i. e. put into a Commotion the Water: and it was found by Experience, that whosoever then first after the Troubling of the Water stepp'd in, was made whole of whatsoever Disease he had. And it is very Remarkable, that it is said that as this Curing Quality was observ'd to belong to the Pool but a Few years before the Coming of Christ; so also it was observ'd to cease again after the Crucifixion of Christ, and the Jews obstinate Persisting in their Unbelief. 5 And this Pool having this Miraculous Quality, a certain Man was there in one of the porches aforemention'd, which had an infirmity, i. e. Lameness, or other weakness that he could not walk, thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he says unto him, Wilt thou be made whole? 7 The Impotent man answer'd him, Sir, I have no Man, when the Water is troubled, to put me into the Pool: but while I am coming, another steppeth down before me. 8 Jesus says unto him, Rise: and that it might the Better appear, what Great strength was of a sudden given unto him by this Miraculous Cure, Christ says also, take up thy Bed on which thou lyest, and walk. 9 And immediately the Man was made whole, and took up his Bed, and walk'd: and on the same day was the Sabbath. 10 The Jews therefore said unto him that was cur'd, It is the Sabbath-day; it is not lawful for thee to carry thy Bed. 11 He answer'd them, I know that to do so, is not lawful according to the General or Common Intention of the Fourth Commandment: but when He that made me Whole by a Word speaking, and therefore without doubt is a great Prophet sent from God; when the same said unto me, Take up thy Bed, and walk, I may reasonably suppose that I might do so upon his Command, without Displeasing God. 12 Then ask'd they him, What Man is that which said unto thee, Take up thy Bed, and walk. 13 And he that was heal'd, knew not who it was by Name, nor could he shew him to them: for Jesus had convey'd himself away, a multitude being in that place. 14 Afterward Jesus finds him

## TEXT.

## TRANSLATION.

ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδοὺ, ὅτι ἔτι  
 γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖ-  
 ρόν τι σοὶ γένηται. 15 Ἀπῆλθεν ὁ ἄν-  
 θρωπος, καὶ ἀνήγγελε τοῖς Ἰουδαίοις,  
 ὅτι Ἰησοῦς ὅστις ὁ ποιήσας αὐτὸν ὅλην.  
 16 Καὶ διὰ τῆς τοῦ ἐδιδάσκοντος ἡ ἰσχύος οἱ  
 Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι,  
 ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς·  
 Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ  
 ἐργάζομαι. 18 Διὰ τῆς οὗ μάλ-  
 λον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖ-  
 ναι, ὅτι ἔτι μόνον ἔλαβε τὸ σαββάτον,  
 ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν  
 Θεόν, ἵσον ἑαυτὸν ποιῶν τῷ Θεῷ.  
 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶ-  
 πεν αὐτοῖς· Ἀμὲν ἀμὲν λέγω ὑμῖν,  
 ἔτι δυνάτα ὁ υἱὸς ποιεῖν ἅψ' ἑαυ-  
 τῷ ὅθεν, ἐὰν μὴ τι βλέπῃ ἢ πα-  
 τέρα ποιοῦντα· ἀλλὰ ὅτι ὁ υἱὸς ὁμοίως ποιεῖ,  
 ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ  
 υἱὸς πατέρα φιλεῖ ὅτι υἱόν, καὶ πάντα δείκνυ-  
 σιν αὐτῷ ὅτι αὐτὸς ποιεῖ· καὶ μείζονα  
 τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς  
 θαυμάζητε. 21 Ὡστε γὰρ ὁ πα-  
 τὴρ ἐγείρει τὸς νεκροὺς καὶ ζωοποιεῖ,

him in the temple, and said  
 unto him, Behold, thou art  
 made whole: sin no more, lest  
 a worse thing come unto thee.

15 The man departed, and  
 told the Jews that it was Jesus  
 which had made him whole.

16 And therefore did the  
 Jews persecute Jesus, and sought  
 to slay him, because he had done  
 these things on the sabbath-  
 day.

17 But Jesus answer'd them,  
 My father worketh hitherto,  
 and I work.

18 Therefore the Jews  
 sought the more to kill him,  
 because he not only had broken  
 the sabbath, but said also, that  
 God was his \*proper Father,  
 making himself equal with  
 God.

19 Then answer'd Jesus,  
 and said unto them, Verily ve-  
 rily I say unto you, The Son  
 can do nothing of himself, but  
 what he seeth the Father do:  
 for what things soever he doth,  
 these also doth the Son like-  
 wise.

20 For the Father loveth  
 the Son, and sheweth him all  
 things that himself doth: and  
 he will shew him greater works  
 than these, that ye may mar-  
 vel.

21 For as the Father raiseth  
 up the dead, and quickneth

ἐπε

## PARAPHRASE.

him in the Temple, being come thither, as may be Reasonably suppos'd,  
 to return Thanks to God for his late Cure; and said unto him, Behold,  
 thou art made whole: sin no more, lest a worse thing come unto thee.

15 The



## P A R A P H R A S E.

15 The Man now knowing that it was Jesus that cur'd him, and thinking (as may be well suppos'd) that he ought in Gratitude to make the Author of such his Cure known, that he might have the Glory of it, departed, and told the Jews that it was Jesus which had made him whole. 16 And yet so far were the Jews from being convinc'd hereby, that Jesus was an extraordinary Person sent by God, that therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day.

17 But Jesus answer'd them, God who is my Own (s) proper and peculiar Father, tho' he rested from the Works of the Creation on the seventh day, and therefore appointed it to be observ'd by You as a Day of Rest from common Worldly Business; yet Himself worketh, even from the Creation hitherto, in Governing and Preserving the World, and in giving Life, and doing all other Acts of Goodness and Mercy, and that on the Sabbath, as well as on any other day: and therefore I, who am his Proper Son, Very God of Very God, and so have the same Divine Authority and Power, both do and may work likewise, or perform Acts of Goodness and Mercy, and whatsoever else seems Good unto me, on the Sabbath-day. 18 But this Answer was so far from satisfying the Jews, that therefore the Jews sought the more to kill him, because he not only had broken the Sabbath in their opinion, but said also that God was his Proper Father, i. e. by Nature; so making himself of the same Divine Nature, and consequently of the same Divine Authority and Power, and in all these respects Equal with God. 19 Then answer'd Jesus and said unto them, Verily verily I say unto you, that, As it is true that I am the Son of God by Nature, and so Equal with God the Father, as to All the Attributes of the Divine Nature, excepting only such as arise from the difference of Personalities; So it being utterly inconsistent with the Perfection of the Divine Nature, that there should be any Disagreement between the several Persons in the Godhead, but that All the three Divine Persons should act with the most perfect Harmony or Agreement, and so with due Subordination One to the other, agreeably to their different Personalities; it hence follows that the Son can do nothing of Himself, i. e. as in Opposition to the Father, but what he sees the Father do, or knows the Father to Approve of: for what things soever he the Father do's, or approves of to be done, these also do's the Son likewise, and consequently according to the Father's Will as well as Example. 20 For the Father loves the Son, and shews, or communicates to Him All things that Himself the Father do's, or would have done: and he will shew, or communicate his Will to Him to perform Greater Works than these you have yet seen, that ye may marvel yet more, tho' you will not be convinc'd by them. 21 For as the Father raises up the Dead, and quickens them, as you acknowledge, ascribing those Instances of this Kind, which are recorded in the Old Testament, or have been done in former Ages, to the

II.  
Christ's Dis-  
course with the  
Jews about the  
Lawfulness of  
what he had  
done.

(s) See v. 18.

Father;

## TEXT.

## TRANSLATION.

ἔγω καὶ ὁ υἱὸς ὅς θελεῖ ζωοποιεῖ.

22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει ὁδόναν, ἀλλὰ τίς κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. 23 Ἴνα πάντες π

μῶσι τὸν υἱόν, καθὼς πμῶσι τὸν πατέρα. ὁ μὴ πμῆξ' τὸν υἱόν, ὁ πμᾶ τὸν πατέρα τὸν πέμψαντα αὐτόν.

24 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ὁ τὸ λόγον μου ἀκούων, ὃ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μετέβηκεν ἐκ τῆ θανάτου εἰς τὴν ζωὴν. 25 Ἀμὲν ἀμὲν λέγω ὑμῖν,

ὅτι ἔρχεται ὥρα, καὶ νῦν ἔστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται. 26 Ὡστε γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, ὅπως ἔδωκε

καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. 27 Καὶ ἡ ἐξουσία ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἔστι.

28 Μὴ θαυμάζετε τὸν ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πο

τεύσαντες, εἰς ἀνάστασιν κρίσεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἅπτα ἑμαυτῷ ὁδοῖν. καθὼς ἀκούω, κρίνω

them: even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of my own self do nothing: as I hear, I judge:

καὶ

*Father*; even so you shall have sufficient Evidence also, that the Son quickens, i. e. can quicken or raise to life, whom he will. 22 And this Power of Raising the Dead shall the Son, even as Man, be invested with, forasmuch as the Father judges no Man, but has committed all Judgment, i. e. the Authority and Actual performance of Judging and Rewarding, or Condemning, unto the Son, even as Man. 23 And All this has the Father done, or shall do, that All men should honour the Son, even as, i. e. with the same Honour as they honour the Father. He that honours not the Son, honours not the Father who has sent him into the World; and consequently All your Zeal for the Honour of the Father is only Pretence, while you dishonour me. 24 Verily verily I say unto you, He that hears my Word or Doctrine, and agreeably thereto believes on God as Him that sent me, and lives accordingly, has so firm and sure Title to Everlasting life, if he perseveres, that he may be said Actually to have it Already; and shall not come into Condemnation unto eternal Death, but is pass'd from eternal Death unto eternal Life. 25 Verily verily I say unto you, The Hour is coming and now is, when several of the Dead shall hear the Voice of the Son of God; and they that hear shall live, as the Widows Son of Nain, Jairus's Daughter, Lazarus, and those that arose out of their Graves at our Saviour's Resurrection. 26 For as the Father has Life in Himself, as the Fountain of the Godhead, so has he given to the Son, even as Man, to have Life in himself, i. e. so as to give Life in this World to whom he will, by raising them from the Dead; 27 and has given him Authority to execute judgment also on his Enemies even in this World, which accordingly shall be executed on your Nation in due time by the Destruction thereof for their obstinate Unbelief; and this Authority has the Father given the Son, because he is become the Son of Man, and as such shall condescend still further even to the Death of the Cross for the Redemption of Mankind. 28 And yet marvel not at this I have already told you, I having still that to tell you which is more Marvellous: for the Hour is coming, in the which all that are in the Graves shall hear his Voice, 29 and being rais'd to Life, shall come forth of their Graves, and shall All be Rewarded or Punish'd by my Sentence; viz. they that have done Good shall come forth of their Graves unto the Resurrection of Life, i. e. shall after their Resurrection be rewarded with eternal Life; and they that have done Evil, and dy'd without due Repentance thereof, shall come forth unto the Resurrection of Damnation, i. e. shall after their Resurrection be damn'd unto eternal Torments. 30 I can (as I said afore v. 19.) of my Own self, as in Opposition to the Father, do nothing of these Marvellous Particulars, which I have told you, from v. 24 to v. 29: No, as I hear or know the Will of my Father to be, so I do in All these Instances foremention'd: more particularly, as being the Instance of greatest Authority, so I judge; and therefore my Judgment is always Just, because in all

## TEXT.

## TRANSLATION.

καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι ὃς ζῆλω  
 τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα ὃ  
 πέμψαντός με πατρός. 31 Εἰν ἐγὼ  
 μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου ὅτι  
 ἔστιν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρτυρῶν  
 περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ὅστις ἡ  
 μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑ-  
 μεῖς ἀπεσάλλατε πρὸς Ἰωάννην, καὶ με-  
 μαρτύρηκε τῇ ἀληθείᾳ. 34 Εγὼ δὲ ὃ  
 παρὰ ἀνθρώπου ἢ μαρτυρίαν λαμβάνω·  
 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.  
 35 Ἐκεῖνος ἦν ὁ λύχνος ὁ χαμόδμος καὶ  
 φάων· ὑμεῖς δὲ ἠγελήσατε ἀσφαλ-  
 οῦναι πρὸς ὥραν ὡς τῷ φωτὶ αὐτοῦ.  
 36 Εγὼ δὲ ἔχω ἢ μαρτυρίαν μείζω τῆς  
 Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πα-  
 τὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα  
 ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ  
 πατὴρ με ἀπέσταλκε. 37 Καὶ ὁ πέμ-  
 ψας με πατήρ, αὐτὸς μεμαρτύρηκε περὶ  
 ἐμοῦ. ὅτι φωνὴν αὐτοῦ ἀκηκόατε πρόποσι,  
 ὅτι εἶδος αὐτοῦ ἐώρακατε. 38 Καὶ ἢ  
 λόγον αὐτοῦ ὃς ἔχετε μένοντα ἐν ὑμῖν· ὅτι  
 ὃν ἀπίσκειν ἐκεῖνος, τούτω ὑμεῖς ὃ πι-  
 στεύετε. 39 Ερευνᾶτε τὰς γραφάς, ὅτι  
 ὑμεῖς δοκεῖτε ὡς αὐταῖς ζωὴν αἰώνιον  
 ἔχειν· καὶ ἐκεῖνά ἐστιν αἱ μαρτυρήσασαι περὶ  
 ἐμοῦ. 40 Καὶ ὃ θέλει ἐλθεῖν πρὸς με,  
 ἵνα ζῶν ἐχῇ. 41 Δόξαν παρὰ ἀν-  
 θρώπων ὃ λαμβάνω. 42 Ἀλλ' ἐγὼ

and my judgment is just, be-  
 cause I seek not my own will,  
 but the will of the Father  
 which hath sent me.

31 If I bear witness of my  
 self, my witness is not true.

32 There is another that  
 beareth witness of me, and I  
 know that the witness which  
 he witnesseth of me is true.

33 Ye sent unto John, and  
 he bare witness unto the truth.

34 But I receive not testimo-  
 ny from Man: but these things  
 I say, that ye might be sav'd.

35 He was a burning and a  
 shining light: and ye were  
 willing for a season to rejoice  
 in his light.

36 But I have greater wit-  
 nesses than *that* of John: for the  
 works which the Father hath  
 given me to finish, the same  
 works that I do, bear witness of  
 me, that the Father hath sent me.

37 And the Father himself  
 which hath sent me, hath born  
 witness of me. Ye have nei-  
 ther heard his voice at any  
 time, nor seen his \* appearance.

38 And ye have not his  
 word abiding in you: for  
 whom he hath sent, him ye  
 believe not.

39 Search the scriptures, for  
 in them ye think ye have eter-  
 nal life, and they are they  
 which testify of me.

40 And ye will not come to  
 me, that ye might have life.

41 I receive not honour  
 from men.

42 But I know you, that

ὑμᾶς,

PARAPHRASE.

*cases I seek not my Own will, but the Will of Him, i. e. God or the Father that sent me. 31 Further, If I Only did thus barely bear witness of my self that I am the Son of God, then indeed my witness is not True, or Sufficient, according to Reason, and conformably thereto according to the Laws of your and other Nations. 32 But now there is Another that bears witness of me; and I know that the witness which he witnesseth of me, is what you must allow to be True, would you act according to Reason, or your Own Laws. 33 Namely, ye sent unto John Baptist to enquire, not concerning Me, but concerning Himself; and he Unask'd, and of his Own accord, and even in Derogation of Himself, bare witness unto Me, that I am what I profess to be; and therefore his witness, with these Circumstances, can't in Reason but be judg'd to be no other than the Truth. 34 But I receive not, i. e. need not to receive testimony from Man: but these things I say, and argue with you in your Own way, because ye put me upon it, that ye might thereby be induc'd to acknowledge the Truth of what I say and teach, and so might be Sav'd. 35 He, i. e. the Baptist, was a Burning and a Shining Light, i. e. a Man sent to enlighten you with the Knowledge of God's Will, and particularly with the Knowledge of Me as the promis'd Messias, and to be an Example to you of Piety and Zeal for the Glory of God: and ye were willing for a season, viz. till he bare witness of Me as the Messias, to rejoyce in his Light, i. e. ye were greatly pleas'd with his Doctrine and Example. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And besides, the Father himself which has sent me, has born witness of me several ways, as by a Voice from Heaven, &c. But on this I insist not, because ye indeed have neither heard his Voice at any time, nor seen his Appearance. 38 And therefore what I shall choose rather to insist on further, is this, that ye have not his Word abiding in you, i. e. the Testimonies given in the Old Testament of me are not duly regarded by you: for whom he has sent, according to the said Testimonies, i. e. Prophecies or Types of me, Him ye believe not. 39 I desire you but to search or study the Scriptures as ye ought: for in them ye think or own, that ye have reveal'd what is necessary to Eternal life; and they are they which testify of me by their Types and Prophecies. 40 And yet so great and unreasonable is your Prejudice against me, that ye will not come to me, that ye might have life. 41 'Tis most evident that I receive not, i. e. do nothing out of a Vain Desire to receive my self Honour from Men; but that I am at God's Glory in All I do: 42 But this is so far from Recommending me to you, that for this Reason chiefly ye reject me, viz. because I propose not to my Self Temporal Interests, or propose any such Rewards to my Followers; whereby I know you, that ye have not the love of*

## TEXT.

## TRANSLATION.

ὕμᾱς, ὅτι ἢ ἀγάπῃν ἔθεῖς ὅκ' ἔχῃτε ἐν  
 ἑαυτοῖς. 43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνό-  
 ματι τοῦ πατρὸς μου, καὶ ὑμεῖς λαμβάνετε  
 με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τοῦ  
 ἰδίου, ἐκεῖνον λήψαθε. 44 Πῶς δύνα-  
 σθε ὑμεῖς πιστεῦσαι, δόξαν πατρὸς ἀλλή-  
 λων λαμβάνοντες, καὶ τὸ δοῦναι τὸ πατρὶ  
 μόνον θεῷ καὶ ζητεῖτε; 45 Μὴ δοκεῖτε  
 ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸ πα-  
 τέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς,  
 εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ γὰρ  
 ἐπιστεύετε Μωσῇ, ὁπιστεύετε ἀν' ἐμοί·  
 περὶ γὰρ ἐμὸς ἐκεῖνος ἔγραψεν. 47 Εἰ  
 δὲ τοῖς ἐκείνου ρήμασιν οὐ πιστεύετε,  
 πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

Κεφ. ε'. Μετὰ ταῦτα ἀπῆλθεν  
 ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γα-  
 λιλαίας, τῆς Τιβεριάδος. 2 Καὶ  
 ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι  
 ἐώραν αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν  
 ἐπὶ τῷ ἁσθενούντων. 3 Ἀνῆλθε  
 δὲ εἰς τὸ ὄρη· ὁ Ἰησοῦς, καὶ ἐκεῖ  
 ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

ye have not the love of God in  
 you.

43 I am come in my Fa-  
 ther's name, and ye receive me  
 not: if another shall come in  
 his own name, him ye will re-  
 ceive.

44 How can ye believe,  
 which receive honour one of  
 another, and seek not the ho-  
 nour that cometh from God  
 only?

45 Do not think that I will  
 accuse you to the Father: there  
 is one that accuseth you, even  
 Moses, in whom ye trust.

46 For had ye believ'd Mo-  
 ses, ye would have believ'd  
 me: for he wrote of me.

47 But if ye believe not his  
 writings, how shall ye believe  
 my words?

## Chap. VI.

After these things Jesus went  
 over the sea of Galilee, which  
 is the sea of Tiberias.

2 And a great multitude fol-  
 low'd him, because they saw  
 his miracles which he did on  
 them that were diseas'd.

3 And Jesus went up into a  
 mountain, and there he sat  
 with his disciples.

4 Hv

## PARAPHRASE.

God in you. 43 I am come in my Father's name, *seeking only his Glory and the Spiritual Good of Men*, and ye therefore receive me not: if another shall come in his Own name, *i. e. seeking his Own Worldly Interest and Glory, and proposing Worldly Advantages to his Followers*, him ye will receive. 44 *Indeed* how can ye, *i. e. it is Impossible for you* to believe, who *make it your Principal Aim* to receive *Worldly Honour* one of another, and seek not the Honour that comes from God only, *while you please Him, tho' you displease Men*. 45 *However*, do not think that

I will accuse you to the Father; *I come to Save you, not to Accuse you*: there is One that accuses you, even Moses, in whom ye trust, *that by Obedience to his Law ye shall be Sav'd.* 46 For had ye believ'd Moses, ye would have believ'd me: for he wrote of me. 47 But if ye believe not his writings, *which ye Own to be the Revelation of God*, how shall ye believe my words, *whom you look on as an Impostor or Deceiver?*

## S E C T I O N V.

*Containing such Particulars as are related by St John, From a little before the Passover that was in the thirty third year of CHRIST's Life, or A. D. 31, To a little before the Feast of Tabernacles, which was in the thirty fourth year of his Life, or A. D. 32. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's Miraculous Feeding about Five thousand, (which is also taken Notice of by All the other Evangelists, and so serves to shew the Connexion of the History of our Saviour's Ministry given by this Evangelist, with the History of the Same given by the Three other Evangelists) and of the Discourse which was Occasion'd thereby, which is wholly Omitted by the other Evangelists.*

Chap. VI. *With the end of the foregoing Chapter, ends that Large Supplement, which St John our Evangelist has given us to the Three former Gospels, in reference to the First part of our Saviour's Ministry, viz. before his beginning to Preach in Galilee after the imprisonment of the Baptist. For After these things which are related in the foregoing Chapter, the Baptist being now put into Prison, Our Saviour go's into Galilee, and begins to preach Repentance; as is related by the other three Evangelists, who having given a sufficient Account of our Lord's Ministry during his stay in Galilee, after this his Coming thither, till he left Galilee to come to the Feast of Tabernacles; therefore our Evangelist St John takes Notice but of One Particular during All that time, which is also taken notice of by the Other Evangelists as to the Matter of the Miracle, and some other Circumstances, but not as to the Discourse occasion'd thereby, and some other Circumstances, which therefore St John thought fit to Add here. The Twelve Apostles then being return'd (t) from their First Mission, Jesus went over the Sea of Galilee, which is otherwise call'd the Sea of Tiberias, from the City of that Name standing on the South-west part thereof. 2 And a great Multitude follow'd him, because they saw the Miracles which he did on them that were diseas'd. 3 And Jesus went up into a Mountain, and there he sat with his Disciples; the Reason of*

I.  
Christ miracu-  
lously feeds 5000  
in Galilee.

(t) See Mark 6. 30, &c.

## TEXT.

## TRANSLATION.

4 Ην δὲ ἑστὶς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 Ἐπάρας ὅν ὁ Ἰησοῦς τὰς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχετο πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀρξομένῳ ἄρτους, ἵνα φάωσιν οὗτοι; 6 (Τὸτα δὲ ἔλεγε πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιῆν) 7 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι ἔκ ἀρκούντων αὐτοῖς, ἵνα ἔχαστος αὐτῶν βραχὺ πιλάβῃ. 8 Λέγει αὐτῷ εἰς ὃ καὶ τῷ μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· 9 Ἐπὶ ποσάδειον ἐν ᾧδε ὁ ἔχοντες πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ὄστιν εἰς τοσούτους; 10 Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τὰς ἀνθρώπους ἀναπεσεῖν. Ἡν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι. 11 Ἐλάβε δὲ τὰς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς ἀνακειμένοις· ὁμοίως καὶ ὅσα τῶν ὀψαρίων ὅσοι ἦθελον. 12 Ὡς δὲ ἐτεπλήροθη, λέγει τοῖς μαθηταῖς αὐτοῦ· Συμωγᾶτε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι σπύληται. 13 Συνήγαγον οὖν, καὶ ἐγάμεν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων καὶ τῶν κριθίνων, ἀπερίσσευσεν τοῖς βεβρωκόσιν.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do)

7 Philip answer'd him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks he distributed to \* them that were set down; and likewise of the fishes, as much as they would.

12 When they were fill'd, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gather'd them together, and fill'd twelve baskets with the fragments of the five barley-loaves, which remain'd over and above, unto them that had eaten.



## TEXT.

## TRANSLATION.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Οὐκ ἔπος ἐστὶν ἀληθὺς ὁ προφῆτης ὁ ἐρχόμενος εἰς τὸ κόσμος. 15 Ἰησοῦς οὖν γινῶς ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἀρπάζειν

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceiv'd that they would come

αὐτὸν

## PARAPHRASE.

*their Coming to this Eastern side of the Sea, being (1) to Retire a little from the People, in order to Refresh themselves.* 4 And the Passover, a Feast of the Jews, was nigh. 5 When Jesus and his Disciples had a little Refresh'd themselves Alone on the Mountain, they came down, and he then lift up his eyes, and saw a great Company come unto him, and he says unto Philip, Whence shall we buy Bread that these may eat? 6 (And this he said to prove him: for he himself knew what he would do) 7 Philip answer'd him, Two hundred penny-worth of Bread is not sufficient for them, that every one of them may take a little. 8 One of his Disciples, Andrew, Simon Peter's brother, says unto him, 9 There is a Lad here, which hath five Barley-loaves, and two small Fishes: but what are they among so many? 10 And Jesus said, Make the Men sit down. Now there was much Grass in the place. So the Men sat down, in number about Five thousand. 11 And Jesus took the Loaves, and when he had given Thanks he distributed to them that were set down; and likewise of the Fishes, as much as they would. 12 When they were fill'd, he said unto his Disciples, Gather up the Fragments that remain, that nothing be lost. 13 Therefore they gather'd them together, and fill'd twelve Baskets with the Fragments of the five Barley-loaves, which remain'd over and above, unto them that had eaten.

14. Then those Men who had been thus Miraculously fed, when they had seen the Miracle that Jesus did, said, This is of a Truth That most eminent Prophet, i. e. the *Messias*, that should come into the World, and hereupon they began to take a Resolution forthwith to take him, and set him up as their King, and proclaim him to be Such according to the Common Notion the Jews had, that their *Messias* was to be a great Temporal King. 15 When Jesus therefore perceiv'd that they would come

II.  
Christ sends away his Apostles, and withdraws himself from the People, that they might not set him up for their King.

## ANNOTATIONS.

V. 11. † Ταῖς μνηταῖς, οἱ δὲ μνηται, is not read in the two Best and Oldest MSS. viz. Alex. and Cant. nor in any of the Old Versions, viz. Vulg. Lat. Syr. Perf. Arab. Ethiop. Copt. Goth. nor in St Augustin or Nonnus. It is not to be doubted, but it has been added here from the other Gospels.

and

## T E X T.

## TRANSLATION.

αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα,  
ἀνεχώρησε πάλιν εἰς τὸ ὄρη αὐτὸς  
μόνῳ. 16 Ὡς δὲ ὄψια ἐγένετο,  
κατέβη οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θά-  
λασσαν. 17 Καὶ ἐμβάντες εἰς τὸ  
πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς  
Καπερναῦμ. καὶ σκοπία ἥδη ἐγενόμηναι,  
καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰη-  
σοῦς. 18 Ἦν γὰρ ἡ θάλασσα, αἰέμενος με-  
γάλης πνεύματος, διηγείρετο. 19 Ἐλη-  
λακότες ἔνθα ὡς σαδέως ἐικοσιπέντε ἢ  
τριακοντα, θεωροῦσι τὸν Ἰησοῦν πεπα-  
τῆναι ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τῆς  
πλοῖος γινόμενον· καὶ ἐφοβήθησαν. 20 Ὁ  
δὲ λέγει αὐτοῖς· Εγώ εἰμι, μὴ φοβεῖσθε.  
21 Ἦλθον οὖν λαβεῖν αὐτὸν εἰς τὸ  
πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο  
ἐπὶ τῆς γῆς εἰς ἡρώδη.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐση-  
κὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι  
πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ  
μὴ ἐν ἐκείνῳ εἰς ὃ ἐβέβησαν οἱ μα-  
θηταὶ αὐτοῦ, καὶ ὅτι ὁ σινοεισῆλθε  
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ  
πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ  
αὐτοῦ ἀπῆλθον. 23 Ἀλλὰ δὲ ἦλθε  
πλοίαρχος ἐκ Τιβεριάδος ἐγγὺς  
τῆς τόπης ὅπου ἔφαγον τὸν ἄρτον, ἐ-  
χειρήσαντι τῶν Κυρίων. 24 Ὅτε  
οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἐκ ἔστι

and take him by force, to make  
him a king, he departed again  
into a mountain himself alone.

16 And when evening was  
now come, his disciples went  
down unto the sea,

17 And entred into a ship,  
and went over the sea towards  
Capernaum: and it was now  
dark, and Jesus was not come  
to them.

18 And the sea arose, by  
reason of a great wind that  
blew.

19 So when they had row'd  
about five and twenty, or thir-  
ty furlongs, they see Jesus  
walking on the sea, and draw-  
ing nigh unto the ship: and  
they were afraid.

20 But he saith unto them,  
It is I, be not afraid.

21 Then they willingly re-  
ceiv'd him into the ship: and  
immediately the ship was at the  
land whither they went.

22 The day following, when  
the people which stood on the  
other side of the sea, saw that  
there was none other boat  
there, \* but that one whereinto  
his disciples \* had entred, and  
that Jesus went not with his  
disciples into the boat, but *that*  
his disciples were gone away  
alone:

23 (Howbeit there came  
other boats from Tiberias, nigh  
unto the place where they did  
eat bread, after that the Lord  
had given thanks)

24 When the people there-  
fore saw that Jesus was not

ἐκεῖ,

## TEXT.

## TRANSLATION.

καὶ, ὅτε οἱ μαθηταὶ αὐτοῦ, ἐβέβη-  
σαν ἔ. αὐτοὶ εἰς τὰ πλοῖα, ἔ ἦλθον  
εἰς Καπερναὺμ, ζητοῦντες τὸν Ἰησοῦ.

there, neither his disciples,  
they also took shipping, and  
came to Capernaum, seeking  
for Jesus.

25 Καὶ

## PARAPHRASE.

and take him by force, to make him a King, he *withdrew Unobserv'd by the Multitude, and* departed again into a Mountain, mention'd v. 3. Himself Alone, not so much as taking any of the Twelve Apostles with him; partly that he might the Better get away from the Multitude Unobserv'd, and partly, if not chiefly, because he knew the Apostles themselves were in Expectation of his becoming a Temporal King, and so would be too Ready to join with the People in setting Him up for their King: for which Reason, as some of the other Evangelists observ'd, he order'd the Twelve to go over back again to the other side of the Sea, while he sent the People away; and he was oblig'd to lay his Commands on the Twelve so to do with some Earnestness, (u) and to Constrain them to do it, They being very Unwilling to lose the Opportunity, that now presented it self, of seeing their Master set up for a Temporal King. 16 And by this means, when Evening was now come, his twelve Disciples went down unto the Sea, 17 and entred into a Ship, and went over the Sea toward Capernaum: and it was now dark, and Jesus was not come to them. 18 And the Sea arose, by reason of a great Wind that blew. 19 So when they had row'd about five and twenty or thirty furlongs, they see Jesus walking on the Sea, and drawing nigh unto the Ship; and it being so Dark, that they could not discern who it was, they suppos'd it had been an Apparition, and they were afraid. 20 But he says unto them, It is I, be not afraid. 21 Then they willingly receiv'd him into the Ship, and immediately the Ship was at the Land whither they went.

22 The day following, when the People which stood on the other, <sup>III. The People follow Jesus to Capernaum.</sup> i. e. Eastern or North-East side of the Sea, saw that there was no other Boat there the Night before when the Disciples went away, but that One whereinto his Disciples had enter'd, and that Jesus went not with his Disciples into the Boat, but that his Disciples were gone away alone: 23 (Howbeit afterwards there came other Boats from Tiberias, nigh unto the place where they did eat Bread, after that the Lord had given Thanks) 24 When the People therefore, having for some time (as is probable) sought after him, saw that Jesus was not there on that side of the Sea, neither his Disciples, they also took Shipping in the Ships that were come from Tiberias, and came to Capernaum, the usual place of his Residence or Dwelling, seeking for Jesus. 25 And when they

(u) Matt. 14. 22.

H

had

## TEXT.

## TRANSLATION.

25 Καὶ εὗροντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ραββί, πότε ᾧδε γέγονας;

26 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῖν, ζητεῖτέ με ὅχι ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῆς ἄρτης, καὶ ἐχορτάσθητε. 27 Ἐργάζεσθε μὴ τὴν βρώσιν τὴν σπολυμνήν, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τῆτον γὰρ ὁ πατήρ ἐσφράγισεν, ὁ Θεός. 28 Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; 29 Απεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τοῦτο ὅτι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ὁ υἱὸς. 30 Εἶπον οὖν αὐτῷ· Τί οὕτως ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were fill'd.

27 \* Work not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father seal'd.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answer'd and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Οἱ

## PARAPHRASE.

had found him on the other side of the Sea, they said unto him, Rabbi, when, and by what wonderful means camest thou hither? seeing there was no Boat to bring thee over, and the way round by Land is much too long for Any one to come it in so short a Time, but by some Extraordinary means.

IV.  
His Discourse to  
them about Not  
working for the  
Bread that per-  
ishes &c.

26 Jesus knowing it would be to no purpose to satisfy this their Question and Curiosity, began to discourse with them of a more material Subject, and answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the Miracles, and thence conclude, as ye ought, that I am the Messiah come to shew you the way to Eternal Life;

but

## P A R A P H R A S E.

but because ye did eat of the Loaves, and were fill'd yesterday, and so hope to be fed by me again, or to receive some other Bodily or Worldly Advantage. 27 But I advise you, (w) work not thus chiefly and with the greatest Concern for the Meat which perishes, such as is your Common Food, and That I fed you with yesterday; but work chiefly for that Myste-rious Meat which endures, in its effects at least, unto Everlasting Life; whereby, as may indeed be understood the Doctrine of the Gospel in general, so more especially is to be understood, the Sacramental Meat or Food, which the Son of Man shall hereafter, by the Sacrifice of himself on the Cross, and by the Institution of the Sacrament of the Lord's Supper in Remembrance of that his Sacrifice, give unto his Church, and so to as many of you as shall become Members of his Church: for him has God the Father Seal'd, i. e. God has as plainly testify'd by the Miracles he has empower'd me to do in healing and feeding your Bodies, that I am sent also, and principally, to heal and feed your Souls, by giving you Right Notions of God and his Worship, as if I had brought Credentials from God and Seal'd by him. 28 Then said they unto him, You advise us to Work chiefly for that Meat which endures to Everlasting life; What shall we do therefore, that we might work the Works of God, i. e. work so as to have the said Meat which endures to Everlasting life? 29 Jesus answer'd and said unto them, This is the Work in general, requir'd of God from you, in order to your having or partaking of the said Meat, viz. that ye believe on Him, i. e. Me whom he has sent, so as to be entirely Guided by me in such things as relate to your Spiritual Welfare; tho' they are directly contrary to the Wrong Notions you are possess'd with, as in other respects, so particularly in respect to the Messias being being a Temporal Prince, and to raise the Jewish Nation to Temporal Greatness and Splendor: whereas my Kingdom is of a Spiritual Nature, and tends to advance you to Spiritual Happiness. 30 They said therefore unto him, We are Certain that Moses gave us the Law from God; and therefore have Reason to believe, that by the Observance of the said Law we shall work the Works of God, or what God requires of us in order to attain Eternal life: What sign shewest thou then, that we may see it, and thereby be sufficiently convinc'd that we ought to believe thee, even in such things as tend to the neglecting and laying aside of the Observance of the Law, as to its Rites and Ceremonial part? In order to convince us of this, you should work some Work Greater than ever Moses did: but now what such Work dost thou work? 31 As to your feeding us for One meal yesterday in a miraculous manner, That is not to be compar'd

## A N N O T A T I O N S.

(w) It is plain that το εργαζομαι here in the Original refers εργαζομεθα με εερα in the following verse; and therefore the words should have been so render'd by our Translators as to have made the Reference or Allusion Plain, which it is not according to the Common Translation.

## TEXT.

## TRANSLATION.

31 Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον  
 ἐν τῇ ἐρήμῳ, καθὼς ὅτι γεγραμ-  
 μένον· Ἄρτον ἐκ τῆς ἕρανός ἐδω-  
 κεν αὐτοῖς φαγεῖν. 32 Εἶπεν οὖν  
 αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω  
 ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν  
 ἄρτον ἐκ τῆς ἕρανός· ἀλλ' ὁ πατήρ  
 μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τῆς  
 ἕρανός τὸν ἀληθινόν. 33 Ὁ γὰρ  
 ἄρτος τῆς Θεοῦ ὅστις ὁ καταβάων  
 ἐκ τῆς ἕρανός, καὶ ζῶν διδὼς τῷ  
 κόσμῳ. 34 Εἶπον οὖν πρὸς αὐ-  
 τόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν  
 ἄρτον τούτον. 35 Εἶπε δὲ αὐτοῖς ὁ  
 Ἰησοῦς· Εἰ μὴ ὁ ἄρτος τῆς ζωῆς·  
 ὁ ἐρχόμενος πρὸς με, ὃ μὴ πει-  
 νᾷσῃ· καὶ ὁ πιστεύων εἰς ἐμέ, ὃ μὴ  
 διψήσῃ ὧποτε. 36 Ἀλλ' εἶπον  
 ὑμῖν ὅτι καὶ ἐωράκατέ μου, καὶ  
 ὃ πιστεύετε. 37 Πᾶν ὃ δίδωσί μοι  
 ὁ πατήρ, πρὸς ἐμὲ ἔχει· καὶ τὸ ἐρ-  
 χόμενον πρὸς με ὃ μὴ ἐκβάλλω ἔξω.  
 38 Ὅτι καταβέβηκα ἐκ τῆς ἕρα-  
 νός, ὃ ἵνα ποιῶ τὸ θέλημα τὸ  
 ἐμὸν, ἀλλὰ τὸ θέλημα ὃ πέμφαντός  
 με. 39 Τούτο δὲ ὅτι τὸ θέλημα ὃ  
 πέμφαντός με πατὴρ, ἵνα πᾶν ὃ δέ-  
 δωκέ μοι, μὴ σπολέσω ἔξ αὐτοῦ, ἀλλὰ  
 ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

31 Our fathers did eat man-  
 na in the desert; as it is writ-  
 ten, He gave them bread from  
 heaven to eat.

32 Then Jesus said unto  
 them, Verily verily I say unto  
 you, Moses gave you not that  
 bread from heaven; but my  
 Father giveth you the true  
 bread from heaven.

33 For the bread of God is  
 \* that which cometh down  
 from heaven, and giveth life  
 unto the world.

34 Then said they unto  
 him, Lord, evermore give us  
 this bread.

35 And Jesus said unto  
 them, I am the bread of life:  
 he that cometh to me, shall ne-  
 ver hunger; and he that be-  
 lieveth on me, shall never  
 thirst.

36 But I said unto you, that  
 ye \* have even seen me, and  
 believe not.

37 All that the Father giv-  
 eth me, shall come to me; and  
 him that cometh to me, I will  
 in no wise cast out.

38 For I came down from  
 heaven, not to do mine own  
 will, but the will of him that  
 sent me.

39 And this is the Father's  
 will which hath sent me, that  
 of all which he hath given  
 me, I should lose nothing, but  
 should raise it up again at the  
 last day.

## P A R A P H R A S E.

to what was done by Moses: for Our Fathers did eat Manna in the Desert, for no less than forty years together, and were vastly a Greater Number than we were yesterday; and what they eat was not Common food, such as you gave us, but Bread or Food from Heaven, as it is written (Psal. 78. 25.) He gave them Bread from Heaven to eat. 32 Then said Jesus unto them, Verily verily I say unto you, Moses gave you not that Bread from Heaven really and properly speaking, it being said in the forecited Text of Scripture to be Bread from Heaven, only on account of its being given to your Fathers by the more immediate Power of God who is in Heaven, or else on account of its being made of somewhat which fell down out of the Air, which is sometimes call'd Heaven: But my Father gives you the True Bread from Heaven. 33 For the Bread thus given you of God is That which comes down from Heaven Truly speaking, I myself and my Doctrine being that Bread, who Truly came down from Heaven most Truly so call'd, or the Highest Heaven; and accordingly this Bread I speak of gives Life unto the World. 34 Then the People, understanding him still to speak of some strange and extraordinary Bread, said unto him, Lord, not for One or Two meals, but Evermore give us this Bread. 35 And Jesus then judging it Requisite to speak more Plainly to them, said unto them, I am the Bread or Food of Life I have hitherto been telling you of: He therefore that comes to me as his Spiritual Guide and Saviour, shall Evermore have this Bread as you desire, and consequently shall never suffer starving Spiritual hunger; and he that believes on me as such, shall never suffer killing Spiritual thirst; i. e. shall never want any thing Necessary to his Spiritual Happiness, forasmuch as He has those Means which will more certainly support him to Everlasting life, than Meat and Drink do support the Body in this Mortal life. 36 But the Case is with you, as afore (v. 26) I said unto you, viz. that ye have even seen me working Miracles sufficient in themselves to convince you to Believe in me, as I require of you, and yet ye believe not: which can be justly attributed only to your Own Perverseness and Obstinacy. 37 For All that the Father gives me, i. e. All that make a Right use of God's Common preventing Grace, so as to be of an Honest, Sincere, Humble and Teachable Disposition, and consequently Rightly and Impartially to weigh and consider my Doctrine and Miracles, shall thereby be convinc'd of my being sent from God to be the Saviour of the World, and shall come to me as such; and him that thus comes to me, I will in no wise cast out, or refuse to receive. 38 For I came down from Heaven, not to do mine Own will, i. e. not to do as One that acts according to his Own will in Opposition to God's will, but to do the will of Him that sent me. 39 And this is the Father's will who has sent me, that of All which he has given me, i. e. who believe on me, and live according to the Rules of my Gospel, I should lose Nothing, i. e. suffer no such One to be lost, or perish Eternally, but should raise it, i. e. him up again.

## TEXT.

## TRANSLATION.

40 Τὸ δὲ ὅτι τὸ θέλημα ὃ πέμ-  
ψαντός με, ἵνα πᾶς ὁ θρωπῶν τὸν  
υἱόν, καὶ πιστεύων εἰς αὐτόν, ἔχῃ  
ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτόν  
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 41 Εὐργύζουσιν  
οὖν οἱ Ἰουδαῖοι πρὸς αὐτῷ, ὅτι εἶ-  
πεν· Εγὼ εἰμι ὁ ἄρτος ὁ καταβάς  
ἐκ τοῦ οὐρανοῦ. 42 Καὶ ἔλεγον·  
Οὐκ ἔστος ὁ υἱὸς Ἰωσήφ, ὁ υἱὸς Ἰωσήφ,  
ὃ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν  
μητέρα; Πῶς οὖν λέγεις ὅτι· Ὁπ-  
τεκνίσθη ἐκ τοῦ οὐρανοῦ κατεβέβηκα; 43 Απε-  
κρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·  
Μὴ ρηγύζετε μετ' ἀλλήλων. 44 Οὐ-  
δεὶς δύναται ἐλθεῖν πρὸς με, εἰὰν  
μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ  
αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν τῇ  
ἐσχάτῃ ἡμέρᾳ. 45 Ἐπὶ γράμματόν  
ἐν τοῖς προφήταις· Καὶ ἔσονται πάν-  
τες διδασκτοὶ τοῦ Θεοῦ. Πᾶς οὖν ὁ  
ἀκούσας πρὸς τὸν πατέρα, καὶ μαθὼν,  
ἔρχεται πρὸς με. 46 Οὐχ ὅτι ὁ  
πατήρ τις ἑώρακεν, εἰ μὴ ὁ ὢν  
πρὸς τὸν Θεόν· ὁ υἱὸς ἑώρακε τὸν πατέρα.  
47 Ἀλλὰ ἀλλὰ λέγω ὑμῖν, ὁ πι-  
στεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.  
48 Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 Οἱ  
πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ  
ἐρήμῳ, καὶ ἀπέθανον. 50 Οὗτός ἐστιν  
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς,

40 And this is the will of  
him that sent me, that every  
one which seeth the Son, and  
believeth on him, may have  
everlasting life: and I will  
raise him up at the last day.

41 The Jews then murmur'd  
at him, because he said, I am  
the bread which came down  
from heaven.

42 And they said, Is not  
this Jesus the son of Joseph,  
whose father and mother we  
know? how is it then that he  
saith, I came down from hea-  
ven?

43 Jesus therefore answer'd  
and said unto them, Murmur  
not among your selves.

44 No man can come to me,  
except the Father which hath  
sent me draw him: and I will  
raise him up at the last day.

45 It is written in the pro-  
phets, And they shall be all  
taught of God. Every man  
therefore that hath heard, and  
hath learn'd of the Father,  
cometh unto me.

46 Not that any man hath  
seen the Father, \* except he  
which is of God, he hath seen  
the Father.

47 Verily verily I say unto  
you, He that believeth on me  
hath everlasting life.

48 I am the bread of life.

49 Your Fathers did eat  
manna in the wilderness, and  
are dead.

50 This is the bread which  
cometh down from heaven,



again at the last day to *Life eternal*. 40 And further yet, this is the will of Him that sent me, that every One who sees the *Miracles wrought by me his Son*, and thereupon believes on him *the said Son*, may have Everlasting life, in *Body as well as Soul*; and to this end it is that I will raise him up in *his Body* at the last Day. 41 The Jews then murmur'd at him, *laying aside All the Respect they had for him the Day afore, when they would have made him their King; and they did this*, because he said, I am the Bread which came down from Heaven. 42 And they said, Is not this Jesus the Son of Joseph, whose Father and Mother we know? how is it then that he says, I came down from Heaven? 43 Jesus therefore answer'd and said unto them, Murmur not among yourselves *against me, as if I could not come from Heaven, because I am not only a Man, but as such descended of a mean Family as to its present Circumstances. These are not the Principal Reasons which keep you from believing on me, but your Own Worldly and Sinful Affections and Dispositions.* 44 *As I said afore, v. 37. All that the Father gives me come unto me; so agreeably thereto I say now on the other hand, that No man can come unto me, except the Father who has sent me draw him, i. e. except he make a Right use of that Common Preventing Grace which God vouchsafes to All men, so as thereby to be Honestly and Sincerely and Humbly dispos'd to Receive the Truth; and such a One will come to me or believe in me, as I afore said, and I will raise him up at the last day to Everlasting life.* 45 It is written in the Prophets, And they shall be All taught of God, namely, in a more Immediate and Extraordinary manner, when the *Messias* should appear on Earth, to teach and instruct Men: And this Prophecy is now *Actually* fulfill'd. Every Man therefore that has heard, and has learn'd of the Father, comes unto me. 46 Not that Any man has seen the Father, and so heard and learn'd of the Father, in a *Literal sense*, except He, i. e. the Son, who is of God; he has seen the Father in a *Literal sense*: whereas, when I said (v. 45.) that every Man that has heard and learn'd of the Father comes unto me, my meaning is, that whosoever makes a Right use of God's Common Preventing Grace, so as to have his Heart thereby *Honestly and Sincerely dispos'd to receive the Truth of God, when made Known to him, and Confirm'd by Sufficient Evidence, will believe on Me.* 47 And verily verily I say unto you, He that believes on me, has Everlasting life, i. e. has that which will nourish and bring him to *Everlasting life*. 48 For as I said afore (v. 35.) I am The Bread of Life; with which the *Manna* you spoke of (v. 31.) is not to be compar'd. 49 Your Fathers did eat Manna in the Wilderness, and are Dead *Eternally for their Sins, such as were Impenitently wicked among them; the Eating of the Manna not being a means to procure them Pardon or Eternal Happiness:* 50 but This which I speak of, is the Bread which comes down from Heaven, Truly, and in a *Literal Sense* (which the *Manna* did not) that a Man

may

## TEXT.

## TRANSLATION.

ἵνα τις ἐξ αὐτῆς φάγῃ καὶ μὴ ἀποθάνῃ.  
 51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ  
 οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ  
 τούτου τοῦ ἁρτου, ζήσεται εἰς τὸ αἰῶνα· καὶ  
 ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου  
 ἐστιν, ἣν ἐγὼ δώσω ὑπὲρ τοῦ κόσμου  
 ζωῆς. 52 Εμαύχοντο οὖν ἡρώδης ἀλλή-  
 λους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται  
 οὗτος ἡμῖν δέναι τὴν σάρκα φαγεῖν;  
 53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν  
 λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν  
 σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε  
 αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν  
 ἑαυτοῖς. 54 Ὁ τρώγων μου τὴν  
 σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει  
 ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐ-  
 τὸν τῇ ἐσχάτῃ ἡμέρᾳ. 55 Ἡ οὖν σὰρξ  
 μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά  
 μου ἀληθῶς ἐστὶ πόσις. 56 Ὁ τρώ-  
 γων μου τὴν σάρκα, καὶ πίνων μου τὸ  
 αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

## ANNOTATIONS.

(x) That this Text, and the whole Discourse relating thereto, is more particularly to be understood of the *Sacrament of the Lord's Supper*, has been always my Own Judgment, ever since I have been Able to make a Judgment, and before I had consulted the Opinions of Others. And upon Consulting the Primitive Fathers, it will appear that the said Text &c. was so understood by Them in general; as is shewn at large, in a Treatise entitled, *The Unbloody Sacrifice and Altar Unvail'd and Uncover'd*, writ by the Reverend and Learned Mr *Johnsen*, Sect. 5. pag. 351, &c.

may eat thereof, and thereby not Dye *Eternally*. 51 *Namely, I tell you again, that I am the said Living, i. e. Life-giving Bread, which came down from Heaven: if any Man truly eat of this Bread, he shall thereby, as a Principal means appointed for the obtaining the Pardon of his Sins and Eternal life, live for ever: and the Bread that I will give them to eat that believe on me, more properly and especially is my Flesh or Body, the Life of which I will give as a Sacrifice for to expiate the Sins of the whole World, and so for the Life of the whole World, i. e. that All that truly believe on me may obtain Eternal Life, as well as the Pardon of their Sins.* 52 The Jews therefore strove, i. e. disputed with greater warmth than afore among themselves, saying, How can this Man give us his Flesh to eat? 53 Then Jesus gave them a somewhat more full or particular Description of the Two parts of the Sacrament of the Lord's Supper, which he design'd to institute in due time; and also foretold them the Indispensable Necessity of Receiving it; and said unto them, Verily verily I say unto you, that the Time is coming, namely After my Institution of the said Sacrament, that Except ye eat (x) the Flesh or Body of the Son of Man, and drink his Blood in the *Mysterious and Sacramental Manner* which I shall appoint, when ye are come to Years of Discretion or Understanding enough to perform this Duty as it ought, and shall have Opportunity of performing it, ye shall have no Spiritual life in you, and consequently cannot attain to *Eternal life*; the Neglect of this Duty of Receiving the Sacrament of the Lord's Supper, if Impenitently continu'd or liv'd in, being no less sufficient to debar you of *Eternal Happiness*, than the Living in any other wilful Sin. 54 Whoso *Worthily*, or being duly Qualify'd, namely, with a sincere Repentance of All his Sins past, and a sincere Resolution of Amendment, or Forsaking All his former Sins, and Living an Holy life for the Future: Whoso, I say, thus eats the Bread which I shall institute or appoint to be eaten in the Sacrament of the Lord's Supper, as a Symbol or Representation of my Flesh or Body crucify'd, and drinks the Wine that I shall appoint to be receiv'd in the said Sacrament, as a Representation of my Blood pour'd out on the Cross, has *Eternal life*: and tho' he shall not hereby be exempted from the Common Sentence pass'd on Mankind of undergoing Bodily Death; yet I will raise him up at the Last day, even in his Body, that in it, as well as in his Soul, he may partake of the Joys of *Eternal life*. 55 Whoso worthily partakes of the Lord's Supper, I say, has *Eternal life*: for, as Natural or Common Meat and Drink do nourish in a Natural manner, or in respect of the Natural life; so the Sacramental Bread which is my Flesh or Body, is Spiritual meat indeed, and the Sacramental Wine which is my Blood, is Spiritual drink indeed, i. e. do nourish such as duly partake thereof in a Spiritual manner, or in respect of the Spiritual and *Eternal life*. 56 *Namely, He that eats my Flesh, and drinks my Blood, i. e. duly partakes of the Sacrament of the Lord's Supper, dwells in me,*

## TEXT.

## TRANSLATION.

57 Καθὼς ἀπέτειλέ με ὁ ζῶν πατήρ, καὶ ὡς ζῶ ἐγὼ ἐκ τοῦ πατέρα· καὶ ὁ τρώγων με, καὶ αἰεὶ ζήσεται δι' ἐμέ.

58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ ὕρα-  
τος καταβάς· ὃ καθὼς ἔφαγον οἱ πα-  
τέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον. ὁ  
τρώγων τῷτον τὸν ἄρτον, ζήσεται εἰς  
τὸ αἶωμα. 59 Ταῦτα εἶπεν ἐν συνα-  
γωγῇ, διδάσκων ἐν Καπερναύμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν  
μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστιν  
ὁ λόγος· τίς δύναται αὐτὸ ἀκούειν;

61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι ρο-  
γύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ,  
εἶπεν αὐτοῖς· Τὸ τοῦ ὑμῶν σκανδαλίζει;

62 Εὰν ὅν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώ-  
που ἀναβαίνειν ὅπου ἦν πρὸ τοῦ ἐλθεῖν;

63 Τὸ πνεῦμά ἐστι τὸ ζῶον, ἡ  
σὰρξ οὐκ ὀρεῖται ὁδόν. τὰ ῥήματα  
ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ  
ἐστίν. 64 Ἀλλ' εἰσὶν ἔτι ὑμῶν πῖνες  
οἱ ὃ πιστεύουσιν. ἤδη γὰρ ἔξ ἀρχῆς  
ὁ Ἰησοῦς πῖνες εἰσὶν οἱ μὴ πιστεύον-

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself that his disciples murmur'd at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quick-  
neth, the flesh profiteth no-  
thing: the words that I speak  
unto you, *they* are spirit, and  
*they* are life.

64 But there are some of you that believe not. For Je-  
sus knew from the beginning,  
who they were that believ'd

τις,

## PARAPHRASE.

and I in him, *i.e.* in a most intimate and unconceivable manner is Spiritually united to me, and a Spiritual Member of me, and as such partakes more and more of the Holy Spirit and Grace; the Partaking of the said Holy Sacrament being intended by me to be one Principal Means of Partaking of Grace, both as thereby is denoted the Pardon of Sins past, and also the Assistance of the Holy Spirit to Resist and Overcome Sin for the future. 57 As the Living Father, *i.e.* the Father who is the Foun-  
tain

## P A R A P H R A S E.

tain of the Godhead, has sent me, and I live by the Father, as deriving my Life from Him; so he that eats me, in the Mysterious or Spiritual manner I shall appoint, i. e. in the Sacrament, even he shall live by me, i. e. shall derive Eternal life from me. 58 To conclude therefore, This, viz. I my self, is That Bread which came down from Heaven, in order to be eaten or fed upon in the Spiritual manner aforesaid; not to the same end as your Fathers did eat Manna, viz. only to nourish their Mortal Bodies in their Natural life, and are Dead therefore in their Bodies: but to a much Nobler end; for he that eats of this Bread, shall thereby receive such Spiritual Nourishment, as to live for ever. 59 These things said he to the Jews in the Synagogue, as he taught in Capernaum.

60 Many therefore, even of those who had hitherto profess'd to be his Disciples, when they had heard this Discourse, said, This which he has said of his being Bread, and giving us his Flesh to eat; and Blood to drink, and our Eating him &c. is an Hard or Absurd saying, who can hear it, i. e. believe it to be True? 61 When Jesus knew that some of his Disciples thus murmur'd at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of Man Ascend up into Heaven, where he was before he came down upon Earth? Is it not as Strange and Incredible to you at present, that I should do the One as the Other? Yet you shall some of you see me Ascend into Heaven, and then you will not wonder at my Coming down thence. And besides, this my Ascension into Heaven, with my Flesh or Body, will then teach you not to understand what I have said of Eating my Flesh, in the literal and gross sense you now Perversely understand it in. 63 Whereas you might have perceiv'd from what I said afore, that It is the Holy Spirit that quickens, or gives Spiritual Life to such as duly partake of the Blessed Sacrament of my Body and Blood: The Flesh, whether you understand thereby my Natural Flesh or Body, or Any other material thing dignify'd with that Character, as the material Bread us'd in the Sacrament; in which ever of these senses you understand the Flesh I have spoken of, It of It self profits Nothing toward the Attainment of Eternal life. The Words that I speak unto you, both in this and other the like Cases, they are Spirit, and they are Life, i. e. they are to be understood in a Spiritual Sense, wherein the things spoken of do really conduce, Agreeably to the True meaning of such my Discourses, to a Spiritual and Eternal life. 64 But your being Offended at this my Discourse concerning my Flesh and Blood, do's at the bottom proceed from no other cause than this, viz. because there are some of you, i. e. such of you as are thus offended, are Those that believe not Sincerely, or on sound Principles, tho' they Profess to Believe. For Jesus knew from the Beginning of his Ministry, and gathering Disciples, who of them they were that Believ'd not sincerely on him, tho' they profess'd to Believe in him; and he knew this so Fully and Particularly, that he knew from the First time that Judas Iscariot profess'd

V.  
Christ further  
discourses on the  
same Subject to  
some of his Disci-  
ples, that were  
offended at what  
he had said.

## TEXT.

## TRANSLATION.

πες, ὃς τις ἐστὶν ὁ πωδιδάσων αὐτόν.

65 Καὶ ἔλεγε· Διὰ τὸτο εἶρηκα ὑμῖν, ὅτι ἔδειξεν δυνάμει ἐλθεῖν πρὸς με, ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ ἀπώλθον τοῦ μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἔκειτο μετ' αὐτοῦ οὐδεὶς πατήρ.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάειν; 68 Απεκρίθη οὖν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις. 69 Καὶ ἡμεῖς πιστεύομεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. 70 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐχὼ ὑμᾶς τὴν δώδεκα ἐξελεξάμεν, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; 71 Ἐλέγε δὲ τὸ Ἰούδαν Σίμωνος Ἰσκαριώτην· ὅτις ᾗ ἡμελλεν αὐτὸν πωιδιδάσκειν, εἰς ὧν ἐκ τοῦ δώδεκα.

Κεφ. Ζ'. Καὶ οὐδεὶς πατήρ ὁ Ἰησοῦς μετ' αὐτοῦ ἐν τῇ Γαλιλαίᾳ· ὃς ᾗ ἡμελλεν ἐν τῇ Ἰουδαίᾳ οὐδεὶς πατεῖν, ὅτι ἐζητούντων αὐτὸν οἱ Ἰουδαῖοι σποκτεῖναι.

2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τοῦ Ἰουδαίου ἡ σκηνοπηγία. 3 Εἶπον οὖν πρὸς αὐτὸν

not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walk'd no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answer'd him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answer'd them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

## Chap. VII.

After these things, Jesus walk'd in Galilee: for he would not walk in \*Judea, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said

οἱ

## P A R A P H R A S E.

to Believe in Him, that it was He who should betray him, when the Proper time for it was come. 65 And he said, Therefore said I (afore v. 44.) unto you, that no Man can come unto me as a True Sincere Believer, except it were given unto him of my Father. 66 Hereupon, from that time many of his Disciples who were not Sincerely such, perceiving

P A R A P H R A S E.

ceiving by what he said (v. 64, 65.) that their Insincerity was not Unknown to him, went back, i. e. off from him, and walk'd no more with him, i. e. were no longer his Disciples.

67 Then said Jesus unto the Twelve Apostles, Will ye also go away from me, and be no longer my Disciples? 68 Then Simon Peter answered him, Lord, to whom shall we go, but to thee? for Thou hast the Words of Eternal Life, i. e. Thou alone canst truly guide and instruct us what to do in order to attain Eternal life, which ought to be our chief concern. 69 And, i. e. namely, we believe and are sure from what we have seen and heard, that Thou art That Christ, the Son of the living God, which has been so long promis'd to us by God, to guide and instruct us unto True Happiness. 70 Jesus answer'd them, Have not I chosen you Twelve out of all my Disciples to be my Constant Attendants, and to be admitted into the Closest Friendship and Intimacy with me? i. e. Altho' I have done this, yet to let you see that I perfectly know the Hearts of you Twelve, as well as of my other Disciples; I say unto you, that tho' Peter has made a Commendable Confession with respect to me in the Names of All you Twelve, yet I know you do not All believe so sincerely in your Hearts, and that One of you is at the Bottom such a Child of the Devil, or so very Wicked, and shall be so far influenc'd by the Devil, as to Betray me to my Enemies when the Time appointed of God for it is come. 71 This he spake of Judas Iscariot the Son of one Simon: for he it was that should Betray him, being One of the Twelve.

VI.  
Christ's Knowledge of All men, particularly of the Traytor.

Chap. VII. After these things for some considerable Time, (as may be Best seen by looking on my Table of the Harmony of the four Gospels) Jesus walk'd, i. e. continu'd in Galilee, going from place to place to teach and instruct the People: for he would not walk in Judea, properly so call'd, because the chief Rulers of the Jews, who resided generally and most of them at Jerusalem in Judea, sought to kill him; so maliciously exasperated were they against him.

VII.  
Christ stays in Galilee, not going up to Jerusalem at the next Passover.

S E C T I O N VI.

Containing such Particulars as are related by St John, From a little before the Feast of Tabernacles, which was in the thirty fourth year of CHRIST's Life, or A.D. 32, To the Feast of the Dedication next ensuing, or in the same year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists.

1 Now the Jews Feast of Tabernacles, so call'd and kept in memory of their Ancestors living in Tabernacles or Tents for forty years in the Wilderness, was at hand; It began always on the Fifteenth of the Hebrew month Tisri, which was this year about the middle of October. 2 His Brethren were (as we learn Mat. 13. 55.) these four, James and Joses, Si-

I.  
Christ goes to Jerusalem to the Feast of Tabernacles.

## TEXT.

## TRANSLATION.

οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦ-  
θεν, καὶ ὕπαγε εἰς ἡ Ἰουδαίαν, ἵνα καὶ  
οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου  
ἀ ποιεῖς. 4 Οὐδεὶς γὰρ οὐ κρυπτοῦ  
τί ποιεῖ, καὶ ζητεῖ αὐτὸς οὐ παρρησία  
εἶναι· εἰ ταῦτα ποιεῖς, φανέρασον  
σταυτὸν πρὸ κόσμου. 5 Οὐδὲ γὰρ  
οἱ ἀδελφοὶ αὐτοῦ ὁπίστευον εἰς αὐτόν.  
6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ και-  
ρὸς ὁ ἐμὸς ἔγω πάρεστιν· ὁ δὲ και-  
ρὸς ὁ ὑμέτερος ὡς οὐκ ἔστιν· ἔτοι-  
μος. 7 Οὐ δύναται ὁ κόσμος  
μισεῖν ὑμᾶς· ἐγὼ δὲ μισεῖ ὅτι ἐγὼ  
μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐ-  
τοῦ ποιητέα ἔστιν. 8 Ὑμεῖς ἀνάβητε  
εἰς τὴν ἑορτὴν ταύτην· ἐγὼ δὲ οὐκ ἀνα-  
βάνω εἰς ἡ ἑορτὴν ταύτην, ὅτι ὁ και-  
ρὸς ὁ ἐμὸς ἔγω πεπλήρωται. 9 Ταῦ-  
τα δὲ εἰπὼν αὐτοῖς, ἐμεινεν ἐν τῇ Γα-  
λιλαίᾳ. 10 Ὡς δὲ ἀνέβη ὁ οἱ ἀδελφοὶ  
αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς ἡ ἑορτὴν,  
καὶ φανερώσας, ὅτι ὡς ἐν κρυπτῷ.

unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up *yet* unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

II Οἱ

## ANNOTATIONS.

V. 8. † So it is read in Cant. and some few other MSS. and in Vulg. Lat. Syr. and Persick Versions; as also in Chrysostom, Cyril and Augustin. And indeed it is not to be doubted that *σὺν* is the Original Reading, because there can be no Reason for turning *ἔγω* into *σὺν*, but there is an obvious Reason for turning *σὺν* into *ἔγω*, viz. that our Lord might not seem to say one thing, and do another. And that *σὺν* was thus turn'd here into *ἔγω* on such an account, is put beyond all doubt, by considering that *Porphyry*, that Enemy of Christianity, do's endeavour from this very Passage to render our Lord guilty of speaking an *Untruth*, in saying first he would *Not go* to the Feast, and afterwards *Going*: Whence as it appears beyond all Doubt, that it was read *σὺν*, and not *ἔγω*, in *Porphyry's* time, so it appears also, I think, beyond all reasonable Doubt, that hence *ἔγω* came to be put



## P A R A P H R A S E

*Simon and Jude: of which Two, James and Jude, were of the Number of the twelve Apostles, which were chosen a considerable time before this: So that what is said in the following Verses 3—8, can't be Reasonably understood of these Two; but may very well be understood of the Two other, who as they were not Apostles, so probably were not so, because they were such as are describ'd here v. 5 and 7; and therefore no wonder they should take upon them to Direct our Lord What to Do, and When to go up to the Feast here mention'd, as our Evangelist here tells us they did, viz. These Two of his Brethren that were not Apostles, when they saw Jesus not preparing to go to the Feast, therefore said unto him, Why dost thou not Depart hence from Galilee, where thou hast now staid so long, viz. near, if not quite, or even above Two years, and go into Judea, that thy Disciples also that be there may see the Miraculous works that thou dost, and thereby also the Number of thy Disciples may be increas'd, by Others being induc'd by thy Miracles to follow Thee as such? 4 For there is no Man of Common Prudence that do's any thing Extraordinary in Secret, as Galilee may be esteem'd to be in respect of Jerusalem in Judea, especially at a Feast time; and he himself seeks or desires at the same time, by what he do's thus Extraordinary, to be Known Openly, or to As Many as he can: wherefore if you do these things with an Intention to be Known, and to get Followers, go now to this Feast at Jerusalem, where thou wilt have the Opportunity to shew thy Self to some that come to the said Feast from many different Parts of the World. 5 For neither did these Two of his Brethren believe in Him so, as to have a just Reverence for Him; but thought that He acted out of a Desire of Vain-glory and Worldly Honour, or the like. 6 Then Jesus said unto them, My proper time for avoiding the malicious Designs of the Jewish Rulers at Jerusalem, when I get thither, is not yet come: but your time is Always ready, i. e. you may go when you please, without Danger. 7 The World cannot have any Reason to hate you, while you are acted by Worldly Principles your selves, and so do not oppose Others that are so: but me it hates, because I testify that the Works thereof, i. e. such Works as are done out of meer Worldly Principles, and so contrary to the Will of God, are Evil. 8 Go ye up unto this Feast: I go not up yet unto this Feast, for my time is not yet full come. 9 When he had said these Words unto them, he abode still in Galilee. 10 But when his said Brethren were gone up, then went he also up unto the Feast, Not so Openly as he was wont to go about Galilee with vast Multitudes following him, or flocking to him; but as it were in Secret, being attended only with the twelve Apostles,*

## A N N O T A T I O N S.

put into the Text afterwards instead of *as*, as shewing the True meaning of *as* in this place; for which reason I have retain'd *Not yet*, in the English Version, only putting *yet* in a different Character, to shew it is put in by way of Explanation.

*and*

## TEXT.

## TRANSLATION.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν  
ὅτι τῇ ἑορτῇ, καὶ ἔλεγον· Πῶ ὅστις  
ἐκεῖ ἐστι; 12 Καὶ γογγυσμὸς πο-  
λὺς ᾤοντο αὐτῷ ὡς ὅτι τοῖς ὄχλοις. οἱ  
μὲν ἔλεγον, ὅτι ἀγαθὸς ἐστίν. ἄλλοι δὲ  
ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸ ὄχλον·  
13 Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει  
ᾤοντο αὐτῷ, ἀλλὰ τὸ φόβον τῶν Ἰουδαίων.  
14 Ἡδὴ ὅτε ἡ ἑορτῆς μεσότης, ἀνέβη ὁ  
Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. 15 Καὶ  
ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς  
ἔστος γραμματεὺς οἷδε, μὴ μεμαθηκώς;  
16 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν·  
Ἡ ἐμὴ διδασκίη ἧκ' ἐστίν ἐμὴ, ἀλλὰ ἣ  
πέμψαντός με. 17 Εἰ τις θέλη τὸ  
θέλημα αὐτοῦ ποιεῖν, γνώσετ' ὅτι  
διδάσκῃς, πότερον ἐκ τῶν ᾤοντο αὐτῷ, ἢ  
ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 Ὁ ἀφ'  
ἐαυτοῦ λαλῶν τὸ δοῦναι τὴν ἰδίαν ζητεί· ὁ  
δὲ ζητῶν τὸ δοῦναι ἣ πέμψαντος αὐτόν,  
ἔστος ἀληθὴς ἐστίν, καὶ ἀδικία οὐκ αὐτῷ  
οὐκ ἐστίν. 19 Οὐ Μωσῆς δέδωκεν  
ὑμῖν τὸ νόμον, καὶ ὅδε ἔξ ὑμῶν ποιᾷ  
τὸ νόμον; τί με ζητεῖτε σκοπεῖναι;

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, he is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters having never learn'd?

16 Jesus answer'd them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 ΑΠΕ-

## PARAPHRASE.

and some Others, who made Comparatively but a small number in respect of the Numbers that were wont to follow him, and who (as is probable) did not keep All together in a Body All the way with him, but met him in certain Places appointed, and in certain Numbers. For tho' St Matthew and Mark take no Notice of this Journey, nor of Christ's Coming to this Feast; yet St Luke has taken Notice of the Journey, viz. Chap. IX. 51—X. 16. whence it appears, that Christ was not only attended with the

*the Apostles; but also that several Others came to him as he went Along, and that he sent the Seventy during this Journey. But tho' St Luke gives an Account of this Journey, yet he gives no Account of what was done by Christ at Jerusalem during this Feast; and therefore Our Evangelist St John, exactly agreeable to his Design chiefly to Supply the Defects in the History of the former Gospels, gives no Account of this Journey it self, this having been done Sufficiently by St Luke; but gives us an Account of what was done at Jerusalem this Feast, which had been Omitted by St Luke, as well as St Matthew and Mark.*

11 *Then the Chief of the Jews at Jerusalem sought for him at the beginning of the Feast, and said, Where is he?* 12 *And there was much Murmuring among the People concerning him: for some said, He is a Good man: others said, Nay; but he deceiveth the People.* 13 *Howbeit, no Man that favour'd him spake Openly in favour of him, for fear of the Jews, i. e. the Jewish Rulers at Jerusalem, who it was known were mightily exasperated against Him.* 14 *Now about the midst, i. e. third or fourth day of the Feast which lasted eight days, Jesus thought fit to appear Publicly, and went up into the Temple and taught.* 15 *And he taught so Excellently well, that the Jews marvell'd, saying, How knows this Man Letters, having never learn'd, i. e. How came this Man to understand the Scriptures so well, having never been bred up at any of our Schools?* 16 *Jesus answer'd them, and said, My Doctrine is not Mine in the Notion you have of me, viz. as a meer Man, but His that sent me, viz. God's, who accordingly has communicated it to me as Man, without my Previous Study or the like.* 17 *And if any man will, i. e. is but Sincerely willing to do his Will, he shall thereby be Rightly dispos'd and duly enabled to know, from the very Nature and Tendency of the Doctrine it self, whether it be of God, or whether I speak of my self.* 18 *One so dispos'd as is mention'd in the foregoing Verse, will Rightly judge, that He that speaks of himself seeks his Own Glory, or Worldly Honour and the Applause of Men; and therefore would suit his Doctrine to the Corrupt inclinations of them he speaks to: but on the contrary, he that seeks his, i. e. God's Glory that sent him, and in order thereto plainly Reproves Men for Sinning against God, and truly teaches them what their Duty to God requires of them, tho' it be most contrary to the Corrupt Inclinations of Men, and so exposes him to their Hatred and Malice, the same is most certainly a True Teacher sent from God, and no Unrighteousness is in him, for which his Doctrine should be rejected.* 19 *But ye are far from being so Qualify'd as is mention'd v. 17, and consequently are not in a Capacity to judge Aright of the Truth of my Doctrine: For did not Moses give you the Law from God, as you yourselves acknowledge? and yet so far are ye from being Willing to do the Will of God, that none of you keeps the Law. And therefore Why, out of a pretended, Hypocritical Zeal for the Law, go ye about to Kill me,*

II.  
Christ's Discourse  
to the Jews, more  
particularly as to  
the Violation of  
the Sabbath.

## T E X T.

## TRANSLATION.

20 Απεκρίθη ὁ ὄχλος καὶ εἶπε· Δαίμονιόν ἔχει· τίς σε ζητᾷ σκοπεῖναι;

21 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα, καὶ πάντες θαυμάζετε.

22 Διὰ τοῦτο Μωσὴς ὁδῶκεν ὑμῖν ἡ περιτομή, ὅχι ὅτι ἐκ τοῦ Μωσέως ἔστιν, ἀλλ' ἐκ τῶ πατέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χαλᾷτε ὅτι ὅλοι ἄνθρωποι ὑμῖν ἐποίησαν ἐν σαββάτῳ;

24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τίς δικαίως κρίνει κείνα.

25 Ἐλεγον οὖν πῶς ἐκ τῆς Ἱερουσαλὴμ· Οὐκ ἔτις ἐστιν ὃν ζητοῦσιν σκοπεῖναι;

26 Καὶ ἴδε, παρήσια λαοὶ, καὶ οὐδὲν αὐτῷ λέγουσι μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι ἔτις ἔστιν ὁ Χριστός;

27 Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἔστιν· ὁ δὲ

20 The people answer'd and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answer'd and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers, and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man \* all over whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the \* Christ?

27 Howbeit we know this man whence he is: but when

Χει-

## P A R A P H R A S E.

as One that have formerly broken the Law in Curing an Infirm man that could not go, when I was last here, on the Sabbath-day? This Jesus spake, as well knowing the Malicious Designs that were in the Hearts of the Jewish Rulers. 20 The Common People not knowing so much at least of the Malicious Intentions of their Rulers, as that they had any such thoughts as even to Kill him; and thinking it very Unlikely that they should have such thoughts, since Jesus had done (they knew) nothing worthy of Death, were Strangely surpriz'd to hear him say This; and answer'd and said, We begin now to think that Thou hast a Devil; which makes thee so Mad as not to know what thou sayst: Who go's about to Kill

## PARAPHRASE.

Kill thee? 21 Jesus answer'd and said unto them, *Tho' you do not, yet I do thoroughly know the Intentions of your Rulers to Kill me when they can, tho' I have given them no just Reason so to do. I have indeed formerly, when I was here last, done One Miraculous Work, and ye all Marvel (y) at the Miraculousness of the Work; but then some of you likewise Marvel, and are even most highly Angry at my doing the said work on the Sabbath-day. How little Reason ye have to be thus Angry with me on this Account, I dare appeal even to your selves to judge from your Own Acting in like Cases.* 22 For instance, Moses therefore gave unto you a Commandment to observe the Right of Circumcision, not because it is Originally a Command of the Law of Moses, but One of the Commands given to the Fathers or Ancestors of your Nation, viz. Abraham, &c. and ye, even on the Sabbath-day, if it happen to be the Eighth day after the Birth of him, circumcise a Man. 23 Now if ye can think it Lawful, notwithstanding the strict Observation of the Sabbath requir'd by the Law of Moses, for a Man on the Sabbath-day to receive Circumcision, that the Law of Moses should not be broken in respect to the Time commanded for Circumcision; If I say, you can thus think it Lawful for the Observation of the Sabbath to give way to Circumcision, tho' this might be done on Another day, and so the Sabbath entirely kept, are ye Reasonably Angry at me, because I have made a Man that was infirm All over, perfectly Whole on the Sabbath-day? since the Duty of Doing Good and Relieving the Miserable, at All times is a more Excellent and Ancient Duty than that of observing the Sabbath or Circumcision. 24 Therefore judge not of that Work of mine in healing the said Man, as an Evil work, according to the Appearance of it, i. e. because it seem'd to be a Violation of the Sabbath; but judge of it according to Righteous judgment, i. e. according to the Nature and Reason of the thing, and then you must acknowledge it to have been no other work than what might be as Lawfully done on the Sabbath by me, as Circumcision is by you. 25 Then said some of them of Jerusalem that were privy to the Designs of the Rulers to Kill him, Is not This he whom they, i. e. the Rulers seek to Kill? 26 But lo, he speaks Boldly, and they say nothing unto him: Do the Rulers at last know indeed that this is the Christ, and so have chang'd their Intentions? One would be apt to think so, from what here passes. 27 Howbeit; whatever they may think, we know This Man whence he is descended; but it is One Character of

## ANNOTATIONS.

V. 26. † ἀλλ' is not read in this last place in Cant. and other MSS. nor in Vulg. Lat. and Arab. Versions; nor in Origen, Chrys. Cyril, and Epiphanius.

(y) It is observable, that some read ἀλλ' ὅτι (which begins the next verse according to the Common Reading or Pointing) as referring to ἡμεῖς, and so making the latter end of this verse.

- Χειρὸς ὅταν ἔρχῃ, ὅδεὶς γινώσκει πο-  
θεν ἐστί. 28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ  
διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Καὶ  
οἶδάτε, καὶ οἶδάτε πόθεν εἰμὶ· καὶ ἀπὸ  
ἐμαυτοῦ ἔκ ἐληλύθα, ἀλλ' ἐστὶ ἀληθι-  
νὸς ὁ πέμψας με, ὃν ὑμεῖς ἔκ οἶδατε.  
29 Ἐγὼ δὲ οἶδα αὐτοῖ, ὅτι πατὴρ αὐτοῦ  
εἰμι, καὶ κεῖνός με ἀπέστειλεν. 30 Ἐ-  
ζητῶν οὖν αὐτοὺς πᾶσαι· καὶ ὅδεὶς  
ἐπέβαλεν ἐπ' αὐτοῖς τιτὴν χεῖρα, ὅτι  
ἔτι οὐκ ἐληλύθει ἡ ὥρα αὐτοῦ. 31 Πο-  
λοὶ δὲ ἐκ τῆς ὄχλης ὁμίτευσαι εἰς  
αὐτοῖς, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν  
ἔλθῃ, μήτι πλείονα σημεῖα τέταν  
ποιήσῃ ἢ ἃ ταῦτα ἐποίησεν;  
32 Ἡκούσαντες οἱ φαρισαῖοι τῆς ἐχλῆ-  
δος ἡρώδης τοῦ τετυταῦ· καὶ ἀπε-  
στείλαν οἱ φαρισαῖοι καὶ οἱ ἀρχερεῖς ὑπη-  
ρέτας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν  
ὅν αὐτοῖς ὁ Ἰησοῦς· Ἐπὶ μικρὸν χρόνον  
μὲν ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμ-  
ψάντά με. 34 Ζητήσατέ με, καὶ ἔχ' εὐ-  
ρήσατε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνα-  
σθε εἰλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι

Christ cometh, no man know-  
eth whence he is.

28 Then cry'd Jesus in the  
temple as he taught, saying, Ye  
both know me, and ye know  
whence I am: and I am not  
come of my self, but he that  
sent me is true, whom ye know  
not.

29 But I know him, for I  
am from him, and he hath  
sent me.

30 Then they sought to  
take him: but no man laid  
hands on him, because his  
hour was not yet come.

31 And many of the people  
believ'd on him, and said,  
When Christ cometh, will he  
do more miracles than these  
which this man hath done?

32 The Pharisees heard that  
the people murmur'd such  
things concerning him: and  
the Pharisees and the chief  
priests sent officers to take him.

33 Then said Jesus unto  
them, Yet a little while am I  
with you, and then I go unto  
him that sent me.

34 Ye shall seek me, and  
shall not find me: and where I  
am, thither ye cannot come.

35 Then said the Jews a-

ωρ

# PARAPHRASE.

Christ, that when Christ comes, no Man shall be able to declare his Ge-  
neration, or knows whence, or of what Parentage, he is descended.  
28. Then cry'd Jesus, i. e. At this he spake with a more loud and earnest  
Voice than Afore, in the Temple as he taught, saying, Ye both know  
me that I am the Man Jesus, who was bred up in the former part of my  
Life for near Thirty years together at Nazareth, and ye know whence I

am

am as to One of my Parents; viz. my Mother, but yet ye know not whence I am as to the Other part of my Parentage, or How I was begotten of my Mother; and therefore the Prophecy you referr'd to in the foregoing Verse is nevertheless Verify'd in me, or notwithstanding All the Knowledge you have Whence I am: But there is also a Farther Truth in your Words, tho' not intended by you, viz. that by my Doctrine and Works ye may both know me and whence I am; and that I am not come of my self, or my own Head, to teach you, as False Prophets do; but that He that sent me is no other than God, who by thus sending me has manifested Himself to be True to his Promises made in the Holy Scripture; and whom ye know not Aright as to his Will and Purposes of bringing about Man's Salvation, notwithstanding you boast so much of his being your God, and your Knowing his Will or Law. 29 But if ye will believe me, I tell you plainly, that I Only and Perfectly know him, or what his Will is, and how he is to be Worshipp'd and Obey'd; for I am from Him in such a peculiar and exalted manner as no other is or can be, being his Only begotten Son by Eternal Generation as God, and being begotten as Man by the Miraculous Operation of the Holy Spirit, and accordingly he has sent me with such a Full Commission both to instruct Mankind, and to confirm my Doctrine by Miracles, as no other ever had or shall have. 30 Then, upon Jesus thus plainly Asserting his Divine Commission and Authority to be such as ought to Over-rule the Authority of the Sanhedrin, or Jewish Rulers, they sought to take him forthwith; but God so order'd things, that no Man laid hands Actually on him, because his Hour or Time of Suffering was not yet come. 31 And One thing that kept the Rulers and their Partizans from laying Actual Hold on him was this, that many of the People believ'd on Him, and said, We must never think to know Christ by the Testimony of Miracles, if This man be not Christ: for when Christ comes, will he do more Miracles than these which this Man has done?

32 The Pharises heard that the People murmur'd such things concerning him: and the Pharisees and the Chief Priests sent Officers to take him. 33 Then said Jesus unto them, Notwithstanding All your Designs against my Life, which I am not Ignorant of, Yet a little while am I to be with you; God's Providence so ordering things, that ye shall not take away my Life, till the Time appointed of Him is come; and then I shall not perish, as your Rulers would have me, but shall only go unto him that sent me. 34 And then ye shall seek to me under the Character of your Messiah, when the just Judgements of God shall come on your Nation for your Obstinate Unbelief of me, and shall not find me, notwithstanding All your Prayers and Supplications, to be a Deliverer unto you; and where I am then, thither ye cannot come, being harden'd in your Impenitency, and so Unworthy to be receiv'd into Heaven after your Death, as well as to be Suffer'd to live Longer here on Earth. 35 Then

said

III.  
The Pharisees  
send Officers to apprehend Christ.

## TEXT.

## TRANSLATION.

αὐτοῖς ἑαυτοῖς· Πῦ ὅτος μέλλει πορεύε-  
 σθαι, ὅτι ἡμεῖς ἔχουμε εὐρήσασθαι αὐτόν·  
 μὴ εἰς τὴν ἀνατολὴν ἢ ἑλλήνων μέλ-  
 λει πορεύεσθαι, ὅς διδάσκει τὰς ἑλ-  
 λήνας· 36 Τίς ἐστὶν ὁ ὅτος ὁ λόγος  
 ὃν εἶπε· Ζητήσετε με, καὶ ἔχουμε εὐρή-  
 σαι· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς ἔχουμε δύνα-  
 μεν εἰλθεῖν· 37 Ἐν δὲ τῇ ἑσχάτῃ  
 ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσηκεῖ ὁ  
 Ἰησοῦς, μαὶ ἔκραξε, λέγων· Εἰς τις  
 διψᾷ, ἐρχέσθω πρὸς με, καὶ πίνετω.  
 38 Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶ-  
 πεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοι-  
 λίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.  
 39 Τὸ δὲ εἶπε πρὸς τὸ πνεῦμα-  
 τὸ ὅς ἐμελλον λαμβάνειν οἱ πι-  
 στεύοντες εἰς αὐτόν· ἔγωγε ἡμεῖς πνεῦ-  
 μα ἅγιον, ὅτι ὁ Ἰησοῦς ὁδοῦ ἔδο-  
 ξάσθαι. 40 Πολλοὶ ὅν ἐκ τῆς ὄχλης  
 ἀκούσαντες τὸν λόγον, ἔλεγον· Οὐδέ τις  
 ἐστὶν ἀληθῶς ὁ προφήτης. 41 Ἄλλοι  
 ἔλεγον· Οὐτός ἐστιν ὁ Χριστός. Ἄλλοι  
 δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ  
 Χριστός ἐρχεῖ; 42 Οὐχὶ ἡ γραφή  
 εἶπεν, ὅτι ἐκ τῆς σπέρματος Δαβὶδ, καὶ  
 ἀπὸ Βηθλεὲμ καὶ κώμης ὅπου Δα-  
 βὶδ, ὁ Χριστός ἐρχεῖ; 43 Σχίσμα ὅν  
 ἐκ τῆς ὄχλης ἐγένετο δι' αὐτόν. 44 Τινες  
 δὲ ἦλθον ἐκ αὐτῶν πιάσαν αὐτόν· ἀλλ'  
 ὁ οὐκ ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

among themselves, Whether  
 will he go, that we shall not  
 find him? will he go unto the  
 dispers'd among the Gentiles,  
 and teach the Gentiles?

36 What manner of saying  
 is this that he said, Ye shall  
 seek me, and shall not find me:  
 and where I am, thither ye can-  
 not come?

37 In the last day, that great  
 day of the feast, Jesus stood,  
 and cry'd, saying, If any man  
 thirst, let him come unto me,  
 and drink.

38 He that believeth on me,  
 as the scripture hath said, out  
 of his belly shall flow rivers of  
 living water.

39 \* Now this spake he of  
 the Spirit, which they that be-  
 lieve on him should receive:  
 for the holy Ghost was not yet  
 given, because that Jesus was  
 not yet glorify'd.

40 Many of the people  
 therefore, when they heard this  
 saying, said, of a truth this is  
 \* a prophet.

41 Others said, This is the  
 Christ. But some said, Shall  
 Christ come out of Galilee?

42 Hath not the scripture  
 said, That Christ cometh of  
 the seed of David, and out of  
 the town of Bethlehem, where  
 David was?

43 So there was a division  
 among the people because of  
 him.

44 And some of them would  
 have taken him; but no man  
 laid hands on him.



said the Jews among themselves, Whither will he go, that we shall not find Him? will he go unto the dispers'd *Jews* among the Gentiles, and teach the Gentiles? 36 What manner of Saying is this, *i. e.* *What is the meaning of this* that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? 37 In the last day, that Great or more Solemn day of the Feast, when there was an Holy Convocation or Full Assembly, it being the Custom on that day to fetch Water to the Temple from the Fountain of Siloam, some of which they drank, singing (z) *tho'e Words of Isaiah, With Joy (z) shall they draw Water from the Wells of Salvation; and some they offer'd as a Drink-offering to God, and that as a Commemoration of their Fathers being Miraculously reliev'd when they Thirsted in the Wilderness; Jesus observing this Rite, and alluding thereto, stood in a convenient place and cry'd, i. e. spoke with a Loud voice, saying, If any Man thirst, i. e. earnestly desires to be truly Righteous and so Eternally Happy, let him come unto me, and drink the Spiritual Water, i. e. receive my Gospel.* 38 He that believes on me, as the Scripture (a) has said, Out of his Belly shall flow Rivers of Living Water, *i. e. He shall not only be fill'd with Spiritual Wisdom himself, or so far as is Requisite for his Own Salvation; but he shall also be endu'd in such Abundance with the Gifts of the Holy Spirit, as thereby to be enabled to Teach and Convert Others to the Belief of the Gospel, and so to bring Them also to Salvation.* 39 Now this he spake of the plentiful Effusion of the Spirit, which they that believe on him should receive after the Descent of the Holy Ghost at the Pentecost next ensuing: for the Holy Ghost was not yet given to Any of his Disciples in such an Extraordinary manner, because that Jesus was not yet ascended into Heaven, and there Glorify'd. 40 Many of the People therefore, when they heard this saying, *i. e. heard him say, If any Man thirst, let him come to me, &c. with so much Fearlessness and Authority,* said, Of a Truth This is the Prophet which Moses speaks of *Deut. 18. 15, 18, or some such Extraordinary Person.* 41 Others said, This is the Messias, or Christ himself. But to this some others, led away with the Common Mistake of Jesus being born at Nazareth in Galilee, said, shall Christ come out of Galilee? 42 Has not the Scripture said, That Christ comes out of the Seed of David, and out of the Town of Bethlehem, where David was born? 43 So there was a Division among the People because of him. 44 And some of them would have taken him; but no Man laid hands on him.

A N N O T A T I O N S.

(z) As Dr *Whitby* has observ'd. See *Isai. 12. 3. and 55. 1.*

(a) See *Prov. 18. 4. Isai. 44. 3. Deut. 17. 6. and 19. 15.*

45 Ηλθον οὖν οἱ ὑπηρέται· πρὸς τοὺς ἀρχιερεῖς καὶ φαρισαίους· καὶ εἶπον αὐτοῖς ὁκαῖνοι· Διὰ τί οὐκ ἤγάγατε αὐτόν; 46 Απεκρίθη οἱ ὑπηρέται· Οὐδέποτε ὅπως ἐλάλησεν ἄνθρωπος, ὡς ὁτοῦτο ὁ ἄνθρωπος. 47 Απεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 Μὴ τις ἐκ τῶν ἀρχόντων ὁπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν φαρισαίων; 49 Ἀλλ' ὁ ὅλος ὁτοῦτο ὁ μὴ γινώσκων τὸ νόμον, ὁπίκατάρατοί εἰσι. 50 Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὲς πρὸς αὐτόν, εἰς ὃν ἕξ αὐτῶν. 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρῶτον αὐτοῦ πρῶτον, καὶ γινώσκῃ τί ποιῇ; 52 Απεκρίθησαν καὶ εἶπον αὐτοῖς· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε, ὅτι πρὸς ὁρίαντος ἐκ τῆς Γαλιλαίας ἐκ ἐρηγερταί. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Κεφ. η'. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρεον τῶν Ελαιῶν. 2 Ὁρῶν δὲ πάλιν παρηγένετο εἰς τὸ ἱερόν; καὶ πᾶς ὁ λαὸς ἦρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 Ἀγασοὶ δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν· γινώσκοντες ὅτι μοιχεύει κατελημμένῳ· καὶ στήσαντες αὐτήν ἐν μέσῳ, 4 λέγουσιν αὐτῷ· Διδα-

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answer'd, Never man spake like this man.

47 Then answer'd them the Pharisees, Are ye also deceiv'd?

48 Have any of the rulers, or of the Pharisees believ'd on him?

49 But this people, who knoweth not the law, are curs'd.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doth?

52 They answer'd and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

#### Chap. VIII.

Jesus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Ma-

καλε,

## T E X T.

## T R A N S L A T I O N.

σκαλε, αὐτὴ ἡ γυνὴ κατελήφθη  
ἐπαυτοφώρῳ μοιχευομένη. 5 Εἰ δὲ  
πρὸς ἰόμῳ Μωσῆς ἡμῖν ἐνετείλατο πᾶς  
ποιᾶί(ας) λιθοβολᾶσθαι. σὺ οὖν τί λέ-  
γεις; 6 Τῆτο δὲ ἔλεγον πειράζοντες

her, this woman was taken in  
adultery, in the very act.

5 Now Moses in the law  
commanded us, that such  
should be ston'd: but what  
sayst thou?

6 This they said, tempting  
αὐτόν,

## P A R A P H R A S E.

45 Then came the Officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The Officers answer'd, Never Man spake, *i. e. taught* like this Man, *and that in the Opinion of All the People as well as of Us.* 47 Then answer'd them the Pharisees, Are ye also deceiv'd? 48 Have any of the Rulers, or of the Pharisees believ'd on him? 49 But this Common People, who knows not the Law aright, 'tis no wonder if they are so easily led away by an Impostor, and so are Curs'd of God. 50 Nicodemus says unto them, (namely, He that came to Jesus-by Night, as is afore related Chap. 3. being One of them, *i. e. of the Sanhedrin or Rulers; and tho' he was a Favourer of Jesus, yet being of a Timorous Nature, and so not daring to interpose Directly in his Behalf, but however being not able to forbear to say something in general that might allay their Heat, and divert them from sudden Attempts against him: under these Circumstances Nicodemus says unto them*) 51 Do's Our Law allow us thus to Judge and Condemn any Man, before It, *i. e. before We, according to its Directions*, hear him, and so from his Own mouth know what he do's? 52 They answer'd and said unto him, *What*, art thou also a Favourer of this Impostor of Galilee? Search the Scriptures, and look to find therein, if you can, any single Text that speaks of any Prophet that should arise out of Galilee: for sure we are, that according to the Scripture, out of Galilee arises no Prophet. 53 And hereupon the Sanhedrin or Council broke up, and every Man went unto his Own house.

IV.  
The Officers re-  
turn without ap-  
prehending Christ.

Chap. VIII. At Evening Jesus went unto the Mount of Olives, probably to Bethany, to the House of Lazarus and Mary and Martha, and lodg'd there that Night; 2 and early in the next Morning he came again into the Temple, and all the People came unto him, and he sat down, and taught them. 3 And the Scribes and Pharisees brought unto him a Woman taken in Adultery, and when they had set her in the midst, 4 they say unto him, Master, This Woman was taken in Adultery, in the very Act. 5 Now Moses in the Law commanded us, that such should be Ston'd: but what say'st thou? 6 This they said, *not out of any Respect to him, but tempting him to do somewhat, that*

V.  
A woman taken  
in Adultery is  
brought to  
Christ.

## TEXT.

## TRANSLATION.

αὐτὸν, ἵνα ἔχῃ καταγγεῖν αὐτόν. Ὁ δὲ Ἰησοῦς κέτω κύψας, καὶ δακτύλῳ ἔγραψεν εἰς τὴν γῆν. 7 Ὡς δὲ ἐπέμνον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς. Ὁ ἀναμάρτητος ὑμῶν ὡς ἐστὶν τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 Καὶ πάλιν κέτω κύψας, ἔγραψεν εἰς τὴν γῆν. 9 Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς σιωπῆς ἐλεγχόμενοι, ἤρχοντο εἰς καὶ εἰς, ἀρξάμενοι ἀπὸ τοῦ πρεσβυτέρου ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ αὐτοῦ μέσῳ ἑστῶσα. 10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδεὶα θεασάμενος πλὴν τῆς γυναῖκος, εἶπεν αὐτῇ· Ἡ γυνὴ, πῶς εἰσι ἐκεῖνοι οἱ καταγγελοί σου; ἔδεις σε κατέκρινεν; 11 Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω. πορεύου, καὶ μηκέτι ἁμαρτάνει.

12 Πάλιν ὅτι ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν, λέγων· Εγὼ εἰμι τὸ φῶς τὸ κόσμου· ὁ ἀκολουθῶν ἐμοί, καὶ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξῇ τὸ φῶς τὸ ζωῆς. 13 Εἶπον οὖν αὐτῷ οἱ φαρισαῖοι· Σὺ τοῦτο σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστὶ ἀληθής. 14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ τοῦτο ἐμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρ-

him, that they might have to accuse him. But Jesus stoop'd down, and with *his* finger wrote on the ground, as tho' he heard them not.

7 So when they continu'd asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stoop'd down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemn'd thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest \* witness of thy self; thy \* witness is not true.

14 Jesus answer'd and said unto them, tho' I bear \* witness of my self, yet my \* wit-

they might have ground to Accuse him: for if on the One side he should encourage the People to Stone her, then he might be accus'd to the Roman Governor for promoting a Tumultuous and Seditious Execution of a Criminal without the Governor's Authority; and if on the Other side he should endeavour to save her from the Fury of the People, then the Jews might be offended at him as an Enemy to their Liberties. But Jesus knowing their malicious Design against him, stoop'd down, and with his Finger wrote on the Ground, as tho' he heard them not. 7 So when they continu'd asking him, he lift up himself, and said unto them, *Why do ye urge me to give any Judgment in this matter? I have nothing to say against your Executing the Law. Only ye ought to consider, that He that is very Zealous in punishing Another for any Crime, should in all Equity be Free Himself from any as Great a Crime, and especially from the Same. Wherefore All that I shall say more is this, He that is without or Free from the Guilt of the same or any other as Great Sin among you, let him first cast a Stone at her.* 8 And having by this Answer avoided the Snare they laid for him, again he stoop'd down, and wrote on the Ground; thereby giving them Opportunity to slip away, whilst they imagin'd he took no Notice of them. 9 And they, i. e. the Scribes and Pharisees mention'd v. 2, which heard it, being convicted by their Own Conscience that they were themselves Guilty of the very same Sin, as seems most probable, or at least of Some other as Great; and fearing lest Jesus who had thus touch'd them Home to the Quick, and thereby given them Sufficiently to understand, that he knew their Secret Wickedness, should Openly discover the same to All the People that stood by, should they go about to Stone her, as if they themselves were without Sin: on these Considerations they went out One by One, that they might not be taken Notice of by Jesus, beginning at the Eldest even unto the last or Youngest; and so Jesus was left Alone in respect of them, and the Woman standing in the midst of the People about him. 10 When Jesus had lift up himself, and saw none but the Woman, he said unto her, Woman, where are those thine Accusers? has no Man of them Condemn'd thee as worthy of Death, by flinging the First stone at thee? 11 She answer'd, No man, Lord. And Jesus, being come into the World, not to Condemn Men or destroy their Lives, but to Save them, said unto her, Neither do I Condemn thee to be put to Death for thy past Sin of Adultery, but exhort thee to go and Sin no more.

12 Then spake Jesus again unto them, saying, I am the Light of the World: he that follows me, shall not walk in Darkness, but shall have the Light of Life. 13 The Pharisees therefore said unto him, Thou bearest Witness of thy self; thy Witness is not true. 14 Jesus answer'd and said unto them, Tho' I bear Witness of my self, yet my

VI.  
Christ's Discourse  
afterwards to the  
Jews.

## TEXT.

## TRANSLATION.

τιρία με· ὅτι οἶδα πόθεν ἦλθον, καὶ  
πῶς ὑπάγω· ὑμεῖς δὲ ἔκ οἶδατε πόθεν  
ἔρχομαι, καὶ πῶς ὑπάγω. 15 Ὑμεῖς κτ'  
τὸ σὰρκα κρίνετε, ἐγὼ ἂν κρίνω θεοδέναν.

16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ  
ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ  
εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γε-  
γραπτόν, ὅτι δύο ἀνθρώπων ἡ μαρτυρία  
ἀληθής ἐστιν. 18 Εγὼ εἰμι ὁ μαρ-

τυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρῶ περὶ  
ἐμοῦ ὁ πέμψας με πατήρ. 19 Ελε-

γον ὧν αὐτῶν· Πῦς ἐστιν ὁ πατήρ σου;  
Ἀπεκρίθη ὁ Ἰησοῦς· Οὐτε ἐμεῖ οἶδατε,  
ὅτε τὸ πατέρα με ἡμεῖς ἤδευτε, καὶ τὸ  
πατέρα με ἤδευτε ἄν. 20 Ταῦτα τὰ  
ῥήματα ἐλάλησεν ὁ Ἰησοῦς ὡς τῷ γε-  
ροφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ  
ἔδειξεν ἐκτίσασεν αὐτὸν, ὅτι ἔτι οὐκ ἔλη-  
λύθει ἡ ὥρα αὐτοῦ.

21 Εἶπεν ὧν πάλιν αὐτοῖς ὁ Ἰησοῦς·  
Εγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ  
ἀμαρτίᾳ ὑμῶν σποθανέσθε· ὅπου ἐγὼ  
ὑπάγω, ὑμεῖς ἂν δύνασθε ἐλθεῖν. 22 Ε-  
λεγον ὧν οἱ Ἰουδαῖοι· Μήτι σποκτενῶ  
ἐαυτὸν, ὅτι λέγῃ· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς  
ἂν δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς·

nels is true: for I know  
whence I came, and whither I  
go; but ye cannot tell whence  
I come, and whither I go.

15 Ye judge after the flesh,  
I judge no man.

16 And yet if I judge, my  
judgment is true: for I am not  
alone, but I and the Father  
that sent me.

17 It is also written in your  
law, that the testimony of two  
men is true.

18 I am one that bear wit-  
ness of my self, and the Father  
that sent me beareth witness  
of me.

19 Then said they unto  
him, Where is thy Father? Je-  
sus answer'd, Ye neither know  
me, nor my Father: if ye had  
known me, ye should have  
known my Father also.

20 These words spake Jesus  
in the treasury, as he taught  
in the temple: and no man  
laid hands on him, for his hour  
was not yet come.

21 Then said Jesus again  
unto them, I go my way, and  
ye shall seek me, and shall die  
in your sins: whither I go, ye  
cannot come.

22 Then said the Jews,  
Will he kill himself? because  
he saith, Whither I go ye can-  
not come.

23 And he said unto them,

## P A R A P H R A S E.

Witness is true: for I know whence I came, viz. from Heaven, and whither I go again, viz. to Heaven; and I being a Divine Person, and One Essential Attribute of the Godhead being Truth, therefore it necessarily follows that my single Testimony of my self must be True: and this you would readily Acknowledge, but that by means of your Unreasonable Prejudices ye cannot tell whence I come, and whither I go, i. e. ye will not believe me to come from Heaven, and to be a Divine Person. 15 And such your Prejudices arise from this, that ye judge of me and my Doctrine after the Flesh, or Carnal and Worldly Affections, and not according to the Reason of Things. On the contrary, so far am I from being led by such Prejudices to judge wrong of Men, that at present I judge no Man, but only endeavour to bring Men to Repentance by my Teaching. 16 And yet if I should take upon me at this present to Judge and Condemn you for your Obstinate Unbelief, my Judgment is True, i. e. would be just: for altho' as I observ'd afore (v. 14) my single Testimony of my self is True; yet not to insist on that, but to give you Further Evidence of my Truth, and that in your Own way, I say further now, that I am not Alone in bearing Witness of me, but I and the Father that sent me. 17 Now it is also written in your Law, (b) that the Testimony of Two men is True. 18 Agreeably hereto, I am One that bear Witness of my self, and the Father that sent me bears Witness of me: so that according to your Own Law there is sufficient Testimony given you of me. 19 Then said they unto him, Where is thy Father, which thou appealest to as thy Other Witness? Jesus answer'd, Sufficient means have been and still are given you, whereby to know me and my Father; but such are your Worldly Affections and Unreasonable Prejudices, that indeed after all, ye neither know me, nor my Father: if ye had made a Right use of the means vouchsaf'd you, and thereby had known me, ye should from thence have known my Father also to be no other than God the Father; but since ye know not me, or will not yet acknowledge me to be the Christ or a True Prophet, 'twill be to no purpose for me to tell you Expressly, that God is my Father. 20 These words spake Jesus in the Treasury, as he taught in that part of the Temple: Which as it was a Place whence he could not easily have escap'd, so it was a Place where his worst Enemies, the Chief Priests and Rulers, frequented; and yet no Man laid hands on him, for his Hour was not yet come.

21 Then said Jesus again unto them, knowing that their Hearts boyl'd against him, and that they were desirous to Kill him, I go my way shortly to Heaven, and ye shall seek me, and shall die in your Sins, i. e. be destroy'd in this World, and condemn'd Eternally for them in the other; for to that place of Happiness whither I go, ye cannot come, whilst you thus continue in your Unbelief. 22 Then said the Jews, not understanding his meaning, Will he kill himself to get out of our Hands? because he says, Whither I go ye cannot come. 23 And he said unto them,

No,

VII:  
Christ foretells  
them of his Go-  
ing away &c.

## TEXT.

## TRANSLATION.

Τμῦς ὁκ τῆς κάτω ἐστὶν, ἐγὼ ὁκ τῆς ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ ἔκ ἐμὶ ἐκ τοῦ κόσμου τούτου. 24 Εἰποὶ οὖν ὑμῖν ὅτι ἂν ἴθι μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ὡς ταῖς ἁμαρτίαις ὑμῶν· ἐὰν ἴθι μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ὡς ταῖς ἁμαρτίαις ὑμῶν. 25 Ἐλεγον οὖν αὐτοῖς· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν. 26 Πολλὰ ἔχω πρὸς ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὅτι πέμψας με ἀληθῆς ὅστις· καὶ γὰρ ἃ ἠκούσα πατρὸς αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωζεν ὅτι τὸ πατέρα αὐτοῦ εἶπεν.

28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσῃτε τὸ υἱὸν τοῦ ἀνθρώπου, τότε γινώσεσθε ὅτι ἐγὼ εἰμι, καὶ ὅτι ἐμαυτὸν ποίω ὅστις, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. 29 Καὶ ὅτι πέμψας με, μετ' ἐμοῦ ὅστις· ἔκ ἀφ᾽ ἧκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ πρὸς ἅρεσιν αὐτοῦ ποίω πάντα. 30 Ταῦτα αὐτὸς λαλῆντος πολλοὶ ὀπίσταντο εἰς αὐτόν. 31 Ἐλεγον οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτοῦ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ. 32 καὶ γινώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσῃ ὑμᾶς.

Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? and Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say \* of you, and to judge *you* for; but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man; then shall ye know that I am *he*, and *that* I do nothing of my self; but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many believ'd on him.

31 Then said Jesus to those Jews which believ'd on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.



*Na, I shall not kill my self: what I said (v. 21.) has a quite different meaning, viz. that whereas ye are from beneath, and so act altogether agreeably to your Earthly Original, placing your Affections on Things of the Earth; on the contrary, I am from Above, and so shall return thither again: whereas ye are of this World, and, as such, seek chiefly the Things of this World, I am not of this World.* 24 I said therefore (v. 21.) unto you, that ye shall die in your Sins; namely, forasmuch as if ye believe not that I am He, i. e. the Christ, ye shall die in your Sins. 25 Then said they unto him, Who art thou? And Jesus says unto them, *I can, nor need give you any other Account, than that I am even the Same that I said unto you from the Beginning of my Ministry.* 26 I have many things to say of you, because of your Unreasonable Unbelief, and to judge you for: but however you may dislike them, they are most certainly True, because He that sent me is True; and I speak to the World nothing but those things which I have heard of him, in relation to these matters. 27 They still understood not that he spake to them of God the Father; and such was their Prejudice, that Christ saw it would be to no purpose to speak more Plainly, but would only serve to increase their Malice against him.

28 Instead therefore of saying Expressly that God was his Father, he proceeded to lay such things before them, as might be a Foundation for their Repentance and Faith Afterward, when they should see those things fulfill'd in him, which he now foretold of Himself. Then said Jesus unto them, When ye have lift up the Son of Man on the Cross, whereas ye shall think at first, that thereby ye have done your Work effectually; on the contrary, then shall ye have stronger Evidences vouchsaf'd unto you, whereby ye may know that I am He, i. e. the Christ, and that I do nothing of my self; but as my Father has taught me, I speak these things: 29 and that he that sent me, is with me; and that the Father has not left me Alone; for I do always those things that please him: And if ye will not be brought to know this by the stronger Evidences thereof, which shall be afforded you presently after my Crucifixion; ye shall however be made to Know it by the most severe Judgments, which shall befall your whole Nation for your persisting in your Unbelief. 30 As he spake these Words of what should befall himself and the Jews, with so great Authority and Certainty, Many believ'd on him. 31 Then said Jesus to those Jews which believ'd on him, If ye continue in the Practice of my Word or Doctrine, notwithstanding all the Persecutions ye may meet with on that Account, then are ye my Disciples indeed; 32 and ye shall act, as those who perfectly know my Doctrine to be no other than the Truth of God, and your thus Living according to the Truth of the Gospel shall make you Free in the most desirable and Advantageous manner that can be.

VIII.  
And particularly  
of his Crucifixion.

## TEXT.

## TRANSLATION.

33 Απεκρίθησαν αὐτῷ· Σπέρμα  
 Αβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλωμένοι  
 πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι  
 γήνησθε; 34 Απεκρίθη αὐτοῖς ὁ Ἰη-  
 σὺς· Ἀμὴν ἀμὲν λέγω ὑμῖν, ὅτι πᾶς  
 ὁ ποιῶν τὰ ἁμαρτίαι, δούλος ὅστις ἔ-  
 ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν  
 τῇ οἰκίᾳ εἰς τὸ αἰῶνα· ὁ υἱὸς μένει εἰς  
 τὸν αἰῶνα. 36 Εἰάν οὖν ὁ υἱὸς ὑμᾶς  
 ἐλευθέρωσῃ, ὅπως ἐλεύθεροι ἔσεσθε.  
 37 Οἶδα ὅτι σπέρμα Αβραάμ ἐστε·  
 ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λό-  
 γος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 Εγὼ  
 οὐ ἐώρακα ὡς πατὴρ μου, λαλῶ,  
 καὶ ὑμεῖς οὖν οὐ ἐώρακατε ὡς πα-  
 τεὶ ὑμῶν, ποιεῖτε. 39 Απεκρίθη-  
 σαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν  
 Αβραάμ ἐστίν. Λέγει αὐτοῖς ὁ Ἰησὺς· Εἰ  
 τέκνα τῷ Αβραάμ ἦτε, τὰ ἔργα τῷ  
 Αβραάμ ἐποιεῖτε ἂν. 40 Νῦν δὲ ζη-  
 τεῖτέ με ἀποκτείνειν, ἀνθρώπων ὅς τινι  
 ἀλήθειαν ὑμῖν λελάληκα, ὡς ἤκουσα  
 ὡς τῷ Θεοῦ· τὸ Αβραάμ οὐκ  
 ἐποίησεν. 41 Ὑμεῖς ποιεῖτε τὰ ἔργα  
 τῷ πατρὶ ὑμῶν. Εἶπον οὖν αὐτῷ·  
 Ἡμεῖς ἐκ πορνείας καὶ γεννηθήμεθα· ἓνα  
 πατέρα ἔχομεν, τὸ Θεόν. 42 Εἶπεν ὁ  
 αὐτοῖς ὁ Ἰησὺς· Εἰ ὁ Θεὸς πατὴρ  
 ὑμῶν ὡς, ἡγαπᾷτε ἂν ἐμὲ· ἐγὼ γὰρ ἐκ

33 They answer'd him, We  
 be Abraham's seed, and were  
 never in bondage to any man :  
 how sayst thou, Ye shall be  
 made free?

34 Jesus answer'd them, Ver-  
 rily verily I say unto you,  
 Whosoever committeth sin, is  
 the \* bond-servant of sin.

35 And the \* bond-servant  
 abideth not in the house for  
 ever: but the Son abideth ever.

36 If the Son therefore shall  
 make you free, ye shall be free  
 indeed.

37 I know that ye are A-  
 braham's seed; but ye seek to  
 kill me, because my word hath  
 no place in you.

38 I speak that which I  
 have seen with my Father :  
 and ye do that which ye have  
 seen with your father.

39 They answer'd and said  
 unto him, Abraham is our fa-  
 ther. Jesus saith unto them, If  
 ye were Abraham's children,  
 ye would do the works of A-  
 braham.

40 But now ye seek to kill  
 me, a man that hath told you  
 the truth, which I have heard  
 of God : this did not Abraham.

41 Ye do the deeds of your  
 father. Then said they to him,  
 We be not born of fornication;  
 We have one Father, *even* God.

42 Jesus said unto them, If  
 God were your Father, ye  
 would love me : for I proceed-

(bb) Compare Gal. 4. 22, 30.

(bbb) See Gal. 4. 7.

## P A R A P H R A S E.

33 They answer'd him, *thinking he had spoken of a Civil and Bodily Freedom*, We be Abraham's Seed, and so have a Natural Right to Freedom, the said Father of our Nation being a Freeman; and as for our Selves, We were never in Bondage or Bond-slaves to any Man: how sayst thou, Ye shall be made Free? 34 Jesus answer'd them, Verily verily I say unto you, Whosoever committeth Sin, is the Bond-servant of Sin. 35 And whereas ye value your selves as being of the Seed or House of Abraham, you should remember, that Ishmael, tho' of the Seed of Abraham, yet after a certain time was cast out of Abraham's house, being the Son only of a Bond-maid, and so a Bond-servant; and Isaac his Son by his Wife Sarah only, and his Posterity, were esteem'd by God the Heirs of Abraham or of his House, as to the Blessings promis'd thereto: Now Ishmael (bb) was a Type of you Jews under the Bondage of the Ritual Law, and his being cast out of Abraham's house denotes, that the Bond-servant abides not in the House for ever, i. e. that ye Jews are not Always to be the People of God by adhering to the Ritual Law; but as Isaac was a Type of Christ, and the Promis'd Seed, and abode in the House of Abraham for ever as his Heir; so every one that believes in me, typify'd by the Son Isaac, abides for ever in the House of God, as Heir of God (bbb). 36 If therefore the Son shall make you Free, i. e. if ye become my Disciples, and so partakers of the Grace of the Gospel, thereby ye shall be made Free indeed; as being Freed not only from the Bondage of the Ritual part of the Law, but also from the Power and Dominion of Sin, which by the Law, consider'd as such, or in contradistinction to the Gospel, ye can't be Freed from. 37 I know that ye are Abraham's Seed in a Natural sense; but I know also that ye are no Seed of Abraham's in the Spiritual sense thereof, or as He is esteem'd the Father of the Faithfull: for ye seek to Kill me, because my Word or Doctrine, which is no other than the Truth of God, has no Place in you, i. e. is contrary to your Worldly and Wicked Affections, which will not suffer you to receive it. 38 For I speak that which I have seen with, i. e. know to be Agreeable to the Will of, God my Father; and ye do that which ye have as it were seen with, i. e. is Agreeable to the Will of, your Father the Devil. 39 They answer'd and said unto him, Abraham is our Father. Jesus says unto them, If ye were Abraham's Children in the Best or Spiritual sense, ye would do the Works of Righteousness, as Abraham did. 40 But now ye seek to kill me, a Man that has told you the Truth, which I have heard of God: Any wicked thing like to this did not Abraham. 41 Ye do the Deeds of him that is more truly in a Spiritual sense your Father, viz. the Devil. Then said they to him, We be not born of Parents guilty of Spiritual Fornication, i. e. Idolatry, nor are we guilty of it Our selves: And therefore as we have Abraham for our common Earthly Father; so we have One common Heavenly Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I

IX.

His Discourse  
with the Jews about  
Abraham.

## TEXT.

## TRANSLATION.

ὁ Θεὸς ἐξῆλθον, καὶ ἦκω· καὶ οὐκ ἔπ' ἐμ-  
αυτοῦ ἐλήλυθα, ἀλλ' ἐκ ἐκείνου με ἀπέστειλε.

43 Διατί ἢ λαλῶν τ' ἐμῶν καὶ οὐκ ὁρῶσιν  
τε; ὅτι καὶ οὐ δύνασθε ἀκούειν τὸν λόγον τ'  
ἐμὸν. 44 Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου

ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν  
θάλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν  
ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστη-  
κει· ὅτι οὐκ ἔστι ἀλήθεια ἐν αὐτῷ. ὅταν  
λαλήῃ τὸ ψεύδος, ἐκ τῶν ἰδίων λαλῶν· ὅτι  
ψεύστης ἐστίν, καὶ ὁ πατήρ αὐτοῦ. 45 Εἰπὼν  
ὅτι ἢ ἀλήθειαν λέγω, καὶ οὐ πιστεύετε μοι.

46 Τίς ἐξ ὑμῶν ἐλέγχῃ με ὡς ἁμαρ-  
τίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑ-

μεῖς οὐ πιστεύετε μοι; 47 Ὁ ὢν ἐκ τοῦ  
Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τού-  
το ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ

ἐστέ. 48 Απεκρίθη οὖν οἱ Ἰουδαῖοι, καὶ  
εἶπον αὐτῷ. Οὐ καλῶς λέγεις ἡμεῖς,  
ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον

ἔχεις; 49 Απεκρίθη Ἰησοῦς· Εἰπὼν δαι-  
μόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα

μου, καὶ ὑμεῖς ἀπμαρτίζετε με. 50 Εἰπὼν  
δὲ καὶ ζητῶν τὸ δοξαῖν μου· ἔστι ὁ ζητῶν καὶ

κρίνων. 51 Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ  
τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατος

οὐ μὴ θεωρήσῃ εἰς τὸ αἰῶνα. 52 Εἶ-  
πον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώ-

καμέν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ  
ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέ-

ed forth, and came from God; neither came I of my self, but he sent me.

43 Why do ye not under-stand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, Why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answer'd the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answer'd, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou

proceeded forth, and came from God; neither came I of my self, but he sent me. 43 Why do ye not understand my Speech, *even now when I so Plainly tell you who I am, in answer to your Question v. 25, and what I mean when I say I am from Above, as v. 23, &c.* The only Reason why you will not understand or believe me, when I so plainly tell you that I came from God, is no other than this, *even because ye cannot endure to hear my Word or Doctrine, or to believe it is the Word of God, because it is so contrary to your Lusts and Sinfull Affections.* 44 Hence ye are such as may be more truly said to be Children of your Father the Devil; and as Children Govern'd by him, according to the Lusts or Sinfull Desires of your said Father ye will do. He was a Murderer from the beginning of the Creation, procuring the Death of Adam and his Posterity, and seeking still the Destruction of all Good men; and in imitation of him, you, as his Children, now seek to Murder me: and in order to procure the Fall of Man, he abode not in the Truth, because there is no Affection to Truth in him, it being contrary to All his Wicked designs; but he Deceiv'd our First Parents by a Lye, and he still continues to deceive All wicked Persons by Lying, or Misrepresenting things to them. When he speaks a Lye, he speaks of his Own, *i. e. that which he First gave Rise to, and what is Agreeable to his Devilish Nature:* for He is a Lyar, and the Father or Author of It, *i. e. Lying;* and as such can't endure the Truth, which is not for his Turn. 45 And herein also you, as his Children, resemble and imitate him; and because I tell you the Truth, ye believe me not. 46 Which of you convinces me of Sin, or doing Any thing which renders me Unworthy of Belief? And if I say the Truth, Why do ye not believe me? 47 He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answer'd the Jews, and said unto him, Say we not Well, *i. e. Rightly,* that thou art a Samaritan, *i. e. an Enemy and Hater of our Nation and Religion,* and hast also a Devil which makes thee Mad, or talk like a Madman? 49 Jesus answer'd, I have not a Devil; but I Honour my Father, and ye do Dishonour me: 50 and altho' I value not what you say of me on my Own account, because I seek not my Own Glory; yet there is One, *viz. God,* that seeks my Glory, and judges, and will severely punish you for thus Dishonouring me, except ye Repent thereof. 51 And notwithstanding all your most Reproachfull Language toward me, yet in Pity to you, and in order to bring you to Repentance, Verily verily I say unto you, If a Man keep my Saying, *i. e. obey my Gospel,* he shall never see that which Emphatically may be call'd Simply Death, *viz. Death Eternal, or the Torments of Hell.* 52 Then, *perversly understanding him of Temporal Death,* said the Jews unto him, Now we know that thou hast a Devil. Abraham is Dead, and the Pro-

## TEXT.

## TRANSLATION.

γεις· Εὰν τις τὸ λόγον μου τηρήσῃ, ὃ  
μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν  
Αβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆ-  
ται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

54 Απεκρίθη Ἰησοῦς· Εὰν ἐγὼ δοξάζω  
ἐμαυτὸν, ἡ δόξα μου ὅθεν ὄντι· ἔστιν ὁ  
πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς  
λέγετε ὅτι Θεὸς ὑμῶν ὄντι.

55 Καὶ  
οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα  
αὐτόν· καὶ εἰπὼν ὅτι ἔκ οἶδα αὐ-  
τόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης·  
ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ  
τηρῶ.

56 Αβραάμ ὁ πατὴρ ὑμῶν  
ἠγαλιάσατο ἵνα ἴδῃ τὴν ἡμέραν καὶ  
ἐμὴν, καὶ εἶδε, καὶ ἐχάρη. 57 Εἶ-  
πεν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεν-  
τήκοντα ἔτη ἔγωγε ἔχεις, καὶ Αβραάμ  
ἐώρακας;

58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Αβραάμ  
γενέσθαι, ἐγὼ εἰμι.

59 Ἦσαν οὖν  
λίθοις ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς  
δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,  
διελθὼν ἀφ' ἡμέρας αὐτῶν· καὶ παρή-  
γειν ἔπαις.

Κεφ. Ὶ'. Καὶ ὡς ἔλαυνον εἶδεν ἄν-  
θρωπον τυφλὸν ἐκ γενετῆς. 2 Καὶ  
ῥώτησάν αὐτὸν οἱ μαθηταὶ αὐτοῦ,  
λέγοντες· Ραββί, τίς ἡμαρτεν, ὅπως  
ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

sayst, If a man keep my say-  
ing, he shall never taste of  
death.

53 Art thou greater than  
our father Abraham, which is  
dead? and the prophets are  
dead: whom makest thou thy  
self?

54 Jesus answer'd, If I ho-  
nour my self, my honour is  
nothing: it is my Father that  
honoureth me, of whom ye  
say, that he is your God:

55 Yet ye have not known  
him; but I know him: and if  
I should say, I know him not,  
I shall be a liar like unto you:  
but I know him, and keep his  
saying.

56 Your father Abraham  
\*long'd to see my day: and he  
saw it, and was glad.

57 Then said the Jews unto  
him, Thou art not yet fifty  
years old, and hast thou seen  
Abraham?

58 Jesus said unto them,  
Verily verily I say unto you,  
Before Abraham was, I am.

59 Then took they up  
stones to cast at him: but Je-  
sus hid himself, and went out  
of the temple, going thro' the  
midst of them, and so pass'd  
by.

## Chap. IX.

And as Jesus pass'd by, he  
saw a man which was blind  
from his birth.

2 And his disciples ask'd  
him, saying, Master, who did  
sin, this man, or his parents,  
that he was born blind?

phets; and thou sayst, If a Man keep my Saying, he shall never taste of Death. 53 Art thou greater than our Father Abraham, which is Dead? and the Prophets are Dead: *and whereas these great and holy Persons could not free Themselves from Death, and you pretend to free Others from It, whom makest thou thy self?* 54 Jesus answer'd, If I go about to honour my self, *by pretending to be what I am not, my Honour is nothing, i. e. will come to nothing, except turning to my Dishonour: but it is my Father that honours me, by bearing Testimony to the Truth of my Doctrine, by enabling me to perform such Miracles as I do, and who also gives me (as Man) Power to preserve from Eternal Death such as keep my Sayings: and that ye may know whom I mean by my Father, I tell you again plainly, that it is He, of whom you say, that he is your God.* 55 Yet I must tell you ye have not known him aright, or his Will; but I know him and his Will Perfectly; and if I should say, I know him not, *i. e. know not his Will to be such as I teach you, or Agreeable to my Gospel, I shall be a Lyar like unto you; but I therefore aver that I know him and his Will, and keep his Saying, i. e. do according to his Will in All things I do or teach.* 56 As to my being Greater than Abraham, I say, Your Father Abraham long'd to see my Day, *i. e. my Appearance in the World as you do now; and he saw it by the Eye of Faith, and so far as it pleas'd God to Reveal it unto him, and was Glad thereat; which argues that Abraham thought me a much Greater Person than Himself, tho' you do not.* 57 Then, still going on Perversly to understand our Saviour's Words in the most absurd Sense they could, said the Jews unto him, Thou art not yet any thing near Fifty years Old, and hast thou seen Abraham, or he thee? 58 Jesus said unto them, Verily verily I say unto you, Before Abraham was, I did exist, being One and the Second of the Three Divine Persons in the Godhead, and so being together with the Father and Holy Ghost That your God, who sent Moses to bring your Forefathers out of Egypt, and told Moses that his Name is (b) I Am, as denoting his Eternal Existence from Everlasting to Everlasting. 59 Then, judging he had not only made himself Greater than Abraham, but also Equal to God, (and so far they judg'd Rightly;) and withall judging Wrongfully, that he had by thus Equalling himself to God spoken, the Highest Blasphemy, took they up Stones to cast at him, and stone him presently as a Blasphemer: but Jesus, seeing there was no way to avoid their Rage now by Common means, miraculously hid himself, *i. e. so order'd matters that they could not see or know him, and went out of the Temple, going thro' the midst of them, and so pass'd by and escap'd them.*

Chap. IX. And sometime after what is related in the foregoing Chapter, as Jesus pass'd by, walking somewhither with his Disciples, He saw a Man which was blind from his Birth. 2 And his Disciples ask'd him, saying, Master who did Sin, this Man or his Parents, that he was born blind?

X.  
Christ cures a  
Man born Blind.

3 Απεκρίθη ὁ Ἰησοῦς· Οὐτί ἐστὶ  
ἡμαρτιν, ὅτι οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα  
φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.  
4 Εγὼ δὲ ἐργάζεσθαι τὰ ἔργα ἃ πέμ-  
ψαντός με ἕως ἡμέρας ὅσιν· ἔρχεται ἡ νύξ,  
ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 5 Οταν  
ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τῷ κόσμῳ.  
6 Ταῦτα εἰπὼν, ἐπλάσσε χαμαὶ, καὶ  
ἐποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ  
ἐπέχεισε τὸ πηλὸν ἐπὶ τοῦ ὀφθαλ-  
μοῦ τοῦ τυφλοῦ. 7 Καὶ εἶπεν αὐτῷ·  
Υπάγε, νίψαι εἰς τὴν κολυμβήθραν  
τοῦ Σιλωάμ (ὃ ἐρμηνεύεται, ἀπεσταλ-  
μένη). Ἀπῆλθεν οὖν καὶ νίψατο, καὶ  
ἦλθε βλέπων. 8 Οἱ οὖν γείτονες καὶ  
οἱ θεωρῶντες αὐτὸν τὸ πρότερον ὅτι  
τυφλὸς ἦν, ἔλεγον· Οὐχ ὁτοῦτος ὅστις  
ὁ κληθῆναι καὶ θεωροῦντων; 9 Ἄλλοι  
ἔλεγον· Οτι ὁτοῦτος ἐστίν· ἄλλοι δὲ· Οτι  
ὅμοιος αὐτῷ ἐστίν. Ἐκείνους ἔλεγεν·  
Οτι ἐγὼ εἰμι. 10 Ἐλεγον οὖν αὐ-  
τῷ· Πῶς ἀνέφωχθαι σοι οἱ ὀφθαλ-  
μοί; 11 Απεκρίθη ἐκεῖνός καὶ εἶ-  
πεν· Ἄνθρωπος λεγόμενος Ἰησοῦς,  
πηλὸν ἐποίησε, καὶ ἐπέχεισέν με τὸν  
ὀφθαλμόν, καὶ εἶπέ μοι· Υπάγε εἰς  
τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι.  
Ἀπελθὼν δὲ καὶ νίψατο, ἀνέβλε-  
ψα. 12 Εἶπον οὖν αὐτῷ· Πῶς ἐστιν ἐκεῖ-  
νος; Ἀπεκρίθη· Οὐκ οἶδα.

3 Jesus answer'd, Neither  
hath this man sinn'd, nor his  
parents: but that the works of  
God should be made manifest  
in him.

4 I must work the works of  
him that sent me, while it is  
day: the night cometh when  
no man can work.

5 As long as I am in the  
world, I am the light of the  
world.

6 When he had thus spoken,  
he spat on the ground, and  
made clay of the spittle, and  
he anointed the eyes of the  
blind man with the clay,

7 And said unto him, Go wash  
in the pool of Siloam (which  
is by interpretation, Sent.) He  
went his way therefore, and  
wash'd, and came seeing.

8 The neighbours therefore,  
and they which before had  
seen him, that he was blind,  
said, Is not this he that was  
blind?

9 Some said, This is he:  
others said, He is like him:  
but he said, I am he.

10 Therefore said they un-  
to him, How were thine eyes  
open'd?

11 He answer'd and said, A  
man that is call'd Jesus, made  
clay, and anointed mine eyes,  
and said unto me, Go to the  
pool of Siloam, and wash: and  
I went and wash'd, and I re-  
ceiv'd sight.

12 Then said they unto  
him, Where is he? He said, I  
know not.



TEXT.

TRANSLATION.

13 Ἀγασιν αὐτὸν πρὸς τὴς φα-  
 εισαίοις, τὴν ποτε τυφλόν. 14 Ἦν  
 δὲ σάββατον ὅτε τὸν πηλὸν ἐποίη-

13 They brought to the  
 Pharisees him that aforetime  
 was blind.  
 14 And it was the sabbath-

σεν

PARAPHRASE.

blind? 3 Jesus answer'd, Neither has this Man Sinn'd, nor his Parents ;  
 but *the Wisdom of God has seen fit, that this Man should be thus born  
 Blind*, that the Power of performing most Miraculous Works, vouchsaf'd  
 unto me (as Man) of God, should be made manifest in my Curing him,  
 and so the said Miracle should be in it self an Unexceptionable Testimony  
 to the Truth of my Doctrine. 4 Accordingly I must work the Works  
 of him that sent me, while it is Day, i. e. while I stay on Earth: as after  
 the Day, the Night comes when no Man can see by Day-light to work ;  
 so after the appointed Time for my staying no longer here on Earth is  
 come, I shall perform no more such works in my Own Person. 5 As  
 long as I am in the World, I am to be the Light of the World, both in  
 a Natural sense, or Giving Sight to the Blind; and also in a Spiritual  
 sense, or Giving Spiritual Instruction and Knowledge to the Ignorant.  
 6 When he had thus spoken, he spat on the Ground, and made Clay of  
 the Spittle, and he anointed the Eyes of the Blind man with the Clay,  
 7 and said unto him, Go, wash your Eyes with some of the Water that  
 is in the Pool of Siloam (which word in the Jewish Language is the same  
 by Interpretation, as in our English Language is the word, Sent; and  
 therefore This might give the Blind man and Others occasion to think of  
 Christ's being the Messias, who was prophes'y'd of under the like name,  
 viz. Shiloh (c) The Sent, denoting Emphatically the Person that was Sent  
 from God in the most Extraordinary manner that ever Any one was.) He  
 went his way therefore, and wash'd, and came Seeing; but Jesus in the  
 mean while was gone on his way. 8 The Neighbours therefore to the  
 Man that was thus cur'd, and All they who before had seen him that  
 he was Blind, said, Is not this He that sat and begg'd? 9 Some said,  
 This is he: others said, He is like him: but he said, I am he. 10 There-  
 fore said they unto him, How were thine Eyes open'd? 11 He an-  
 swer'd and said, A Man that is call'd Jesus, made Clay, and anointed  
 mine Eyes, and said unto me, Go to the Pool of Siloam, and wash: and  
 I went and wash'd, and I receiv'd Sight. 12 Then said they unto him,  
 Where is he? He said, I know not.

13 The matter coming to the Pharisees Ears, they gave Directions to  
 have the said Man brought to them; and accordingly They that had re-  
 ceiv'd their Directions brought to the Pharisees him that aforetime was  
 Blind. 14 And One principal Reason why the Pharisees thus sent for

XI.  
 What follow'd  
 thereupon be-  
 tween the Phari-  
 sees and the Man.

## T E X T.

## TRANSLATION.

σεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τὰς ὀφθαλμούς. 15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ φαρισαῖοι πῶς ἀνέβλεψεν. Ο δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκεν ὅτι τὰς ὀφθαλμούς μου, καὶ ἐνίψαμην, καὶ βλέπω. 16 Ἐλεγον οὖν ἔκ τῶν φαρισαίων πινές· Οὐτὶς ὁ ἄνθρωπος οὗτος ἐστὶ ὡς τῷ Θεῷ, ὅτι τὸ σάββατον ἔτι τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ χάσμα μὲν ἐν αὐτοῖς. 17 Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σε τὰς ὀφθαλμούς; Ο δὲ εἶπεν· Ὅτι προφήτης ἐστίν. 18 Οὐκ ὅτις ἐστιν ἐν οἱ Ἰσραῖλοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτε ἐφώνησεν τὰς γονεῖς αὐτοῦ ἵνα ἀναβλέψαντες. 19 Καὶ ἠρώτησεν αὐτούς, λέγων· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; 20 Απεκρίθη αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν ὅτι υἱὸς ἐστίν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. 21 Πῶς δὲ νῦν βλέπει, ἃν οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τὰς ὀφθαλμούς, ἡμεῖς ἃν οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσεται. 22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβήθησαν τὰς Ἰουδαίων· ἥδη γὰρ συνελθόντες

day when Jesus made the clay, and open'd his eyes.

15 Then again the Pharisees also ask'd him how he had receiv'd his sight. He said unto them, He put clay upon mine eyes, and I wash'd, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayst thou of him, that he hath open'd thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and receiv'd his sight, until they call'd the parents of him that had receiv'd his sight.

19 And they ask'd them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answer'd them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath open'd his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they fear'd the Jews: for the Jews had agreed

## TEXT.

## TRANSLATION.

οἱ Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολο-  
γήσῃ Χριστὸν, ἀποσυνάγωγος γινήσῃ.

23 Διὰ τῆτο οἱ ῥονεῖς αὐτῷ εἶπον· Ο π  
ἡλικίας ἔχῃ, αὐτὸν ἐρωτήσατε. 24 Ε-  
φώνησεν ὅτι ἐκ δευτέρου τὸ ἄνθρωπον ὃς ἦν  
τυφλός, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ

already, that if any man did  
confess that he was Christ, he  
should be put out of the syna-  
gogue.

23 Therefore said his pa-  
rents, he is of age ask him.

24 Then again call'd they  
the man that was blind, and  
said unto him, Give God the

Θεῷ·

## PARAPHRASE.

*the said Man, was because it was the Sabbath-day when Jesus made the Clay, and open'd his Eyes: for which reason the Pharisees were very desirous not to have the Curing of the said Man thought to be a Miracle, or at least done by the Power of God; because then it would manifestly tend to diminish and overthrow the Authority and Obligation of their Traditions, as if it were a Breach of the Sabbath to do any such thing thereon.* 15 Then again the Pharisees also ask'd him how he had receiv'd his Sight. He said unto them, He put Clay upon mine Eyes, and I wash'd, and do see. 16 Therefore said some of the Pharisees, This Man is not of God, because he keeps not the Sabbath-day. Others said, How can a Man that is a Sinner, and so not assisted by the Power of God, do such Miracles for the Good and Relief of Men? And there was a Division among them, *i. e. among the Pharisees themselves.* 17 They say unto the Blind man that *Had been*, again, What sayest thou of him, that he has open'd thine Eyes? He said, *surely I cannot but believe* He is a Prophet. 18 But the Jews did not believe concerning him, that he had been Blind, and receiv'd his Sight, until they call'd the Parents of him that had receiv'd his Sight. 19 And they ask'd them, saying, Is this your Son, who ye say was born Blind? how then doth he now See? 20 His Parents answer'd them, and said, We know that this is our Son, and that he was born Blind: 21 But by what means he now Sees, we know not, or who hath open'd his Eyes, we know not: He is of Age to give Himself an Answer to any Question relating to any thing done to himself; therefore pray ask him, for he shall speak for Himself. 22 These words spake his Parents, because they fear'd the Rulers of the Jews: for the said Rulers of the Jews had agreed already, that if any Man did confess that he was Christ, he should be put out of the Synagogue. 23 Therefore said his Parents, He is of Age, ask him. 24 Then again call'd they the Man that was Blind, and said unto him, Give God alone the Praise for vouchsafing thee this Great Mercy; and think not that this Man Jesus was any ways the Author, or Cause, or In-

N

strument

## TEXT.

## TRANSLATION.

Θεῶ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος  
 ἔστι ἁμαρτωλός ἐστιν. 25 Απε-  
 κείθη οὖν κέειν καὶ εἶπεν· Εἰ  
 ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἐν οἶ-  
 δῃ, ὅτι τυφλός. ἄν, ἄρτι βλέπω.  
 26 Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίη-  
 στί σοι; πῶς ἤνοιξέ σοι τὰς ὀφθαλ-  
 μούς; 27 Απεκείθη αὐτοῖς· Εἶπον  
 ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί  
 πάλιν θέλετε ἀκούειν; μὴ καὶ ὑ-  
 μεῖς θέλετε αὐτῷ μαθηταὶ γενέσθαι;  
 28 Ελοιδόρησαν οὖν αὐτὸν καὶ εἶ-  
 πον· Σὺ εἰ μαθητὴς εἰμέν· ἡμεῖς  
 δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.  
 29 Ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελά-  
 ληκεν ὁ Θεός· τίς τω δὲ οὐκ αἶδα-  
 μεν πότεν ἐστίν. 30 Απεκείθη ὁ  
 ἄνθρωπος, καὶ εἶπεν αὐτοῖς· Ἐν τῷ  
 τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ  
 οἴδατε πότεν ἐστίν, καὶ ἀνέφξέ με  
 τοὺς ὀφθαλμούς. 31 Οἶδαμεν δὲ  
 ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει·  
 ἀλλ' εἰάν τις θησοῦσθῃ ἡ, καὶ τὸ θέλη-  
 μα αὐτοῦ ποιῇ, τότε ἀκούσθαι. 32 Ἐκ  
 τῆ αἰῶνος οὐκ ἠγάσθη ὅτι ἤνοιξέ  
 τις ὀφθαλμούς τυφλῷ γεγεννημένῳ.  
 33 Εἰ μὴ ἡμεῖς ἔτι παρὰ Θεοῦ, οὐκ  
 ἠδυνάτο ποιεῖν οὐδέν. 34 Απε-  
 κείθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρ-  
 τίας σὺ ἐγεννήθης ὅλος, καὶ σὺ

praise: we know that this man  
 is a sinner.

25 He answer'd and said,  
 Whether he be a sinner or no,  
 I know not: one thing I know,  
 that whereas I was blind, now  
 I see.

26 Then said they to him  
 again, What did he to thee?  
 how open'd he thine eyes?

27 He answer'd them, I  
 have told you already, and ye  
 did not hear: wherefore would  
 ye hear it again? will ye also  
 be his disciples?

28 Then they revild him,  
 and said, Thou art his disci-  
 ple; but we are Moses disci-  
 ples.

29 We know that God  
 spake unto Moses: as for this  
 fellow, we know not from  
 whence he is.

30 The man answer'd and  
 said unto them, Why, herein  
 is a marvellous thing, that ye  
 know not from whence he is,  
 and yet he hath open'd mine  
 eyes.

31 Now we know that God  
 heareth not sinners: but if any  
 man be a worshipper of God,  
 and doth his will, him he  
 heareth.

32 Since the world began  
 was it not heard that any man  
 open'd the eyes of one that  
 was born blind.

33 If this man were not of  
 God, he could do nothing.

34 They answer'd and said  
 unto him, Thou wast altoge-  
 ther born in sins, and dost

T E X T.

T R A N S L A T I O N.

διδάσκεις ἡμᾶς; Καὶ ἔξβαλον αὐ-  
τὸν ἔξω. 35 Ἦκουσεν ὁ Ἰησοῦς ὅτι  
ἔξβαλον αὐτὸν ἔξω· καὶ εὗρών αὐ-  
τὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς  
τὸν υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρί-  
θη ὁ αὐτὸς καὶ εἶπε· Τίς ὅστις,  
Κύριε, ἵνα πιστεύσω εἰς αὐτόν;

thou teach us? And they cast  
him out.

35 Jesus heard that they had  
cast him out; and when he had  
found him, he said unto him,  
Dost thou believe on the Son  
of God?

36 He answer'd and said,  
Who is he, Lord, that I might  
believe on him?

37 Εἶπε

P A R A P H R A S E.

*Instrument of this Blessing:* for we know that this Man Jesus is a Sinner, being a Breaker of the Sabbath. 25 He answer'd and said, Whether he be a Sinner or no, I know not: one thing I know, that whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how open'd he thine Eyes? 27 He answer'd them, I have told you Already, and ye did not hear *so as to believe me*: wherefore *then* would ye hear it again? will ye also be his Disciples? 28 Then they revild him, and said, Thou art his Disciple; but we are Moses Disciples. 29 We know that God spake unto Moses: as for this Fellow, we know not from whence he is. 30 The Man answer'd and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he has open'd mine Eyes. 31 Now we know that God hears not Sinners, *so as to grant them Power to work Miracles or the like, in Confirmation of any Sinful or False Doctrine; at least without being Oppos'd by some Holy Persons who are invested with Power to do greater Miracles in order to keep Men from being Seduc'd by the Others*: but if any Man be a Worshipper of God, and do's his Will, him he hears, *and has often been pleas'd to give to such Holy men the Power of working Miracles in confirmation of their being Sent from him, and Doing his Will, in what they Do and Teach*. 32 Since the World began, was it not heard that any Man open'd the Eyes of One that was born Blind; 33 *and therefore* if this Man were not of God, he could do no *such* thing. 34 They answer'd and said unto him, Thou wast altogether born in Sins, (d) *as we know sufficiently from thy being born Blind, and dost thou teach us? And they cast him out of the Synagogue, i. e. Excommunicated him out of the Jewish Church as an Apostate*. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answer'd and said, Who is he, Lord, that I might believe on

(d) Compare v. 2.

N 2

him?

## T E X T.

## TRANSLATION.

37 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μὲ σοῦ, ὁ αὐτός ἐστιν. 38 Ο δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσκυύνησεν αὐτῷ.

39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κείμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλθον· ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γίνωνται.

40 Καὶ ἤκουσαν ἐκ τῶν φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, ἅκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε· Οτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

Κεφ. ι'. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσέρχμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῆς ποιμαντῆς, ἀλλὰ ἀναβάντων

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipp'd him.

39 And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

## Chap. X.

Verily verily I say unto you, He that entreth not by the door into the sheep-bld, but climbeth up some other

ἄλλα.

## P A R A P H R A S E.

him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talks with thee. 38 And he said, Lord, I believe on account of what thou hast done and said to me, that thou art the Messiah or Son of God. And he kneel'd down and worshipp'd him. 39 And Jesus said, For to manifest the just Judgment of God on Men I am come into this World, namely, that they who See not, might See, i. e. that such as are Ignorant, and without Humble, and so sensible of their Ignorance, and desirous to be Instructed in their Duty to God, might accordingly know their Duty in the fullest manner; and on the other hand, that they which See, might be made Blind, i. e. that such as are Proud, and think they know the Will of God and their Duty to him, when they are Ignorant thereof, may be made Manifest to be thus Ignorant, and render'd more Inexcusable. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we Blind also? 41 Jesus said unto them, If ye were Blind in respect of Spiritual Light or Knowledge,

**P A R A P H R A S E**

ledge, in like manner as Those generally are who are Blind in respect of the Common Light; namely, if ye were Ignorant of the Will of God, not thro' your Own Fault, but meerly for want of the Light of Revelation or Reason, or having it made known to you, ye should have no Sin: but now ye say, We See, i. e. you not only Falsly think that ye know the Will of God, but also are so Proud, as that you will not be convinc'd that you do not know the Will of God, or understand the Scripture Aright; and so Wicked that you will not hearken to me who would teach you the True Will of God, but reject my Doctrine Only at the bottom, because it is inconsistent with your Worldly and Sinfull Affections: therefore you not only Sin in not knowing the Will of God, but also your Sin remains more Inexcusable. And here seems to end the Account given as by St John, of what our Saviour did at the Feast of Tabernacles. Which after our Saviour had been at, he left Jerusalem again, and went teaching thro' the Cities and Villages that were in other parts of the Holy Land, till his Return to Jerusalem again at the next ensuing Feast, viz. of the Dedication. Of this part of his Ministry, viz. between the Feast of Tabernacles aforementioned, and the Feast of the Dedication next ensuing, St Matthew and Mark take no Notice; and therefore St Luke has given us this Supplement to the two first Gospels, which is contain'd Luke 10. 17 — 13. ult. But St Luke also giving no Account of what Christ did, either at the Feast of Tabernacles aforementioned, or at the Feast of the Dedication next ensuing; therefore St John has given us this Supplement to the History of all the three former Gospels, by giving us an Account, as of what was done at the Feast of Tabernacles, Chap. 7. 2 — 9. ult. so of what was done at the Feast of the Dedication in the following Chap. 10.

**S E C T I O N VII.**

*Containing an Account of what pass'd between CHRIST and the Jews at the Feast of the Dedication, which was in the thirty fourth year of CHRIST's Life, or A.D. 32. Which Account takes up Chap. X. 1 — 39, and is Wholly Omitted by the other Evangelists.*

Chap. X. Jesus, after his being at the Feast of Tabernacles, as is afore related, having left Jerusalem to teach in other Places, and being return'd again to Jerusalem at the Feast of the Dedication, as we learn from v. 22, took occasion to shew the great Difference between True and False Teachers; and more particularly between Himself and the Scribes and Pharisees in those Times; which he did under a Similitude frequently us'd in the Old Testament; namely, of the Church of God to a Flock of Sheep, and of Teachers to Shepherds. Verily verily I say unto you, He that enters not by the Door into the Sheepfold, but climbeth up some other way,

I.  
Christ's Discourse about the Sheepfold, Sheep, good Shepherd, &c.

## TEXT.

## TRANSLATION.

ἀλλαχόν, ἐκεῖν' κλέπτης ὅστις καὶ  
 ληστής. 2 Ο δὲ εἰσπράχοντος θύρας  
 ὁ θύρας, ποιμὴν ἐπὶ τῶν προβάτων.  
 3 Τύττω ὁ θυραῖος ἀνοίγει, καὶ τὰ  
 πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει·  
 καὶ τὰ ἴδια πρόβατα καλεῖ κατ'  
 ὄνομα, καὶ ἔξάγει αὐτά. 4 Καὶ  
 ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμ-  
 προθέτει αὐτῶν πορεύεται· καὶ τὰ  
 πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι οἶ-  
 δασιν τὴν φωνὴν αὐτοῦ. 5 Ἀλλο-  
 τρεῖς δὲ ἢ μὴ ἀκολουθήσωσιν, ἀλλὰ  
 φεύγονται ἀπ' αὐτοῦ· ὅτι ἔκ οἶδασιν  
 τῶν ἄλλοτρῶν τὴν φωνήν. 6 Ταύ-  
 τιν ἡ παροιμία· εἶπεν αὐτοῖς ὁ Ἰη-  
 σοῦς· ἐκεῖνοι δὲ ἔκ ἐγνωσέν τινα τὸν αὐ-  
 τῷ ἐλάλει αὐτοῖς. 7 Εἶπεν ἔτι πάλιν αὐ-  
 τοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν,  
 ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.  
 8 Πάντες ὅσοι πρὸς ἐμὲ ἦλθον, κλέ-  
 πται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκου-  
 σαν αὐτῶν τὰ πρόβατα. 9 Ἐγώ  
 εἰμι ἡ θύρα· δι' ἐμὲ εἰς πᾶν εἰσελ-  
 θή, σωθήσεται· καὶ εἰσελεύσεται  
 καὶ ἔξελεύσεται, καὶ νομὴν εὕρήσκει.

way, the same is a thief and a robber.

2 But he that entreth in by the door, is \* a shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be sav'd, and shall go in and out, and find pasture.

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## PARAPHRASE.

way, the same is a Thief and a Robber. 2 But he that entreth in by the Door, is a Shepherd of the Sheep. 3 To him the Porter opens; and the Sheep hear his voice: and he calls his own Sheep by name, and leads them out. 4 And when he puts forth his own Sheep, he goes before them, and the Sheep follow him: for they know his voice.

5 And



## P A R A P H R A S E.

5 And a Stranger will they not follow, but will flee from him; for they know not the voice of Strangers. 6 This Parable spake Jesus unto them, *i. e. the Jews, and more particularly the Scribes and Pharisees*: but they understood not what things they were, *i. e. the meaning of the foregoing Parable*, which he spake unto them. 7 Then said Jesus unto them again, *by way of Explanation of the said Parable*, Verily verily I say unto you, I am the Door of the Sheepfold; *by which both the Sheep and Shepherds must enter Regularly into the Fold*; *i. e. I am the Head or Governor in Chief of the Church of God, whereof no One can become a Member, and so attain to Salvation, but by Believing on Me, and Obeying my Doctrine*; and likewise no One can become a True Teacher or Minister of the Church, but who teaches Men to Believe in, and Obey me, as the Only way to Salvation. 8 All the Shepherds that ever came before me, and did not enter (as v. 1.) by the Door into the Sheepfold, but climb'd up some Other way, the same are Thieves and Robbers, *i. e. All that have set themselves up for Teachers and Instructors of Men according to the Will of God, or in the Way appointed by God unto Salvation, (and the same holds True also as to such as shall at any Time Hereafter set themselves up for such Teachers) and whose Doctrines have not tended to teach Men to Believe in Me, according to the Dispensation or Revelation made of Me in the Time the said Teachers liv'd, as the Only means to Salvation*; the Same have been (or are and shall be, according to the Different Ages they live in) False Teachers, setting themselves up as Teachers only for their own Worldly Advantage sake: but the Sheep did not hear them, *i. e. Sincere, honest, and well-dispos'd Persons, by the Grace of God have all along, and likewise shall, not hearken to such False Teachers, or be seduc'd by them*. 9 I am (as I said afore v. 7.) the Door of the Sheepfold: by me if any Man enter into the Sheepfold, *i. e. if any Man truly becomes a Member of the Christian Church by truly Believing in and Obeying me*, He shall be sav'd, and, *i. e. namely, such a True Sheep of my Fold shall go into the said Fold at Night for safety from the Wild beasts, and out in the Day time for to Feed, and shall always find good Pasture, i. e. such a True Member of my Church, by a due Use of the means of Grace prescrib'd by me, shall in All Circumstances and Events be enabled to Resist such Temptations as shall be put in his way, and to perform his Duty so as to become meet to attain Eternal life according to the Gracious Terms of my Gospel. And likewise every such Shepherd as enters into the Sheepfold by the Door, (as v. 2.) the same is a Shepherd of the Sheep, i. e. every such Teacher as is sent by me, and accordingly preaches that Salvation is to be attain'd only by Faith in, and Obedience to me, He is a True Teacher or Minister of the Gospel. To him the Porter opens, and the Sheep hear his voice, &c. (as v. 3, 4.) i. e. God disposes the Hearts of sincere and truly Religious Persons to follow the Instructions of such a True Teacher or Minister: But a Stranger, or One that*

## TEXT.

## TRANSLATION.

10 Ο κλέπτης ὃν ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσι, καὶ θείων ἔχωσιν.

11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ πάντων τρεβάντων.

12 Ο μαθητὴς δὲ, καὶ οὐκ ὢν ποιμὴν, ὃς ὅτε εἰσὶ τὰ τρεβάντα ἴδια, θεωρεῖ τὸ λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ τρεβάντα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ τρεβάντα.

13 Ο δὲ μαθητὴς φεύγει, ὅτι μαθητὴς ἐστὶ, καὶ ὁ μὲν αὐτῷ φησὶ τὸ τρεβάντων.

14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκουσι ὑπὸ τῶν ἐμῶν.

15 Καθὼς γινώσκει με ὁ πατήρ, καθὼς γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ πάντων τρεβάντων.

16 Καὶ ἄλλα τρεβάντα ἔχω ἃ οὐκ ἐσιν ἐκ τῆς αὐτῆς τραυτῆς· ἀλλ' ἐγὼ με δεῖ ἀγαγεῖν καὶ τὴν φωνὴν μου ἀκούσει· καὶ γινήσεται μία ποίμνη, εἰς ποιμὴν.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine:

15 As the Father knoweth me, \*and I know the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Διὰ

## PARAPHRASE.

that enters into the Sheepfold not by the Door, will they not follow, but flee from him, &c. (as v. 5.) i. e. God will preserve sincere and well dispos'd, or Truly religious Persons, from being Seduc'd by False Teachers, who are no other than Thieves and Robbers. 10 Namely, as the Thief comes not, but for to steal, and to kill, and to destroy: so False Teachers take upon them to teach, only in order to suck Worldly Advantage or Gain out of Them they can Seduce; whereas in the mean time they become

the

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the most Unhappy Instruments of the Spiritual and Eternal Destruction and Death of Them that are so Seduc'd by them; unless this be prevented by the Timely Repentance of such Seduc'd Persons. On the other hand, as All True Teachers come to teach the True way to Eternal life, namely, thro' Faith in me: so now I am come my self into the World, that they who are my True Disciples might have Life, and that they might have it more Abundantly, i. e. not only that I might make known to Men, more Fully than ever was done Afore, the Will of God, and so the way to Eternal life; but also that I might procure Eternal life for all True Believers, by laying down my Own life. 11 For I am the Good Shepherd, Emphatically so call'd, as being the Chief Shepherd of God's Flock, and the Good Shepherd which gives his Own Life for the Eternal welfare of the Sheep. 12 But as He that enters not by the Door into the Sheepfold, but climbs up some other way (as v. 1.) is a Thief and Robber, or False Teacher: so He that enters into the Fold by the Door, i. e. is Regularly constituted a Minister of the Gospel, and teaches True Doctrine, if he was influenc'd to take upon him the Ministry, and still is influenc'd to exercise the said Ministry or Office of Teaching, Only or Chiefly by Worldly Gain arising therefrom; such a One may be fitly styl'd an Hireling, and He is one that has not the True concern or care of a Shepherd, and so acts as One whose Own the Sheep are not: for when he sees the Wolf coming, he is concern'd Only for his Own present Safety, and leaves the Sheep, and flees; and the Wolf catches them, and scatters the Sheep, i. e. in Time of any Adversity or Persecution befalling the Church, such an Hireling consults only his Own Temporal Safety, and in order to secure this, will leave the People committed to his Care, expos'd to All Temptations to renounce the Truth of Religion; so that many of them will be Overcome thereby, and so become a Prey to the Devil. 13 The Hireling flees, because he is an Hireling, or is influenc'd only by Selfish Worldly Interest, and cares not for the Eternal Welfare of the Sheep. 14 I am the Good Shepherd, and know who are my Sheep, or True Disciples, and am known of mine, i. e. am believ'd on by all Sincerely Honest and Religious Persons, and so there is an intimate Agreeableness and Affection or Love between me and my Sheep or True Disciples: 15 as the Father knows me, and I know the Father, i. e. as there is a most intimate Agreeableness and Affection or Love between the Father and me: and out of both these Motives, viz. Love to my Father and to my Sheep, it is, that shortly I lay down my Life for the Salvation of my Sheep. 16 And other Sheep, or Faithful Disciples, I have to call, which are not of this Fold, i. e. of the Jewish Nation, but Gentiles; in the appointed Time, Them also I must bring into my Fold, by the preaching of my Apostles after my Ascension, and they shall hear my Voice speaking in and by my Apostles, and there shall be One Fold and One Chief Shepherd, i. e. One Church consisting both of Jewish and Gentile Believers, govern'd by me in

## TEXT.

## TRANSLATION.

17 Διὰ τῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. 18 Οὐδεὶς αὐτὴν ἀπ' ἐμοῦ ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θῆναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην ἡ ἐκ τοῦ πατρὸς μου.

19 Σχίσμα ἔνι πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τῆς λόγου τούτου. 20 Ἐλεγον γὰρ πολλοὶ ἐξ αὐτῶν· Δαίμονιον ἔχει, καὶ μέγας· τί αὐτῷ ἀκούετε; 21 Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα ἃ ἔστι δαίμονιζομένων· μὴ δαίμονιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξειν; 22 Ἐγένετο δὲ τὰ ἑσχάτια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν. 23 Καὶ διεπαύθη ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ τοῦ Σολομῶντος.

24 Ἐκάλωθεν γὰρ αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησιαῶς. 25 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, τῶν μαρτυρῶν περὶ ἐμοῦ. 26 Ἀλλ' ὑμεῖς οὐ πιστεύετε· ὁ γὰρ ἔστε ἐκ τῶν πορνογράφων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. 27 Τὰ περὶ βλάστα τὰ ἐμὰ τὸ φωνῆς μου ἀκούετε, καὶ γινώσκω αὐτὰ, καὶ ἀκολουθεῖτέ μοι. 28 Καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπώλυνται εἰς

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I receiv'd of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad? why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walk'd in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly.

25 Jesus answer'd them, I told you, and ye believ'd not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they shall ne-

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*Chief as the One and Supream Head thereof.* 17 Therefore do's my Father love me, because for this Great End of procuring Salvation for all true Believers, Gentiles as well as Jews, I lay down my Life: which I shall not do in such a manner as to continue under the Power of Death, as Other men do; but on such Terms, that I might take it, i. e. my Life again, in a very Few, viz. Three days time. 18 Whence it will appear, that No man takes it from Me against my Will, but that I lay it down of my Self, or Own Will or Choice: for I have full Power to lay, or not lay it down; and as I shall lay it down of my self, therefore so I have Power to take it again. This Commandment, or Commission to take it again, when I have laid it down, I have receiv'd of my Father.

19 There was a Division therefore again among the Jews for these Sayings. 20 And many of them said, He has a Devil, and is Mad; why hear ye him? 21 Others said, These are not the Words of him that has a Devil, and is Mad; nor are the Works that he do's such as can Reasonably be thought to be done by him thro' the Assistance of the Devil: for can a Devil open the Eyes of the Blind, and that too of One that was Born blind, which we all know this Man has done? 22 And it was at Jerusalem the Feast of the (e) Dedication, so call'd and kept in Remembrance of Judas Maccabeus Cleansing the Temple, and Setting up, and Consecrating or Dedicating a New Altar, after the Profanation of the Temple by Antiochus Epiphanes: and it was Winter, this Feast beginning on the twenty fifth of the Jewish month Cisleu, which answers to part of our November and December, the said 25th Day answering that Year to our Dec. 16. according to the Calculation of Ricciolius a learned Astronomer. 23 And therefore Jesus walk'd in the Temple, namely in that Cover'd part of it call'd Solomon's porch.

24 Then came some of the Chief of the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answer'd them, I have already told you plainly enough, that I am the Christ, and ye believ'd not my Words when I said so; and therefore to what purpose should I tell you again? besides, the Works that I do in my Father's name, they bear Witness of me Sufficient enough, that I am the Christ; and yet ye will not be Convinc'd by them. 26 But the true Reason why after all I have said and done, ye believe not, is not for want of Sufficient Evidence both from my Words and Works; but because ye are not of my Sheep, i. e. Sincerely dispos'd to receive the Truth, as I said unto you. 27 My Sheep hear my Voice, and I know them, and they follow me. 28 And I give unto them Eternal Life, and they shall never perish, neither shall any

II.  
It was the Feast  
of the Dedication.

III.  
Jews go to stone  
Christ for making  
himself God.

(e) See 1 Maccab. 4. 59.

## TEXT.

## TRANSLATION.

τὸν αἰῶνα, καὶ ἔχ' ἀρπάσσει τις αὐτὰ ἐκ  
 τοῦ χειρὸς μου. 29 Ὁ πατήρ μου ὃς δέ-  
 δωκέ μοι, μείζων πάντων ἐστίν· καὶ ἔδειξεν  
 δύναμιν ἀρπάζειν ἐκ τοῦ χειρὸς τοῦ πατρὸς  
 μου. 30 Ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.  
 31 Ἐβάσταζον οὖν πάλιν λίθους οἱ Ἰου-  
 δαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 Ἀπε-  
 κρίθη αὐτοῖς ὁ Ἰησοῦς. Πολλὰ χαλὰ  
 ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ  
 ποῖον αὐτῶν ἔρπον λιθάζετέ με; 33 Ἀ-  
 πεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες·  
 Περὶ χαλοῦ ἔργου καὶ λιθάζομέν σε,  
 ἀλλὰ ὡς βλασφημίας, καὶ ὅτι  
 σὺ ἄνθρωπος εἶ· πῶς ποιεῖς σεαυτὸν Θεόν.  
 34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. Οὐκ  
 ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ  
 εἶπα, Θεοί ἐστε; 35 Εἰ ἐκείνης εἶπε  
 Θεός, ὡς ὃς ὁ λόγος τοῦ Θεοῦ ἐγένε-  
 νετο, καὶ ἐδύνατο λυθῆναι ἡ γραφή·  
 36 Οἱ ὁ πατήρ ἡγάσεν καὶ ἀπέστειλεν  
 εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι  
 βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ  
 Θεοῦ εἰμι; 37 Εἰ ἐγὼ ποιῶ τὰ ἔρ-  
 γα τὰ πατρὸς μου, μὴ πιστεύετε μοι.  
 38 Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύη-  
 τε, τοῖς ἔργοις πιστεύσατε· ἵνα γινώτετε καὶ

ver perish, neither shall any  
 pluck them out of my hand.

29 My Father which gave  
 them me, is greater than all:  
 and none is able to pluck them  
 out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up  
 stones again to stone him.

32 Jesus answer'd them,  
 Many good works have I  
 shew'd you from my Father;  
 for which of those works do  
 ye stone me?

33 The Jews answer'd him,  
 saying, For a good work we  
 stone thee not; but for blas-  
 phemy, and because that thou,  
 being a man, makest thy self  
 God.

34 Jesus answer'd them, Is  
 it not written in your law, I  
 said, Ye are gods?

35 If he call'd them gods,  
 \* of whom the word of God  
 \* there was, and the scripture  
 cannot be broken:

36 Say ye of him, whom  
 the Father hath sanctify'd, and  
 sent into the world, Thou  
 blasphemest; because I said, I  
 am the Son of God?

37 If I do not the works of  
 my Father, believe me not.

38 But if I do, tho' ye be-  
 lieve not me, believe the  
 works: that ye may know and

πι-

## PARAPHRASE.

pluck them out of my hand, *i. e.* neither Wicked men nor Devils shall  
 be able to overcome them by their Temptations, so as to make them Re-  
 nounce the Faith, and not to live in Obedience to the Gospel. 29 My  
 Father which gave them me, is greater than All: and none is able to  
 pluck

pluck them out of my Father's hand. 30 I and my Father are One, *as to the Divine Nature and Essence, and consequently as to Power; for which reason I said (v. 28.) that no one shall pluck my Sheep out of my hand.* 31 Then the Jews took up Stones again to Stone him. 32 Jesus answer'd them, Many Good works have I shew'd you from my Father; for which of those Works do ye Stone me? 33 The Jews answer'd him, saying, For a Good work we Stone thee not; but for Blasphemy, and because that thou, being a Man, makest Thy self God, *in saying (v. 30.) I and my Father are One.* 34 It is most Observable, that Jesus did not here Deny that he made Himself God, in the same sense wherein the Jews understood the word God, i. e. in the Highest sense of the Same as to the Divine Nature or Essence; whereas had he not been God in the said sense, He ought to have expressly deny'd, that He made himself God in their sense; and no Doubt but he would have done so in Common Prudence, since thereby he would Fully and Plainly have shewn the Falseness of their Accusing him of making Himself God in their Sense, and so Blasphemously; and thereby he would have put a Full stop to their present Rage and Fury. But knowing himself to be Truly God in the Highest sense of the Word, as to the Divine Nature and his Essential Perfections, therefore Jesus answer'd them in such a manner, as should not Deny, but imply his True Divinity, and yet at the same time might serve somewhat to Allay their Fury: Is it not written in your (f) Law, largely taken for all the Old Testament, and where the Sacred Text speaks of the Jewish Rulers or Judges of the Great Sanhedrin or Council; I have said, Ye are Gods? 35 Wherefore if He, i. e. the Holy Penman that wrote this, call'd them Gods, who were Only Magistrates chosen or appointed after the Common and Usual way, and of, (g) or concerning whom the foremention'd Text, cited out of the Book of Psalms, and so out of the Word of God, there was spoken, and the Scripture can't be broken, i. e. suppos'd in Reason to be Untrue: 36 If this be so, say ye of him, i. e. Is it not most Unreasonable for you to say of Him, i. e. of Me, whom the Father (namely, in respect of Me who was his Son before I was thus Sanctify'd and sent into the World, and consequently was what I make my self to be, viz. Truly God: Is it not most Unreasonable, I say, for you to affirm of me, whom the Father) has Sanctify'd and sent into the World, with an Extraordinary Commission, and such Power as No one was ever Sent with before, Thou Blasphemest; because I said, I am the Son of God? 37 If I do not the Works of my Father, i. e. such Works as testify me to be God the Son of God the Father, believe me not when I say that I am the Son of God. 38 But if I do such works, tho' ye believe not me saying so, yet ye ought in Reason to believe the Evidence given to the Truth of what I say by my Works: that so ye may know

(f) Psal. 82. 6.  
Heb. 1. 7.

(g) So οὐὲ τῶν ἀγγέλων is, Of or concerning the Angels,

πιστεύητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ ἐγὼ ἐν αὐτῷ. 39 Ἐξήτην ἔτι πάλιν αὐτὸν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40 Καὶ ἀπῆλθε πάλιν πέραν τῆς Ἰορδάνης, εἰς τὸ τόπον ὅπου Ἰωάννης τὸ ὡθετον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.

41 Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Οἱ Ἰωάννης μὲ σημεῖον ἐποίησεν ὁσέτι· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἰδοὺ. 42 Καὶ ὁπίστευσεν πολλοὶ ὅτι ἐκείνῳ εἰς αὐτὸν.

Κεφ. ια'. Ἦν δὲ τῆς ἀδελφῶν Λάζαρου, ὁ τοῦ Βηθανίας, ὅς ἐστι τῆς κόμης Μαρίας, καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 (Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμάχασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠσθεῖν.) 3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθεῖν. 4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθενεία οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τῆς Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τῆς Θεοῦ δι' αὐτῆς. 5 Ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 Ὡς οὖν ἡκούσεν ὅτι ἀσθεῖν, τότε μὲν ἔμεινεν ἐν τῷ ᾧ ἰωὺ τόπῳ δύο ἡμέρας.

believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escap'd out of their hand,

40 And went away again beyond Jordan,\* unto the place where John at first baptiz'd; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believ'd on him there.

#### Chap. XI.

Now a certain man was sick, nam'd Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wip'd his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorify'd thereby.

5 (Now Jesus lov'd Martha, and her sister, and Lazarus.)

6 \* Therefore when he had heard that he was sick, he abode two days still in the same place where he was.



P A R A P H R A S E.

and believe that the Father is in Me, and I in him; as being *Both of the Same Indivisible Divine Nature, namely He God the Father, and I God the Son.* 39 *The Jews hereby perceiving that he persisted still to speak of Himself as God, therefore they sought again to take him, in order to Stone him: but he Miraculously (as usually in such Straits, where no Common means were Sufficient) escap'd out of their hand.*

S E C T I O N VIII.

*Containing such Particulars as are taken notice of by St John, From CHRIST'S Departure from Jerusalem, after he had been there at the Feast of the Dedication, in the thirty fourth year of his Life, or A. D. 32, To a little before the Passover next ensuing, which was in the thirty fifth year of his Life, or A. D. 33, and the Passover at which he was Crucify'd. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the Other Evangelists.*

40 *The Jews at Jerusalem seeking to Apprehend Jesus, as is related in the foregoing Verse, He escap'd out of their Hand, (His Time for Suffering being not yet come,) and went away again beyond Jordan, unto the Place where John the Baptist at first baptiz'd, i. e. Bethabara; and there he abode for some time.* 41 *And Many resorted unto him, and said, John Baptist did no Miracle; but yet he was generally esteem'd a Prophet, and not without Reason, as in other respects, so particularly in this, that All things that John spake of this Man Jesus, in this very Place of Bethabara, were True, as we have seen.* 42 *And hereupon Many believ'd on him there.*

I.  
Christ go's to Bethabara.

Chap. XI. Now while Jesus abode at Bethabara, a certain Man was sick, nam'd Lazarus, who was of Bethany, which was also the Town of Mary and her Sister Martha. 2 (It was that Mary, who anointed the Lord with Ointment, and wip'd his Feet with her Hair, as shall be more fully related in the following Chapter, whose Brother Lazarus was sick.) 3 Therefore his Sisters Mary and Martha went unto him, i. e. Christ, saying, Lord, behold, He, i. e. our Brother Lazarus, whom thou lovest, is sick. 4 When Jesus heard that, he said, This sickness is not unto Death, so as that he shall not be restor'd to Life; but for to promote the Glory of God, viz. that I the Son of God might be glorify'd thereby, i. e. by raising Lazarus to Life again after his Death, I may be Believ'd on by Several that did not Believe on Me before; and that even Those who did Before believe on me, might be Confirm'd in their Faith. 5 (Now Jesus lov'd Martha, and her Sister, and Lazarus.) 6 Therefore, i. e. that Jesus might be Glorify'd by raising Lazarus from the Grave, when he had heard that he was sick, he abode two days still in the

II.  
Christ raises Lazarus from the Grave.

## TEXT.

## TRANSLATION.

7 Επειτα μετὰ τῦτο λέγει τοῖς μαθηταῖς· Αγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, νυνὶ ἐξήτην σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 Απεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκά εἰσι ὥραι τῆς ἡμέρας; εἰάν τις πεπατῇ ἐν τῇ ἡμέρᾳ, ὁ πρὸς τὸ φῶς τῷ κόσμῳ οὗτος βλέπει. 10 Εἰάν τις πεπατῇ ἐν τῇ νυκτὶ, πρὸς τὸ σκοτεινόν· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπε· καὶ μετὰ τῦτο λέγει αὐτοῖς· Ἀνδρῶν ὁ φίλος ἡμῶν κεκοιμήται· ἀλλὰ πρὸς τοῦ ἐγείναί αὐτόν. 12 Εἶπον οὖν οἱ μαθηταί· αὐτῷ· Κύριε, εἰ κεκοιμήται, πῶς εἰρήκει; 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τῆς θανάτου αὐτοῦ· οἱ δὲ οὐκ ᾔδεισαν ὅτι περὶ τῆς κοιμήσεως τῆς ὕπνου λέγει. 14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Ἀνδρῶν ἀπέθανε· 15 Καὶ χαίρω δι' ὑμᾶς (ἵνα πιστεύσητε) ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Αγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὑρεν αὐτόν πένθους ἡμέρας ἥδη ἔχοντα ἐν τῷ μνημείῳ. 18 (Ἦν δὲ ἡ Βηθαθαία ἐκ τῆς

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answer'd, Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light \* for him.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead:

15 And I am glad for your sakes, that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is call'd Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh

TEXT.

TRANSLATION.

Ἱεροσολύμων, ὡς ὅτε σταδίων δεκαπέντε)	unto Jerusalem, about fifteen furlongs off:
19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύ- θειζ ὡρὸς ταῖς ὡρῇ Μάρθαν καὶ Μαρίας,	19 And many of the Jews came to Martha and Mary, to
	ἵνα

PARAPHRASE.

the same place where he was, *that so Lazarus might be Dead and Bury'd for some days before he came to Bethany.* 7 Then after that says he to his Disciples, Let us go into Judea again. 8 His Disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answer'd, Are there not twelve hours in the Day? *as there are Always in reference to the Jewish way of Counting Time, who throughout the Whole year divided the Time between Sun Rising and Setting into Twelve hours. Now As If any Man walk in the Day, he stumbles not, because he sees the Light of this World;* 10 but if a Man walk in the Night, he stumbles, because there is no Light for him, *i. e. no Day-light or Light sufficient to let him see his Way clearly: So while my Day, or the Appointed time for my Life here on Earth lasts, I shall not Suffer by any Malice of the Jews; but when my Night, or the Time of my Suffering is come, then indeed I shall permit them to Apprehend me.* 11 These things said he: and after that, he says unto them, Our Friend Lazarus Sleeps; but I go that I may awake him out of Sleep. 12 Then said his Disciples, Lord, if he Sleep, he shall do well. 13 Howbeit Jesus spake of his Death, *which he call'd Sleep, because He was to be rais'd from his Death, as a Man is awak'd out of his Sleep;* but they thought that he had spoken of taking of Rest in Sleep. 14 Then said Jesus unto them plainly, Lazarus is Dead: 15 and I am glad for your sakes that I was not there, *namely, to the Intent that ye may believe more Firmly on me, by what you shall see me do on Him; and therefore altho' he be Dead,* nevertheless let us go unto him. 16 Then said Thomas, who is also call'd Didymus, *which Name signifies a Twin,* unto his Fellow-disciples, *Since we can't prevail on our Master Not to go into Judea, and to expose himself there to the Malice of his Enemies,* let us also go with him, *that, if he be taken and put to Death by his Enemies, we may Dye with him, rather than forsake him.* 17 Then when Jesus came unto Bethany, he found that he, *i. e. Lazarus* had lain in the Grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen Furlongs, *i. e. not quite two Miles off.* 19 And so many of the Jews *that dwelt at Jerusalem,* came to Martha and Mary, to comfort them concerning their Brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him:

ἵνα ὑμυμνησώμεθα αὐτὸς θεὸς τῷ ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ. Μαρία δὲ ὡς παρ' οἴκῳ ἐκαθίζετο. 21 Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν. Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐπενθύνει. 22 Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσῃ σοι ὁ Θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς. Ἀναστήτω ὁ ἀδελφός σου. 24 Λέγει αὐτῷ Μάρθα. Οἶδα ὅτι ἀναστήσεται ὡς τῇ ἀναστάσει ὡς τῇ ἐσχάτῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς. Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, καὶ ἂν ὄψοιτο, ζήσεται. 26 Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, ὃς μὴ ὄψοιτο εἰς τὸν αἰῶνα. Πιστεύεις τούτο; 27 Λέγει αὐτῷ. Ναί, Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 Καὶ ταῦτα εἰπύσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λέγουσα, εἰπούσα. Ο διδάσκαλός πάρεστι, καὶ φωνεῖ σε. 29 Εκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν. 30 (Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ' ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.)

comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not dy'd.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection, at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, tho' he were dead, yet shall he live;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ the Son of God, which should come into the world.

28 And when she had so said, she went her way, and call'd Mary her sister secretly, saying, The master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

TEXT.

TRANSLATION.

31 Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐ-  
της ἐν τῇ οἰκίᾳ, ὃ παρὰ μυσθόμενοι αὐ-  
τήν, ἰδόντες ὅτι Μαρία οὕτως ἀνέ-  
στη καὶ ἐξῆλθεν, ἠκολούθη αὐτῇ, λέ-  
γοντες· Οὐκ ὑπάρχει εἰς τὸ μνημεῖον, ἵνα  
κλαύσῃ ἐκεῖ. 32 Ἡ δὲ Μαρία ὡς ἠλ-  
θεν ὅπου ἦν ὁ Ἰησοῦς, ἰδύσα αὐτόν, ἔπε-  
σεν εἰς τοὺς πόδας αὐτοῦ, λέβυσσα αὐτοῦ·  
Κύριε, εἰ ἦς ὦδε, ἔκ ἀν' ἀπὸ θανάτου  
ὁ ἀδελφός. 33 Ἰησοῦς δὲ, ὡς εἶδεν

31 The Jews then which  
were with her in the house, and  
comforted her, when they saw  
Mary that she rose up hastily,  
and went out, follow'd her,  
saying, She goeth unto the  
grave, to weep there.

32 Then when Mary was  
come where Jesus was, and saw  
him, she fell down at his feet,  
saying unto him, Lord, if thou  
hadst been here, my brother  
had not dy'd.

33 When Jesus therefore  
saw

P A R A P H R A S E.

but Mary, *not hearing of Jesus Coming*, sat still in the House. 21 Then  
said Martha unto Jesus, Lord, if thou hadst been here, my Brother had  
not dy'd. 22 But I know, that even now whatsoever thou wilt ask  
of God, God will give it thee. 23 Jesus says unto her, Thy Brother  
shall rise again. 24 Martha says unto him, I know that he shall rise  
again in the Resurrection, at the Last day. 25 Jesus said unto her, I  
am the Author of the Resurrection and the Life to which Dead Bodies  
shall be rais'd at the Last day; and therefore I am Able to Raise up any  
Dead Body to Life at Any time, as well as at the Last day: Wherefore  
He that believes in me, tho' he were Dead, yet shall he Live, or be rais'd  
up to Life again; not only at the Last day, but also at Present, if I please:  
26 and whosoever lives at present, and believes in me, shall never dye,  
so as not to be rais'd again at the Last day to Life eternal. Believest thou  
this? 27 She says unto him, Yea, Lord: for I believe that thou art  
the Christ the Son of God, which should come into the World, and con-  
sequently that thou canst do this, and whatever else thou pleasest to do.  
28 And when she had so said, she went her way, and call'd Mary her  
Sister secretly, saying, The Master is come, and calls for thee. 29 As  
soon as she heard that, she arose quickly, and came unto him.  
30 Now Jesus was not yet come into the Town, but was in that place  
where Martha met him. 31 The Jews then which were with her in the  
House, and comforted her, when they saw Mary that she rose up hasti-  
ly, and went out, follow'd her, saying, She goes unto the Grave to  
weep there. 32 Then when Mary was come where Jesus was, and saw  
him, she fell down at his Feet, saying unto him, Lord, if thou hadst  
been here, my Brother had not dy'd. 33 When Jesus therefore saw

## TEXT.

## TRANSLATION.

αὐτὴν κλαίεισαν, καὶ τὴς σιωπῶν-  
 τας αὐτῇ Ἰουδαίους κλαίοντας, σι-  
 μῆσατο τῷ πνεύματι, καὶ ἐτάραξεν  
 ἑαυτόν. 34 καὶ εἶπε· Πῶς τεθείκατε  
 αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου  
 καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς.  
 36 Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἰδε πῶς  
 ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐ-  
 τῶν εἶπον· Οὐκ ἠδυνάτο εἶναι ὁ  
 ἀνοίξας τὴς ὀφθαλμοῦς τῷ τυφλῷ,  
 ποιῆσαι ἵνα καὶ εἶναι μὴ σποδῇ;  
 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος  
 εἰς αὐτοῦ, ἔρχετο εἰς τὸ μνημεῖον. Ἦν  
 δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'  
 αὐτοῦ. 39 Λέγει ὁ Ἰησοῦς· Ἀρατε-  
 τοὶ λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τῷ  
 πεθνηκότι· Μάρθα· Κύριε, ἥδη  
 ὄζει· πετάρταιος γὰρ ὅστις. 40 Λέ-  
 γει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπὼν σοι  
 ὅτι εἰὰν πίστεύσῃς, ὅφει τίς δόξαν  
 τῷ Θεῷ; 41 Ἦσαν οὖν τὸν λί-  
 θον, καὶ ἰὼν ὁ πεθνηκὸς κείμενος. Ὁ  
 δὲ Ἰησοῦς ἤρε τὴς ὀφθαλμοῦς ἄνω,  
 καὶ εἶπε· Πάτερ· εὐχαριστῶ σοι ὅτι  
 ἤκουσάς μου. 42 Ἐγὼ δὲ ᾔδειν ὅτι  
 πάντοτε μου ἀκούεις· ἀλλὰ διὰ  
 τοῦ ὄχλου τὸν παριστάμενον εἶπον, ἵνα  
 πιστεύσωσιν ὅτι σύ με ἀπέστειλας.  
 43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ  
 ἐκραύγασε· Λάζαρε, δέξου ἔξω.

saw her weeping, and the Jews  
 also weeping which came with  
 her, he gron'd in the spirit,  
 and was troubled,

34 And said, Where have  
 ye laid him? They say unto  
 him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Be-  
 hold how he lov'd him.

37 And some of them said,  
 Could not this man, which  
 open'd the eyes of the blind,  
 have caus'd that even this man  
 should not have dy'd?

38 Jesus therefore again  
 groning in himself, cometh to  
 the grave. It was a cave, and  
 a stone lay upon it.

39 Jesus said, Take ye away  
 the stone. Martha, the sister  
 of him that was dead, saith  
 unto him, Lord, by this time  
 he stinketh: for he hath been  
 dead four days.

40 Jesus saith unto her,  
 Said I not unto thee, that if  
 thou wouldst believe, thou  
 shouldst see the glory of God?

41 Then they took away  
 the stone from the place where  
 the dead was laid. And Jesus  
 lift up his eyes, and said, Fa-  
 ther, I thank thee that thou  
 hast heard me.

42 And I knew that thou  
 hearest me always: but because  
 of the people which stand by,  
 I said it, that they may believe  
 that thou hast sent me.

43 And when he thus had  
 spoken, he cry'd with a loud  
 voice, Lazarus, come forth.

44 Καὶ

## TEXT.

## TRANSLATION.

44 Καὶ ἔξηλθεν ὁ πενηκὼς, δεξι-  
 μὴν(Θ) τοὺς πόδας καὶ ταῖς χεῖρας  
 κειράς· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ  
 περιεβέβητο. Λέγει αὐτοῖς ὁ Ἰησοῦς·  
 Ἀῦσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῆς Ἰουδαίων

44 And he that was dead  
 came forth, bound \* hands and  
 feet with grave-cloaths: and  
 his face was bound about with  
 a napkin. Jesus saith unto  
 them, Loose him, and let him  
 go.

45 Then many of the Jews

οἱ

## PARAPHRASE.

her weeping, and the Jews also weeping which came with her, he *also*,  
*to testify his Affection to Lazarus, appear'd as One that gron'd in the*  
*Spirit, i. e. sigh'd from his Heart,* and was troubled, 34 and said,  
 Where have ye laid him? They say unto him, Lord, come and see.  
 35 *And as he went along to the Grave, to testify still further his Af-*  
*fection to the Dead man,* Jesus wept. 36 Then said the Jews, Be-  
 hold how he lov'd him. 37 And some of them said, Could not this  
 Man, which open'd the Eyes of the Blind, have caus'd that even this  
 Man should not have dy'd? 38 Jesus therefore again groning in him-  
 self, *that by this Expresssion of Concern and Sorrow for his Dead Friend*  
*he might the more raise the Expectation of All present, as to what he*  
*would do,* comes to the Grave. It was a Cave, and a Stone lay upon it.  
 39 Jesus said, Take ye away the Stone. Martha, the Sister of him that  
 was Dead, says unto him, Lord, by this time he stinks: for he has been  
 dead Four days. 40 Jesus said unto her, Said I not unto thee, that  
 if thou wouldst believe, thou shouldst see the Glory of God? 41 Then  
 they took away the Stone from the place where the Dead was laid. And  
 Jesus lift up his Eyes, and said, Father, I thank thee that thou hast  
 heard me, *as to my Petition (as Man) in this Respect:* 42 and I knew  
 that thou hearest me Always, *i. e. all my Petitions, so as to grant what-*  
*ever I absolutely request: and therefore I say not this, as if the Granting*  
*my Petitions was a Thing Ever not done;* but because of the People who  
 stand by, I said it, that they seeing me thus Apply my self to Thee, *as*  
*by whose Power I am enabled to do such Miracles, and seeing Thee to*  
*enable me as Man to perform such an Extraordinary Miracle, and so*  
*to Testify that I act in thy Name and by thy Authority, may be induc'd*  
*hereby to believe that thou hast sent me.* 43 And when he thus had  
 spoken, he cry'd with a Loud voice, Lazarus, come forth. 44 And he  
 that was Dead, came forth, bound about his hands and feet with Grave-  
 cloaths: and his Face was bound about with a Napkin. Jesus says unto  
 them, Loose him *from the Grave-cloaths which are bound about him,* and  
 let him go, *i. e. that he may go the Better.* 45 Then many of the Jews  
 which

## TEXT.

## TRANSLATION.

οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θα-  
σάμνοι αὐτὸν ποίησεν ὁ Ἰησοῦς, ὅτι πεν-  
εῖς αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπὸ τῶν  
φαισαίους, καὶ εἶπον αὐ-  
τοῖς αὐτὸν ποίησεν ὁ Ἰησοῦς.

47 Συναγαγόντες οὖν οἱ ἀρχιερεῖς  
καὶ οἱ φαρισαῖοι συνέδριον, καὶ ἔλε-  
γον· Τί ποιῶμεν; ὅτι ἵστος ὁ ἄνθρω-  
πος πολλὰ σημεῖα ποιᾷ. 48 Εἰ  
ἀφώμεν αὐτὸν ἕτοιμον, πάντες πιστεύουσιν  
εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι,  
καὶ ἀρῶσιν ἡμᾶς καὶ τὴν πόλιν καὶ τὸ  
ἔθνος. 49 Εἰς δὲ τις ἐξ αὐτῶν  
Καϊάφας, ἀρχιερεὺς ὢν ἔτι ἐκεί-  
νης, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε  
ἕτερον. 50 Ὁ δὲ διαλογίζεσθαι ὅτι συμ-  
φέρει ἡμῖν ἵνα εἰς ἄνθρωπον ὁ ὅλος  
ἔθνος ὑπερτερεῖται, καὶ μὴ ὅλον  
τὸ ἔθνος ἀποληθῇ. 51 Τούτο δὲ  
ἀφ' ἑαυτοῦ ἔκρινεν· ἀλλὰ ἀρχιερεὺς  
ὢν ἔτι ἐκείνης, προφήτευσεν  
ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ  
τοῦ ἔθνους. 52 καὶ ἔτι ὑπὲρ τοῦ ἔθνους  
μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ  
τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.  
53 Ἀπὸ ἐκείνης οὖν τῆς ἡμέρας συνε-  
βυλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.  
54 Ἰησοῦς ὅν ἔτι παρήσιας παρε-  
πάτη ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν  
ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῇ ἐρήμῳ,

which came to Mary, and had  
seen the things which Jesus  
did, believ'd on him.

46 But some of them went  
their ways to the Pharisees,  
and told them what things Je-  
sus had done.

47 Then gather'd the chief  
priests and the Pharisees a  
council, and said, What do  
we? for this man doth many  
miracles.

48 If we let him thus alone,  
all men will believe on him;  
and the Romans shall come and  
take away both our place and  
nation.

49 And one of them *nam'd*  
Caiphās, being the high priest  
that same year, said unto them,  
Ye know nothing at all,

50 Nor consider that it is  
expedient for us, that one man  
should dye for the people, and  
that the whole nation perish  
not.

51 And this spake he not of  
himself: but being high priest  
that year, he prophesied that  
Jesus should dye for that na-  
tion:

52 And not for that nation  
only, but that also he should  
gather together in one, the  
children of God that were scat-  
ter'd abroad.

53 Then from that day  
forth, they took counsel toge-  
ther for to put him to death.

54 Jesus therefore walk'd  
no more openly among the  
Jews; but went thence unto a  
country near to the wilderness,



which came to Mary, and had seen the things which Jesus did, believ'd on him. 46 But some of them *that were present were so Malicious and Incorrigibly Wicked and Harden'd in their Unbelief, that they presently went their ways to the Pharisees, and told them what things Jesus had done; that so they might take proper Means speedily to prevent the Influence so Great and Undeniable a Miracle might have on the People.*

47 Then gather'd the Chief Priests and the Pharisees a Council, and said, What do we, *i. e. is to be done by us?* for this Man Jesus do's many Miracles? 48 If we let him thus Alone, All Men, *i. e. All our People* will believe on him *as the Messias, and so will set him up for the King of Our Nation;* and hereupon the Romans shall come against Us, as Raisers of Sedition and Rebellion, and overcoming Us shall, by way of Punishment to Us, take away both our Holy Place or Temple, and Nation, or the Government we at present are permitted by them to exercise both in Church and State. 49 And, whereas some among them, or of the Sanhedrin, as probably Nicodemus and Joseph of Arimathea, had observ'd on the other side, that it would be very Ill in the sight of God, and might be also of Dangerous Consequence even to the State, to take away the Life of an Innocent Person: One of them nam'd Caiphas, being the High Priest that same year, said unto them, Ye know nothing at all, *as to what is Fit to be done in this present Juncture;* 50 nor consider that it is expedient for Us, who are God's Peculiar People, and therefore no doubt but it will be more Acceptable to Him, that One man, tho' Innocent, should dye for the said People of God, and that, *i. e. rather than the whole Nation should perish, or be destroy'd by the Romans on account of the said Innocent man.* 51 And this spake he Not of himself: but by the Over-ruling Direction of Providence, being High Priest that year, He spoke this, intending it Himself in a Politick or Worldly Sense, and so Unwittingly prophesy'd that Jesus should dye for that Nation; 52 and not for that Nation of the Jews only, but that also he should gather together in One Church, All the Children of God that were scatter'd Abroad, *i. e. All that should believe in the Gentile parts of the World, and so should become now Truly the People of God, which the Unbelieving Nation of the Jews should cease to be.* 53 Then, *i. e. upon what the High Priest Caiphas had thus said, it was resolv'd by a great Majority of the Sanhedrin, that there was no Reason to consult any longer, Whether Jesus should be put to Death; but the Only point to be settled was, How it should be done. And accordingly from that day forth, they took counsel together frequently, What way was Best to be taken, for to put him to Death.* 54 Jesus therefore, knowing by his Omniscience that they were now Resolv'd actually on his Death, walk'd no more Openly among the Jews; but went thence unto a Country near to the Wilderness, into

III.  
The Jewish Rulers resolve on Christ's Death.

## TEXT.

## TRANSLATION.

εἰς Εφραιὴμ λεγομένην πόλιν· καὶ καὶ  
διέτριβε μετ' αὐτῶν μαθητῶν αὐτοῦ.

55 Ἡν δὲ ἐγγὺς τὸ πάσχα τῶν  
Ἰουδαίων· καὶ ἀπέβησαν πολλοὶ εἰς  
Ιερουσόλυμα ἐκ τῆς χώρας πρὶν  
τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς.

56 Εξήκουσεν οὖν τὸν Ἰησοῦν, καὶ  
ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ  
ἐσηκώπεις· Τί δοκάζεις, ὅτι οὐ μὴ  
ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώ-  
κεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ  
φαιοῦνται ἐντολὴν, ἵνα εἰάν τις γινῶ-  
σκῇ ποῦ ἔστι, μνησθῇ, ὅπως τιάσωσιν  
αὐτόν. Κεφ. ιβ'. Ο ὢν Ἰησοῦς πρὶν  
ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βη-  
θανίαν, ὅπου ὦν Λάζαρος ὁ περὶ-  
κωὶς, ὃν ἤγειρεν ἐκ νεκρῶν.

2 Ἐποίηζεν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ  
ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς

into a city call'd Ephraim, and  
there continu'd with his disci-  
ples.

55 And the Jews passover  
was nigh at hand: and many  
went out of the country up to  
Jerusalem before the passover,  
to purify themselves.

56 Then sought they for Je-  
sus, and spake among them-  
selves as they stood in the tem-  
ple, What think ye, that he  
will not come to the feast?

57 Now both the chief  
priests and the Pharisees had  
given a commandment, that if  
any man knew where he were,  
he should shew it, that they  
might take him.

## Chap. XII.

Then Jesus, six days before  
the Passover, came to Betha-  
ny, where Lazarus was which  
had been dead, whom he rais'd  
from the dead.

2 There they made him a  
supper, and Martha serv'd:  
but Lazarus was one of them  
ὡς

## P A R A P H R A S E.

a City call'd Ephraim, and there continu'd with his Disciples for *some time*. After which he took his Last Journey thro' the Holy Land, viz. going from Ephraim thro' Samaria and Galilee, and thence into the Country beyond Jordan, and so over Jordan again to Jericho, and thence to Bethany a few days before the Passover. The Account of this Last journey of our Saviour's, as to the Former part of it, viz. from Ephraim thro' Samaria and Galilee, till he came into the Country beyond Jordan, is given us Only by St Luke, Ch. 17. 11—18. 14. The remaining Part of this Journey is related by all the three former Evangelists. Wherefore a Sufficient Account of All this Last journey of our Saviour's being given us by some One or Other of the Three former Evangelists, St John passes it All over, till Our Saviour's coming to Bethany, which he proceeds to next.

## S E C T.

## S E C T I O N IX.

*Containing such Particulars as are related by St John, From CHRIST'S Coming to Bethany Six days before the Passover, (it which he Suffer'd, and which was in the thirty fifth year of his Life, or A.D. 33.) To the Night before he was Crucify'd. Which Particulars take up Chap. XI. 55 — XII. ult.*

55 And the Jews Passover was nigh at hand: and many went out of the Country up to Jerusalem before the Passover, to purify themselves I. Christ comes to Bethany six days before his last Passover. according to the Law; that so they might be prepar'd to eat the Passover, of which no Unclean person was to eat. 56 Then sought they, viz. that came out of the Country, for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the Feast? 57 Now both the Chief Priests and the Pharisees had given a Commandment, that if any Man knew where he were, he should shew it, that they might take him. Chap. XII. Then Jesus, Six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he rais'd from the Dead.

2 St John having thus brought our Lord to Bethany, and designing to take no Notice of our Lord's Returning thither again from Jerusalem before the Passover, forasmuch as this had been particularly observ'd by the Other Evangelists; and yet thinking it requisite to take Notice of one Particular, altho' it was taken Notice of by the Former Evangelists; namely, that he might more plainly inform us, who were some of the Persons chiefly concern'd in that Particular, than the Other Evangelists had done: on these considerations, as is probable, St John adds here an Account of the said Particular, tho' it seems not (according to the other Evangelists) to have been transacted till four days after, viz. till the Wednesday in the Passion-week, or Two days before the Passover, whereas our Saviour came to Bethany Six days before the Passover, i. e. on the Sabbath before the Passover, or on the Saturday before the Passion-week. The Particular and Remarkable Passage thus taken Notice of by St John is this: Jesus being There, viz. at Bethany, not on the Sixth day before the Passover, mention'd v. 1, but afterwards, viz. Two days before the Passover, as appears from St Matthew and Mark, (b) They, i. e. some of the Inhabitants of that Place, viz. Lazarus and his two Sisters Martha and Mary, made him a Supper, and Martha, (i) whose Temper led her to shew her Affection to our Lord this way, Serv'd, i. e. took care to get All things Ready, and done in the Best manner she could, to shew her Respect to our Lord her Guest: but Lazarus her Brother, and who was otherwise (as it seems probable from the other Evangelists) call'd

II. Where Mary the Sister of Lazarus anoints Christ's feet, and wipes them with her Hair.

(b) *Matth. 26. 6. Mark 14. 3.*

(i) See *Luke 10. 38, 40, 41.*

## T E X T.

## TRANSLATION.

ἡ δὲ συνακαειμύρων ἀντὶ. 3 Ἡ δὲ  
 Μαρία, λαβύσα λίτσαν μύρον ἰάρεος  
 πιστικῆς πολυτίμου, ἠλειψε τὰς πόδας  
 τοῦ Ἰησοῦ, καὶ ἐξέμαξε τὰς θριξὶν αὐτῆς  
 τὰς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπλη-  
 ρώθη ἐκ τοῦ ὁσμῆς τοῦ μύρου. 4 Λέγει  
 οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σί-  
 μωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν  
 πρὸς τοὺς Ἰουδαίους. 5 Διατί τὸ τοῦ μύ-  
 ρου ἐκ ἐφάρθη πριακοσίαν διναρίων,  
 καὶ ἐδόθη πτωχοῖς; 6 Εἶπε δὲ τούτο,  
 ἔχ' ὅτι πρὸς τοὺς πτωχῶν ἔμελεν αὐτῷ,  
 ἀλλ' ὅτι κλέπτει ἡμῶν, καὶ τὸ γλωσσο-  
 κομοῖν εἶχε, καὶ τὰ βαλλόμενα ἐδόσασκεν.  
 7 Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτὴν· εἰς  
 τὸ ἡμέραν ὅτι ἐνταφιασμένη μετετήρηκεν  
 αὐτό. 8 Τὰς πτωχὰς γὰρ πάντοτε  
 ἔχετε μετὰ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε  
 ἔχετε. 9 Εἰς οὗτον ὄχλος πολὺς ἐκ  
 τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἡλθον  
 ὅτι τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸ  
 Λάζαρον ἴδωσιν, ὃν ἠγειρεν ἐκ νεκρῶν.  
 10 Ἐβυλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα  
 καὶ τὸ Λάζαρον ἀποκτείνωσιν. 11 ὅτι  
 πολλοὶ διὰ αὐτὸν ὑπέστησαν τῷ Ἰουδαίῳ,  
 καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλ-  
 θὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται  
 ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, 13 ἔλαβον  
 βλάτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπὸν-

that sat at the table with him.  
 3 Then took Mary a pound  
 of ointment, of spikenard very  
 costly, and anointed the feet of  
 Jesus, and wip'd his feet with  
 her hair: and the house was  
 fill'd with the odour of the  
 ointment.

4 Then saith one of his dis-  
 ciples, Judas Iscariot, Simon's  
 son, which should betray him,

5 Why was not this oint-  
 ment sold for three hundred  
 pence, and given to the poor?

6 This he said, not that he  
 car'd for the poor; but because  
 he was a thief, and had the  
 bag, and bare what was put  
 therein.

7 Then said Jesus, Let her  
 alone: against the day of my  
 burying hath she kept this.

8 For the poor always ye  
 have with you; but me ye  
 have not always.

9 Much people of the Jews  
 therefore knew that he was  
 there: and they came, not for  
 Jesus sake only, but that they  
 might see Lazarus also, whom  
 he had rais'd from the dead.

10 But the chief priests con-  
 sulted, that they might put La-  
 zarus also to death;

11 Because that by reason  
 of him many of the Jews went  
 away, and believ'd on Jesus.

12 On the next day much  
 people that were come to the  
 feast, when they heard that Je-  
 sus was coming to Jerusalem,

13 Took branches of palm-  
 trees, and went forth to meet

## P A R A P H R A S E.

τησιν αὐτοῖς, καὶ ἔκραζον· Ὡσάννα, him, and cry'd, Hosanna, Blef-  
 εὐλογημένῳ ὁ ἐρχόμενῳ ἐν ὀνό- sed is the King of Israel that  
 ματι Κυρίου, ὁ βασιλεὺς τοῦ Ισ- cometh in the name of the  
 ραήλ. 14 Εὐρὼν δὲ ὁ Ἰησοῦς 14 And Jesus when he had

ὀνό-

## P A R A P H R A S E.

(k) Simon, was One of them that sat at the Table with him. 3 Then, while they were at Table, took Mary, whose Temper (l) led her not to be so solicitous about the Common way of shewing Respect to our Lord, by Entertaining him with Meat and Drink in the Best manner she could, but by some other Unusual and Extraordinary way, as the Greater Testimony of Love and Reverence to our Saviour; and all this by the Overruling Direction of Providence, making these her Pious Inclinations and Actions tend to an End, (as appears v. 7.) which she thought nothing of: Thus partly acted by Her Own Temper and Pious Regard to our Saviour, and partly by the Direction of Divine Providence, Mary took a pound of Ointment made of Spikenard, very Costly, and Anointed the Feet of Jesus, and wip'd his Feet with her Hair: and the House was fill'd with the Odour of the Ointment. 4 Then says one of his Disciples, Judas Iscariot, Simon's Son, which should betray him, 5 Why was not this Ointment sold for Three hundred pence, and given to the Poor? 6 This he said, not that he car'd (m) for the Poor; but because he was a Thief, and had the Bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my Burying hath she kept this. 8 For the Poor always ye have with you; but me ye have not always. 9 Much People of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had rais'd from the Dead. 10 But the Chief Priests Consulted, that they might put Lazarus also to Death; 11 because that by reason of him many of the Jews went away, and Believ'd on Jesus.

12 On the next day, answering to our Palm-sunday, much People that were come to the Feast, when they heard that Jesus was coming to Jerusalem, Riding in a sort of a Triumphant manner, attended by his Disciples already with him, 13 They also took branches of Palm-trees, and went forth to meet him, and cry'd; Hosanna, Blefled is the King of Israel that comes in the Name of the Lord. 14 And the manner wherein Jesus rode to Jerusalem, was this: when he had (n) directed two of his

III.  
 Christ rides in  
 Triumph into Je-  
 rusalem.

(k) Matth. 26. 6.

(l) Luke 10. 39, 42.

(m) Read my Paraph. on Matth. 26. 8. &amp;c.

(n) See Matth. 21. 1. Mark 11. 1.

## TEXT.

## TRANSLATION.

οἰάειον, ἐκείνησιν ἐπ' αὐτὸν, καθὼς ἐστι  
 γεγραμμένον· 15 Μὴ φοβῆ ἴνα περ  
 Σιών· ἰδὲ, ὁ βασιλεὺς σου ἔρχεται, κα-  
 θήμενος ἐπὶ πῶλον ὄνου. 16 Ταῦτα  
 δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ φη-  
 στον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε  
 ἐμνήσθη ὅτι ταῦτα ἡμεῖς ἐπ' αὐτὸν γε-  
 γραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.  
 17 Εμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ'  
 αὐτοῦ, ὅτι ἡ Λάζαρος ἐφάνησεν ἐκ τῆς  
 μνημείας, καὶ ἔγειρεν αὐτὸν ἐκ νεκρῶν.  
 18 Διὰ τῆς καὶ ᾠκλήθησιν αὐ-  
 τῷ ὁ ὄχλος· ὅτι ἤκουσε τῆς αὐτοῦ  
 πεποιημένης τῆς σημείων.

19 Οἱ οὖν φαρισαῖοι εἶπον πρὸς ἑαυ-  
 τούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε ἑαυ-  
 τὸν, ὁ κόσμος δὲ ὀπίσω αὐτοῦ ἀπήλθεν.  
 20 Ἡμεῖς δὲ πινες Ἕλληνες ἐκ τῆς ἀναβα-  
 νόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.  
 21 Οὗτοι οὖν προσήλθον Φιλίππῳ τῷ  
 ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων  
 αὐτὸν, λέγοντες· Κύριε, θέλομεν καὶ ἡ-  
 σῶν ἰδεῖν. 22 Ἐρχετο Φίλιππος καὶ λέγει  
 τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φί-  
 λιππος λέγουσι τῷ Ἰησοῦ. 23 Ο δὲ Ἰη-  
 σοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν  
 ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.  
 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ  
 κόκκος ᾖ σπείσῃ περὶ τὴν γῆν ἀποθά-  
 νῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,

found a young ass, sat there-  
 on; as it is written,

15 Fear not, daughter of  
 Sion: behold, thy king cometh,  
 sitting on an asses colt.

16 These things understood  
 not his disciples at the first:  
 but when Jesus was glorify'd,  
 then remembred they that these  
 things were written of him,  
 and *that* they had done these  
 things unto him.

17 The people therefore  
 that was with him when he  
 call'd Lazarus out of the grave,  
 and rais'd him from the dead,  
 bare \* witness.

18 For this cause the people  
 also met him, for that they heard  
 that he had done this miracle.

19 The Pharisees therefore  
 said among themselves, Per-  
 ceive ye how ye prevail no-  
 thing? behold, the world is  
 gone after him.

20 And there were certain  
 \* Gentiles among them, that  
 came up to worship at the feast:

21 The same came therefore  
 to Philip, which was of Bethsai-  
 da of Galilee, and desir'd him,  
 saying, Sir, we would see Jesus.

22 Philip cometh and telleth  
 Andrew: and again, Andrew  
 and Philip told Jesus.

23 And Jesus answer'd them,  
 saying, The hour is come, that  
 the Son of man should be glo-  
 rify'd.

24 Verily verily I say unto  
 you, Except a corn of wheat  
 fall into the ground, and dye,  
 it abideth alone: but if it dye,

πολλῶ

*Disciples, where might be found a young Ass, and they had brought it to him, he sat thereon, and so rid to Jerusalem; as it is written, 15 Fear not, Daughter of Sion: behold, thy King comes, sitting on an Asses Colt. 16 How by these things the foresaid Prophecy was fulfill'd, understood not his Disciples at first: but when Jesus was ascended into Heaven, and there in his Human Nature glorify'd, then remember'd they that these things were written of him, and that they had done these things unto him. 17 Now the Great Miracle lately wrought by Jesus in raising Lazarus from the Grave, after he had been Dead Four days, was That which chiefly induc'd the People thus to attend Jesus to Jerusalem in so Triumphant a manner. Namely, the People therefore that was with him when he call'd Lazarus out of the Grave, and rais'd him from the Dead, bare Witness to the Truth thereof, by their Attending on Christ in this Solemn manner to Jerusalem: 18 and for this same cause the People also, that were come to the Feast from all parts, when they heard that Jesus was coming, went out of Jerusalem, and met him; namely, being induc'd so to do, for that they heard that he had done this Miracle.*

*19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing by All ye have done hitherto, to stop the People from following this Man? for on the contrary, behold, how great a Multitude of People, that live not only in the Holy land, but are come hither from several other parts of the World to keep the Feast, is gone after him. 20 And accordingly, besides Those that went out to meet Jesus, when he first came to Jerusalem, there were certain Gentiles among them that came up to worship at the Feast, being Proselytes of the Gate, i. e. who were Converts to the Jewish Religion, so far as to acknowledge the Divine Revelation of the Scripture or Old Testament, and so the True God, tho' they did not submit to Circumcision and several other Rites of the Law; and who accordingly were permitted to perform their Worship to God by Prayer in the Outer Court, tho' they were not allow'd to eat of the Passover. 21 The same dwelling in or near Galilee, and so being acquainted with Philip, came therefore to Philip, which was of Bethsaida of Galilee, and desir'd him, saying, Sir, we would see Jesus. 22 Philip comes and tells Andrew: and again, Andrew and Philip told Jesus. 23 And Jesus answer'd them, by ordering the said Gentiles to be brought to him, and thereupon saying, The Hour is now come, that the Son of man should be glorify'd by the Gentiles Beginning to believe on him as well as the Jews. 24 But verily verily I say unto you, As except a Corn of Wheat fall into the Ground, and there as it were dye, it abides Alone, or continues but One single Corn; but if it dye, it brings*

IV.  
Christ's last Discourse in the Temple.

forth

## T E X T.

## TRANSLATION.

πολιὺ καρπὸν φέρει. 25 Ο φιλοῦ  
τιὺ ψυχὴν αὐτῷ, ἀπολέσθ' αὐτίκ.  
καὶ ὁ μισθὸν τιὺ ψυχὴν αὐτῷ ἐν τῷ  
κόσμῳ τῷ τῷ, εἰς ζωὴν αἰώνιον φυ-  
λάξει αὐτήν. 26 Εὰν ἐμοὶ ἀφαικοῦ  
πῆ, ἐμοὶ ἀκολουθήτω· καὶ ὅπῃ εἰμι  
ἐγὼ, ἐκεῖ καὶ ὁ ἀφαικὸς ὁ ἐμὸς ἔσται·  
καὶ εἰάν πῆ ἐμοὶ ἀφαικοῦ, πῆσθ' αὐ-  
τὸν ὁ πατήρ. 27 Νῦν ἡ ψυχὴ μου  
πετάσσεται· καὶ τί εἶπω; Πάτερ,  
σῶσόν με ἐκ τῶ ὄρατος τῆς αἰῶνις. ἀλλὰ  
ἀφ' αὐτοῦ ἡλθον εἰς τὸ ὄρατ' αὐτήν.  
28 Πάτερ, δόξασόν σου τὸ ὄνομα. Ἠλ-  
θεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα,  
καὶ πάλιν δοξάσω. 29 Ο οὖν ὅχ-  
λος ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε βρον-  
τιὺ γέρονται. Ἄλλοι ἔλεγον· Ἀγ-  
γέλῳ αἰφῶ λελάληκεν. 30 Ἀπε-  
κρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὸν  
αὐτὴ ἡ φωνὴ γέρονται, ἀλλὰ δι' ὑμῶν.  
31 Νῦν κρίσις ἐστὶ τῷ κόσμῳ τῷ τῷ·  
νῦν ὁ ἄρχων τοῦ κόσμου τῷ τῷ ἐκβληθή-  
σεται ἔξω. 32 Καὶ ἐγὼ, εἰάν ὑψωθῶ ἐκ  
τῆ γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

it bringeth forth much fruit.  
25 He that loveth his life,  
shall lose it: and he that  
hateth his life in this world,  
shall keep it unto life eternal.

26 If any man serve me, let  
him follow me; and where I  
am, there shall also my servant  
be: if any man serve me, him  
will my Father honour.

27 Now is my soul trou-  
bled; and what shall I say?  
Father, save me from this hour:  
but for this cause came I unto  
this hour.

28 Father, glorify thy name.  
Then came there a voice from  
heaven, saying, I have both  
glorify'd it, and will glorify it  
again.

29 The people therefore  
that stood by, and heard it,  
said that it thundred: others  
said, an angel spake to him.

30 Jesus answer'd, and said,  
This voice came not because of  
me, but for your sakes.

31 Now is the judgment  
of this world; now shall the  
prince of this world be cast  
out.

32 And I, if I be lifted up  
from the earth, will draw all  
men unto me.

33 (Τῷ τῷ)

## P A R A P H R A S E.

forth much Fruit: So how much soever I may be made known to, and be-  
liev'd on by the Gentiles as well as Jews, before my Death; yet the Num-  
ber of Believers before my Death, will be Nothing in Comparison of the  
much Greater number of Believers that will be after my Death. 25 And  
as for this Reason I shall willingly lay down my Life; so likewise I tell  
you,



*you, that He that loves his Life in this World, so as not to perform his Duty to God in order to save it here, shall lose it, i. e. the Happiness of Life in the World to come: and he that hates, i. e. do's not love his Life in this World, so as to neglect his Duty to God in order to save it, shall keep it unto Life Eternal.* 26 *If any Man serve me truly, let him follow me, in being willing to undergo the Greatest Afflictions for the Glory of God: and he that thus suffers like me, he shall be also rewarded like me, and where I am, i. e. as I shall be in Heaven, so there shall also such my Servant be: for if any Man serve me thus truly, him will my Father honour in proportion as he honours me.* 27 *'Tis true that Suffering is Naturally Grievous to Flesh and Blood; and therefore ye are not so to understand me, as if ye were to think your selves Not true Disciples, so long as you find any Reluctancy in you to Suffering. No, this is Natural to you, and can't be quite laid aside, but is Only to be Overcome by you. For it is so even now with my self, thro' the Infirmary of my Human Nature: for now is my Soul troubled at the Apprehension of my approaching Sufferings: and what shall I say? This, Father, save me from this Hour, i. e. the Sufferings I am Now about to undergo; This the Natural Desire of Life do's incline me to wish: but yet when I consider that for this cause, viz. to undergo these Sufferings for promoting Man's Salvation and so God's Glory, came I into the World, and have stay'd therein unto this Hour; I with all Willingness and Cheerfulness choose rather to undergo these Sufferings, as tending to glorify God; and therefore instead of saying, Father, save me from this Hour, I say,* 28 *Father, glorify thy Name, as hitherto by my Doctrine and Miracles, so now by my Sufferings and Death. Then came there a Voice from Heaven, saying, I have both glorify'd it Already by thy Doctrine and Miracles, and will glorify it again, as by thy Death, so also by thy Resurrection, &c.* 29 *The People therefore that stood by, and heard it only as a Noise of Thunder, said that it Thunder'd: Others, that heard the Voice distinctly, said, that an Angel spake to him.* 30 *Jesus answer'd, and said, This Voice came not because of me, as if I stood in need of any such Testimony of God's Favour to me; but for your sakes, as a Testimony to you that I am thus Favour'd by, and so sent from God; and that All the Sufferings I shall shortly undergo, I shall undergo not by way of Punishment as an Impostor or Deceiver, but in order to Glorify God, as by other means, so particularly by the Spreading of the Gospel.* 31 *For now is at hand the Judgment of the Wicked Spirits and Powers, that at present chiefly rule in this World: now shall the Prince of the said Evil Spirits and Powers, which reigns in Wicked men, and so in the Generality of this World, be cast out of that great Dominion, which he has at present.* 32 *And, i. e. namely, I, if I be lifted up from the Earth on the Cross, will quickly after that begin to draw or Convert great Multitudes of All men, viz. Gentiles as well as Jews, unto me.*

## TEXT.

## TRANSLATION.

33 (Τὸ τοῦ δὲ ἔλεγε, σημαίνει ποῖω θανάτῳ ἐμελλεν ἀποθνήσκειν) 34 Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τῆς νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸ αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τῆς ἀνθρώπου; πῶς ὅτι; 35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐπὶ μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ὅτι περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε πῶς ὑπάγει. 36 Ἐως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37 Ταῦτα δὲ αὐτοῦ σημεῖα πεποιηκότ' ἐμωρῶσεν αὐτοῖν, οὐκ ἐπίστευον εἰς αὐτόν. 38 Ἴνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, πῶς ὁπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου πῶς ἀπεκαλύφθη; 39 Διὰ τοῦτο οὐκ ἠδυνάσθητο πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαΐας· 40 Τετύφλωκεν αὐτοῖς τὰς ὀφθαλμούς, καὶ πέπρωκεν αὐτοῖν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι

33 This he said, signifying what death he should dye.

34 The people answer'd him, We have heard out of the law, that Christ abideth for ever: and how sayst thou, The Son of man must be lift up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But tho' he had done so many miracles before them, yet they believ'd not on him:

38 That the saying of Esaias the prophet might be fulfill'd, which he spake, Lord, who hath believ'd our report? and to whom hath the arm of the Lord been reveal'd?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with

(o) *Isai.* 53. 1.(p) *Isai.* 6. 9.

33 This of being Lift up from the Earth he said, signifying what Death he should dye. 34 The People perceiving so much by the said Expression, that he signify'd thereby his Departure from the Earth some way or other, answer'd him, We have heard out of the Law, i. e. Scripture of the Old Testament, that Christ abides for Ever as a King; which surely is to be understood of his Abiding for ever here on Earth, where his Kingdom is to be founded: and how sayst thou then, that Thou the Son of Man must be lift up, and so took away from the Earth, when the Son of Man is the Title of the Messiah according to Daniel? Who therefore is this Son of Man you mean, when you call your self by that Title, since He can't be the Messiah, if he is to be lifted up or taken from the Earth? 35 Then Jesus knowing that this Cavil proceeded, not from want of due Instruction herein by what he had formerly said, but from their Perverseness and Obstinacy, said unto them, The only Answer requisite for me to give to your Question is this, Yet a little while is the Light, i. e. the Means of knowing Divine Truth, to be with you: walk, i. e. be duly convinc'd of your Duty, in respect of what ye are to Believe and Do, while ye have the Light, lest Darknes come upon you; for he that walks in Darknes knows not whither he go's, i. e. lest the Means of Saving Knowledge be justly taken from you, and so ye be left to wander in the Darknes of Sinful Ignorance and Practice. 36 Wherefore again I say unto you, as the Last warning I shall give you, While ye have Light, or the Knowledge of God's Will and Truth offer'd unto you, believe in the Light, i. e. believe what ye are thereby taught is the Will of God, and the Truth of Religion, that ye may be the Children of Light, i. e. that ye may Truly and Rightly know the Will of God and his True Religion, and practise accordingly here in this Life; and so be Rewarded with the Light of Heavenly Glory and Eternal Happiness in the Life to come. These things spake Jesus, just before he went out of the Temple at the Evening of the Third day of the Passover-week, which answers to our Tuesday in the Passion-week; and then departed at Evening out of Jerusalem, and went to Bethany, and there did hide or conceal himself from them, till he was Apprehended; never more instructing them, or so much as returning to Jerusalem, till the Night he was Apprehended, when he came back to Jerusalem to eat the Passover, of which St John begins to give us an Account in the next Chapter.

37 But here S. John proceeds to observe, that tho' he had done so many Miracles before them, yet they believ'd not on him: 38 that the saying of (o) Isaiah the Prophet might be fulfill'd, which he spake, Lord, who has believ'd our Report? and to whom has the Arm, i. e. Power of the Lord been reveal'd? 39 Therefore they could not believe, because they were such, as that Isaiah (p) prophesying of them, said again, 40 He has blinded their Eyes, and hardned their Heart; that they should not See with their Eyes, nor Understand with their Heart,

v.  
Some Remarks of  
the Evangelist  
concerning the  
Unbelieving and  
Believing Jews.

τῇ καρδίᾳ, καὶ ὁπισθεφῶσι, καὶ ἰάσωμαι αὐτούς. 41 Ταῦτα εἶπεν Ησαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. 42 Οὐ μὲντοι καὶ οἱ τῶν ἀρχόντων πολλοὶ ὀπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς φαρισαίους ἔχοντες ὁμολόγησιν, ἵνα μὴ σποσιωάσθωσι γίνωνται. 43 Ηγάπησαν γὰρ τὴν δόξαν τῆς ἀνθρώπων μάλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ. 44 Ἰησοῦς δὲ ἐκραγεῖ καὶ εἶπεν· Ο πιστεύων εἰς ἐμέ, ὃ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με. 45 Καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με. 46 Εγὼ φῶς εἰς τὸν κόσμον· ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, οὐ τῇ σκοτίᾳ μὴ μένῃ. 47 Καὶ ἐάν τις μὴ ἀκούσῃ τῆς ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κείνω αὐτόν. Οὐ γὰρ ἦλθον ἵνα κείνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 Ο ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κείμενον αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκείνός ἐστιν αὐτόν· ὃ τῇ ἐσχάτῃ ἡμέρᾳ. 49 Ὅτι ἐγὼ ἔξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐν πολλῇ ἐδωκε τί εἶπω καὶ τί λαλήσω. 50 Καὶ οἶδα ὅτι ἡ ἐπιτολὴ αὐτοῦ ζωὴ αἰώνιος

their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also, many believ'd on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

43 For they lov'd the praise of men more than the praise of God.

44 Jesus \*had cry'd and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath \*that which judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting

TEXT.

TRANSLATION.

ὅστιν ἂν οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ  
μοι ὁ πατήρ, ἔγω λαλῶ.

ing: whatsoever I speak there-  
fore; even as the Father said  
unto me, so I speak.

Κεφ.

P A R A P H R A S E.

and be Converted, and I should heal them. 41 These things said  
Isaiah, when, *by the Spirit of Prophecy*, he saw his Glory, *i. e. foresaw  
the Glorious Appearance of Christ on Earth in respect of the Excellency of  
his Doctrine and Greatness of his Miracles*, and spake of Him, *i. e. pro-  
phesy'd of Christ*. 42 *But altho' the Generality of the Jews did not be-  
lieve on him, as is said v. 37, nevertheless, not only among the inferior  
sort, but among the Chief Rulers also, Many believ'd on him; but be-  
cause of the Unbelieving Pharisees, who made up the Majority of the  
Sanhedrin, they did not confess him Openly to be the Messiah or Christ,*  
lest they should be put out of the Synagogue, *or Excommunicated the  
Jewish Church as Apostates*. 43 For they lov'd the Praise and Honour  
of Men, *particularly that Honour which was paid them as being of the  
Sanhedrin, (which they could no longer have been Members of, had they  
been declar'd Apostates)* more than the Praise of God. 44 *Whereupon  
Jesus had, sometime afore he hid himself, Cry'd and said, i. e. said with  
a louder and more Earnest Voice than usually; He that believes on me,  
believes not on me, but on Him that sent me: 45 and he that sees me,  
or my Miracles, therein sees manifested the Almighty Power of Him that  
sent me. 46 I am come a Light into the World, that whosoever be-  
lieves on me, should not abide in Darkness. 47 And if any Man hear  
my Words, and believe not, I judge him not at present: for I came not  
at present to judge the World, but to save the World. 48 He that  
rejects me, and receives not my Words, has that which judges him,  
i. e. which will testify against, and render him Inexcusable, and so wor-  
thy to be Condemn'd by me, when I come to judge the World: the Word  
that I have spoken, the same shall judge him in the Last day. 49 For  
I have not spoken of my self; but the Father which sent me, he gave  
me a Commandment, what I should say, and what I should speak.  
50 And I know that Obedience to his Commandment is the Only way to  
Life Everlasting: whatsoever I speak therefore, even as the Father said  
unto me, so I speak: and therefore since whatever I teach you, is no  
other than the Commandment of God, Obedience to which is an Indis-  
pensable Condition of Salvation; it follows plainly, that ye are Indispensa-  
bly bound to Believe and Obey what I teach you, if ye will attain to  
Everlasting life. Such were the Instructions our Blessed Lord gave them  
on account of their Fearing to Confess him Openly, as is mention'd v. 42;  
which Instructions tho' mention'd here on account of what is observ'd  
v. 42, yet were in all probability deliver'd before what our Saviour said*

## T E X T.

## TRANSLATION.

Κεφ. ιγ'. Πρὸ δὲ τῆς ἑορτῆς τῆ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τῆ κόσμου τύττε πρὸς τὸν πατέρα, ἀγαπήσας τὸς ἰδίους τὸς ὃ τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. 2 Καὶ δέειπεν γινομένων, (τῷ Ἀβελόλῃ ἥδη βεβληκότεν εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτη, ἵνα αὐτὸν παραδώ,) 3 Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δίδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἔξῃλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει. 4 ἐγείρεται ἐκ τῆ δέειπεν, καὶ πῆρσι τὰ ἱμάτια· καὶ λαβὼν λέντον, διέζωσεν ἑαυτόν. 5 Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα, καὶ ἤρξατο νίπειν τὸς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τὸ λεντὶον ᾧ ἡμεῖς διεζωσμένοι. 6 Ἐρχομαι οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκείνῳ· Κύριε, σύ μὲν νίπεις τὸς πόδας; 7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ

## Chap. XIII.

Now \* Jesus knowing that before the feast of the passover, \* his hour would have been come that he should depart out of this world, unto the Father, having lov'd his own which were in the world, he lov'd them unto the end.

2 And \* being at supper, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper and laid aside his garments, and took a towel and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answer'd and said unto him, What I do thou

σ'

## P A R A P H R A S E.

v. 35 and 36: forasmuch as the Words in v. 35 and 36, were the Last Words spoken by our Lord, and related by St John, before he departed from the Jews, (as is mention'd v. 36.) and conceal'd himself, namely at Bethany, till the Night he being return'd to Jerusalem, and having eat there the Passover with the Twelve, was afterwards Apprehended. Of which St John proceeds to give an Account in the next Chapter.

## S E C T.

## SECTION X.

*Containing such Particulars as are related by St. John, and were transacted in the former part of the Night before CHRIST'S Crucifixion, viz. From his Coming into the House where he eat the Passover, To his Departing thence to the Garden of Gethsemane, where he was Apprehended. Which Particulars take up Chap. XIII. 1 — XVII. ult. and, except one or two, are Wholly omitted by the former Evangelists.*

Chap. XIII. Now sometime the Day before the Passover-day, i. e. <sup>I. Christ washes the feet of his Apostles.</sup> sometime on Thursday in Passion-week, Christ having sent (q) Two of his Disciples from Bethany to Jerusalem to prepare the Passover that he should eat; at Evening (r) the same Thursday, when the Passover-day began, Christ comes himself with the rest of the Disciples to the place where he had appointed the Passover to be got Ready for him. And Jesus knowing that before the usual time for eating the Feast of the Passover or Paschal Lamb (this not being done till after Three in the Afternoon on the Passover-day, or Friday) His hour would have been come, that he should be Apprehended, Condemn'd, Crucify'd, and Dead, and so depart out of this World, unto the Father (tho' before his proper Ascension into Heaven;) having lov'd in a special manner his Own Disciples, in a special manner so call'd, i. e. the Apostles, he lov'd them so unto the End of his Life: and therefore since he should not be in a Capacity or live to eat the Paschal Lamb with them, he resolv'd to eat the Passover with them in such (s) another way as his Circumstances would admit of; and accordingly told them, when he sat down, that he had Earnestly desir'd to eat that Passover with them; namely, as for other Reasons, so on account of the several Useful Instructions he should give them, as in relation to the Church in general, so to themselves in particular. 2 And the first Instance of his Love and Instructions now to his Apostles, and taken notice of here by St. John, is this: viz. Being at Supper (the Devil having now put into the Heart of Judas Iscariot, Simon's Son, to betray him) 3 Jesus knowing that the Father had given All things or Power into his hands, and that he was come from God, and went to God, 4 he rises from Supper, and laid aside his upper Garments, and took a Towel and girded himself. 5 After that, he pours Water into a Basin, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. 6 Then comes he first to Simon Peter; and Peter being greatly Surpris'd when he saw what he was going to do, says unto him, Lord, what dost thou mean to condescend to a thing so Unworthy of Thee, as to wash my Feet? 7 Jesus answer'd and said unto him, What I do thou

(q) See Mark 14. 13.

(r) Matth. 26. 20. and Mark 14. 17.

(s) See my Paraph. on Matt. 26. 20.

## TEXT.

## TRANSLATION.

οὐ οὐκ οἶδας ἄρτι, γνώσῃ δὲ με-  
τὰ ταῦτα. 8 Λέγει αὐτῷ Πέτρος·  
Οὐ μὴ νίψῃς τῆς πόδας μου εἰς τὸν  
αἰῶνα. Απεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ  
μὴ νίψω σε, ἔκ ἔχεις μέρος μετ' ἐμοῦ.  
9 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε,  
μὴ τῆς πόδας μου μόνον, ἀλλὰ καὶ τὰς  
χεῖρας καὶ τὴν κεφαλὴν. 10 Λέγει  
αὐτῷ ὁ Ἰησοῦς· Ὁ λευκός ἐστι καθαί-  
ρεται ἢ τῆς πόδας νίψασθαι, ἀλλ' ἐστὶ  
καθαρός ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε,  
ἀλλ' ἔτι πάντες. 11 Ἥδη γὰρ τὸν  
παραδίδονται αὐτόν· ἀλλὰ τὸτο εἶπεν·  
Ὁὐκ ἔτι πάντες καθαροὶ ἐστε. 12 Ὅτε  
οὕτως ἐνίψα τῆς πόδας αὐτῶν, καὶ ἔλαβεν  
τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν,  
εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα  
ὑμῖν; 13 Ὑμεῖς φωνεῖτέ με· Ὁ  
διδάσκαλός καὶ ὁ κύριος· καὶ κα-  
λῶς λέγετε· εἰμὶ γάρ. 14 Εἰ οὕτως ἐγὼ  
ἐνίψα ὑμῶν τῆς πόδας, ὁ κύριός  
καὶ ὁ διδάσκαλός, καὶ ὑμεῖς ὀφεί-  
λετε ἀλλήλων νίπτειν τοὺς πόδας.  
15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα  
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς  
ποιῆτε. 16 Ἀμὴν ἀμὴν λέγω ὑμῖν,  
ὅς ἐστι δούλος μείζων ὅς κυρίως αὐτοῦ,  
ὅς ἐστι δούλος μείζων ὅς πέμψαντος  
αὐτόν. 17 Εἰ ταῦτα οἴδατε, μα-  
κάριοί ἐστε, εἰὰν ποιῇτε αὐτά.

know'st not now; but thou shalt know \* afterwards.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answer'd him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is wash'd needeth not, \* except to wash *his* feet, but is clean \* all over: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had wash'd their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have wash'd your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily verily I say unto you, The servant is not greater than his Lord, neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.



## TEXT.

## TRANSLATION.

18 Οὐ ὡς ἐπὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ

18 I speak not of you all; I know whom I have chosen: but that the scripture may be

πλη-

## PARAPHRASE.

know'st not now *the meaning of*, but thou shalt know afterwards. 8 Peter says unto him, *It is a Condescension so infinitely beneath thee, that I am resolv'd, unless I see some good Reason for it, Thou shalt never wash my Feet.* Jesus answer'd him, *I will give thee a good Reason for it; If I Wash thee not (Alluding hereby to that Purity and Holiness of Mind, which is fitly represented by Washing or Cleansing the Body with Water) thou hast no part with me, or in my Family, i. e. canst not be my Disciple.* 9 Simon Peter says unto him, Lord, if it be so, be pleas'd to wash not my Feet only, but also my Hands and my Head. 10 Jesus says to him, He that is wash'd Once, and so cleans'd all over his Body, needs not thenceforward except to wash his Feet, which are apt frequently to contract Dirt; but is clean all over the other parts of his Body, which are not apt to become Foul or Dirty as the Feet are: By this Allusion denoting, that He who has Once heartily Embrac'd, and for some time Obey'd the Gospel, is not to be suppos'd ever after to stand in need of an entire Change of Heart and Mind, but only to cleanse himself Continually from the Unavoidable IncurSIONS of daily Infirmities. And ye my Apostles are thus Clean, but not All of you: 11 for he knew who should betray him; therefore said he, Ye are not all Clean. 12 So after he had wash'd their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you? *I know ye do not, and therefore now I will tell you the meaning thereof.* 13 Ye call me Master, and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have wash'd your Feet, and thereby condescended to do One of the meanest Offices of Service and Kindness to you my Disciples and Inferiors; then surely ye are hereby most evidently taught, that ye, i. e. my Disciples in general, also ought to wash one anothers Feet, i. e. to be Ready to do all Acts of Humility, Kindness and Charity to One another, who, in Comparison of Me, are really All of you but Equals and Fellow-servants, notwithstanding the Superiority you may have One over the Other, as to the Civil or Ecclesiastical State or Government. 15 For I have given you an Example, that ye should do as I have done to you. 16 Verily verily I say unto you, The Servant is not greater than his Lord, neither he that is sent greater than he that sent him. 17 If ye, i. e. since ye can't but know these things, now I have taught you your Duty therein, Happy are ye, if ye do them.

18 I speak not this, as if I expected of you All to be so Happy as to do so: for I know from the first the Dispositions of you all whom I have

chosen  
H:  
Christ foretells  
who should betray  
him.

## TEXT.

## TRANSLATION.

πληρωθῇ. Ο τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὸ πῦλὸν πέραν αὐτοῦ. 19 Απ' ἄρτι λέγω ὑμῖν πρὸ τῆς γένεσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20 Ἀμὲν ἀμὲν λέγω ὑμῖν. Ο λαμβάνων ἐάν πια σέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν πωροῦν με. 22 Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, σπορέμενοι πρὸς τὸν λόγον. 23 Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ὁ τῷ κόλπῳ ὃ Ἰησοῦς, ὃν ἠγάπα ὁ Ἰησοῦς. 24 Νεύει οὖν τῷ Σίμων Πέτρος πυθέσθαι τίς αὐτὸν εἶπεν· ὅτι ἐξ ὧν λέγει. 25 Ἐπιπεσὼν δὲ ἐκείνῳ ὅτι τὸ εἶπεν τῷ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν; 26 Ἀποκρίνεται ὁ Ἰησοῦς· Εκείνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ὅτι δώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνι ὁ Ἰσκαριώτης. 27 Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ο ποιεῖς, ποίησον ταχέως.

fulfill'd, he that eateth bread with me, hath lift up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples look'd one on another, doubting of whom he spake.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus lov'd.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answer'd, He it is to whom I shall give a sop, when I have dipp'd it. And when he had dipp'd the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him,\* What thou dost, do quickly.

(r) *Psal.* 41. 9.

(u) See *Matt.* 26. 22.

chosen to be Apostles: but I chose nevertheless One of you, that the Scripture (1) may be fulfill'd in him, viz. He that eats Bread with me, hath lift up his Heel against me. 19 Now I tell you before it come, that when it is come to pass, ye may believe that I am He, i. e. the Christ; namely, forasmuch as by my Foretelling you thereof, you may be convinc'd that All my Sufferings are submitted to by me of my Own choice, not by Force and the meer Prevalency of my Enemies. 20 And these Considerations shall be means to Comfort and Uphold you likewise, in all Dangers and Afflictions ye shall undergo in preaching the Gospel; forasmuch as ye may hence infer, that nothing can befall you without my Foreknowledge and Permission. And for the Comfort of them that shall believe by your Preaching, Verily verily I say unto you, He that receives whomsoever I send, receives me: and he that receives me, receives him that sent me. 21 When Jesus had thus said, he was troubled in Spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me. 22 Then the Disciples look'd one on another, doubting of whom he spake. 23 Now there was leaning on Jesus bosom, one of his Disciples whom Jesus lov'd, i. e. had shewn a particular Love to, being us'd to discourse with him with more Freedom and Familiarity than the Rest; and this Disciple was Our Evangelist St John himself, according to the general Consent of Ancients and Moderns. 24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus breast, says unto him with a Low voice, or even whispering in his ear, Lord, who is it? 26 Jesus answer'd, likewise whispering him in the ear, or else with so Low a voice that the Other Disciples heard not what he said, He it is to whom I shall give a Sop, when I have dipp'd it in the Dish. The Other Disciples not bearing what Jesus said, and being very Desirous to know Who it was, began then to ask him (u) each of them, Lord, is it I? To which Jesus answer'd, He it is that now dips his hand with me in the Dish. Whereupon Judas Iscariot being the Person that had then his hand with him in the Dish, said as by way of Surprise, and as if he was Conscious to himself of no such Design, Master, is it I? And Christ then plainly told him, It is you. 27 And Judas not relenting all this while, but concealing his Wicked Intentions as if he had been Innocent, not only after the Sop had been given him by Christ upon S. John's privately asking him, Who the Traitor should be; whereas even from Christ's so giving the Sop to Him, He could not but conjecture, that it was done to Distinguish or Mark him out as the Traitor; but also not relenting and Confessing his Sinfull Intentions, upon Christ's openly telling Him that He was the Man: upon his thus Finally rejecting the last Means vouchsaf'd him to bring him to Repentance, He was left to Satan, who now more Fully enter'd into, or took full Possession of Him. Then said Jesus unto him, What thou doest, do quickly, meaning that

28 Τὸτε δὲ ὁδοὺς ἔγνω ὁ ἀνακα-  
λύψαντες πρὸς τὸ εἶπεν αὐτῷ. 29 Τι-  
τὲς γὰρ ἐδοκίμου, ἐπεὶ τὸ γλωσ-  
σόκομον εἶχεν ὁ Ἰουδᾶς, ὅτι λέγει αὐ-  
τῷ ὁ Ἰησοῦς· Ἀγρεύσον ὦν χρεῖαν  
ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτω-  
χοῖς ἵνα πὶ δῶ. 30 Λαβὼν οὖν  
τὸ ψαμίον ἐκείνῳ εὐθέως ἐξῆλθεν·  
τὸ δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς·  
Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ  
Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 Εἰ ὁ Θεὸς  
ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσῃ  
αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσῃ αὐτόν.  
33 Τεκνία, ἐπὶ μικρὸν μὲν ὑμῶν εἰμι.  
ζηήσετε με, καὶ καθὼς εἶπον τοῖς Ἰου-  
δαίοις· Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ  
δυνάσθε ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι.  
34 Ἐντολίω χαλεπῶ δίδωμι ὑμῖν, ἵνα  
ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα  
ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.  
35 Ἐν τῷ τῷ γνώσοντι πάντες ὅτι ἐμοὶ  
μαθηταὶ ἐστέ, ἵνα ἀγάπην ἔχητε ἐν  
ἀλλήλοις.

36 Λέγει αὐτῷ Σίμων Πέτρος·  
Κύριε, πῶς ὑπάγεις; Ἀπεκρίθη αὐτῷ  
ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασθε  
μοι νῦν ἀκολουθεῖν, ὅσον δὲ ἀκο-  
λουθήσεσθε μοι. 37 Λέγει αὐτῷ ὁ  
Πέτρος· Κύριε, διὰ τί οὐ δύναμαι σοι

28 Now when he at the ta-  
ble knew for what intent he  
spake this unto him.

29 For some of them thought,  
because Judas had the bag, that  
Jesus had said unto him, Buy  
those things that we have need  
of against the feast: or that he  
should give something to the  
poor.

30 He then having receiv'd  
the sop, went \*presently out:  
and it was night.

31 Therefore when he was  
gone out, Jesus said, Now is  
the Son of man glorify'd, and  
God is glorify'd in him.

32 If God be glorify'd in  
him, God shall also glorify  
him in himself, and shall  
\*speedily glorify him.

33 Little children, yet a lit-  
tle while I am with you. Ye  
shall seek me: and as I said  
unto the Jews, Whither I go;  
ye cannot come; so now I say  
unto you.

34 A new commandment I  
give unto you, That ye love one  
another; as I have lov'd you,  
that ye also love one another.

35 By this shall all men  
know that ye are my disci-  
ples, if ye have love one to  
another.

36 Simon Peter said unto  
him, Lord, whither goest thou?  
Jesus answer'd him, Whither I  
go, thou canst not follow me  
now; but thou shalt follow  
me afterwards.

37 Peter said unto him,  
Lord, why cannot I follow

PARAPHRASE.

he might betray him as soon as he would, for that He was now Ready to Suffer. 28 Now, notwithstanding Christ had told them that the said Judas should betray him, yet not thinking that it should be done so Quickly, no Man at the Table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the Bag, that Jesus, by what he had said unto him, meant, Buy those things that we have need of against the actual eating of the Feast or Paschal Lamb, it being not many Hours now to that Time; or that he should give something to the Poor. 30 He, i. e. Judas then having receiv'd the Sop, and heard and done what else is related in the other Evangelists, and above mention'd in short, went presently, or in a very little time after, out: and it was Night.

31 Therefore when he was gone out, Jesus said, Now is the Time come that the Son of Man should lay down his Life for the Salvation of Man, for which He shall be glorify'd, not only by all Pious men on Earth, but also by being exalted after his Ascension to the Right hand of God, as a Reward of this his Obedience even unto Death; and consequently God is to be now glorify'd in him, thus Suffering for the Salvation of Man in Obedience to the Will, and in Conformity to the Goodness of God to Mankind. 32 If God as to his great Goodness and Mercy to Mankind be thus glorify'd in him, God shall also glorify him in Himself, by exalting him to his Right hand, and shall speedily thus glorify him. 33 Little Children, yet a little while I am with you. Ye shall seek me, or desire to be with me: and as I said to the Jews (w) lately, Whither I go, ye cannot come; so now I say unto you, in respect not only of the Present time, but for such a Time as I shall judge proper for each of you to continue in this World. 34 In the mean time therefore be careful to testify your Love and Faithfulness to me, by keeping my Commandments. And now a New Commandment I give unto you, as a principal Test of your Love to me, viz. that ye love one another, not only according to the Ordinary manner of the World, or even Those higher Degrees of Love which are thought to have been hitherto requir'd by the Scripture or Old Testament, but in the very Highest Degree; namely, As I have lov'd you, that ye also so love one another. 35 By this shall all Men know that ye are my Disciples, if ye have such Love one to another.

36 Simon Peter said unto him, Lord, whither goest thou, that we cannot come thither? Jesus answer'd him, Whither I go, I say in like manner as I afore (v. 33.) said, thou canst not follow me now, but thou shalt follow me afterwards, when I see fit to take thee unto me out of this World. 37 Peter said unto him, Lord, why cannot I follow thee now?

III.  
Christ foretells  
his Apostles of  
the sudden Ap-  
proach now of his  
Departure out of  
this World.

IV.  
And of Peter's  
Denial of him.

(w) Chap. 7. 34. and 8. 21. and 16. 16.

## T E X T.

## T R A N S L A T I O N.

ἀκολουθεῖται ἄρτι· ἢ ψυχὴν μὲ ὑπὲρ  
αὐτῆς. 38 Ἀπεκρίθη αὐτῷ ὁ Ἰη-  
σοῦς· Τίω ψυχὴν σου ὑπὲρ ἐμῆς θήσεις;  
Ἀμὴν ἀμὴν λέγω σοι, ὃ μὴ ἀλέχθωρ  
φωτῆσθ' ἕως ὃ ἀπαρήσῃ με τρίς.

Κεφ. ιδ'. Μὴ παρεστιάθω ὑμῶν  
ἡ καρδία· πιστεύετε εἰς τὸ Θεόν, καὶ  
εἰς ἐμὲ πιστεύετε. 2 Εἰν τῇ οἰκίᾳ ὅ  
πατέρες μὴ μοναὶ πολλά εἰσιν· εἰ δὲ  
μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμά-  
σαι τόπον ὑμῖν. 3 Καὶ ἐὰν πορευ-  
θῶ, καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν  
ἔρχομαι καὶ παραλάβω ὑμᾶς  
πρὸς ἐμαυτοὺς· ἵνα ὅπου εἰμὶ ἐγώ, καὶ  
ὑμεῖς ᾦτε. 4 Καὶ ὅπου ἐγὼ ὑπάγω  
οἴδατε, καὶ τὴν ὁδὸν οἴδατε. 5 Λέγει  
αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδα μὴν  
πῶς ὑπάγεις· καὶ πῶς διωάμεθα τὴν  
ὁδὸν εἰσελθαι; 6 Λέγει αὐτῷ ὁ Ἰησοῦς·  
Εγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ  
ἡ ζωὴ. ὅσοις ἔρχεσθαι πρὸς τὸ πατέρα,  
εἰ μὴ δι' ἐμῆς. 7 Εἰ ἐγνώκετέ με,  
καὶ τὸ πατέρα μὲ ἐγνώκετε ἂν· καὶ  
ἀπ' ἄρτι γινώσκετε αὐτόν, καὶ εὐράχθε  
αὐτόν. 8 Λέγει αὐτῷ Φίλιππος· Κύ-  
ριε, δεῦξον ἡμῖν τὸν πατέρα, καὶ ἄρ-  
κεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς·

thee now? I will lay down my  
life for thy sake.

38 Jesus answer'd him, Wilt  
thou lay down thy life for my  
sake? Verily verily I say unto  
thee, the cock shall not crow,  
till thou hast deny'd me thrice.

## Chap. XIV.

Let not your heart be trou-  
bled: ye believe in God, be-  
lieve also in me.

2 In my Father's house are  
many mansions; if it were not  
so, I would have told you: I  
go to prepare a place for you.

3 And if I go and prepare a  
place for you, I will come a-  
gain, and receive you unto my  
self, that where I am, there ye  
may be also.

4 And whither I go, ye  
know, and the way ye know.

5 Thomas saith unto him,  
Lord, we know not whither  
thou goest, and how can we  
know the way?

6 Jesus saith unto him, I  
am the way, and the truth, and  
the life: no-man cometh unto  
the Father, but by me.

7 If ye had known me, ye  
should have known my Father  
also: and from \*a while ye  
know him, and have seen him.

8 Philip saith unto him,  
Lord, shew us the Father, and  
it sufficeth us.

9 Jesus saith unto him,  
To-

## P A R A P H R A S E.

I will lay down my Life for thy sake. 38 Jesus answer'd him, Wilt  
thou lay down thy Life for my sake? Verily verily I say unto thee, The  
Cock shall not crow, till thou hast deny'd me thrice.

Chap.

## P A R A P H R A S E.

Chap. XIV. *Then Jesus continu'd his Discourse to his Disciples, saying, Let not your heart be troubled, so as to be Dejected and overwhelm'd with Sorrows, on account of what I have said unto you concerning my Going from you now in a little while: Ye believe in God as able to preserve you under the Greatest Dangers and Afflictions; ye are to believe also in me as able to do the same, even when I am not Bodily present with you. 2. In my Father's house are many Mansions, i. e. in Heaven are several Degrees of Happiness, which are to be Bestow'd on Persons suitably to their Degrees of Piety and Service to God: if it were not so, I would have told you: I go from you, that I may send the Holy Ghost unto you, so to Assist and Direct you, that ye may do the Great Work you are design'd for, in laying the Foundation of my Church by the preaching of the Gospel; and by thus making you here on Earth in an Extraordinary manner Instrumental to the Glory of God, to prepare or fit you to enjoy a Place of Extraordinary Glory and Happiness in Heaven, which shall be given you as a Reward for the Extraordinary Service you shall have done in the Church. 3 And if I go from you to the foresaid end, and, i. e. namely, to prepare a Place for you; you may be certifi'd thereby, that I will come again, when I have thus prepar'd a Place for you, i. e. when you are prepar'd by your Eminent Services to be Eminently Rewarded; and receive you next unto my Self in Heaven, that where I am, there ye may be also, i. e. that ye may be rewarded with a Degree of Happiness and Glory, proportionably to, and so next to That of my self as Man. 4 And thus whither I go, ye may, from what I have said, sufficiently know, and also the way thither ye may sufficiently know. 5 But the Minds of the Apostles being not yet taken off from the Expectation of Temporal Power and Glory, did not understand Aright what our Lord had here said to them: insomuch that in particular Thomas says unto him, Lord, we know not yet whither thou goest, and how much less then can we know the way thither? 6 Jesus says unto him, I told you frequently that I go to my Father, and v. 2. that I go to prepare a Place for you in my Father's House: and I have also frequently told you, that I am the Way, and the Truth, and the Life, i. e. the True and only way to Eternal Life is by Faith in, and Obedience to Me; and that No man comes to the Father, but thus by me. So that it is strange that, after all this, you should not know the way. 7 But whereas Thomas's words imply, that ye know not the way, because ye know not my Father, and therefore know not whither I go, by my saying I go to my Father; this is no less strange: for if ye had known me, ye should have known my Father also, it being in Effect the same thing to know the One as to know the Other; and therefore from a while, i. e. from the Time ye have known me and seen me, ye know him, and have seen him. 8 Philip says unto him, Lord, shew us the Father, and it suffices us. 9 Jesus says unto him, Have I been so long time with you,*

and

V.  
Christ's further  
Discourse to his  
Apostles at the  
Table where he  
eat the Passover  
with them.

## TEXT.

## TRANSLATION.

Τουτῶτον χρόνον μὴ ὑμῶν ἐμὶ, καὶ ἔκ  
 ἤκουσάς με, Φίλιππε; ὁ ἰσθαρῶς  
 ἐμὰ, ἰσθαρῶς τὸ πατέρα· καὶ πῶς σὺ λέ-  
 γεις· Δεῦξον ἡμῖν τὸ πατέρα; 10 Οὐ  
 πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πα-  
 τὴρ ἐν ἐμοὶ ὅτι; τὰ ῥήματα δὲ ἐγὼ  
 λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ καὶ λαλῶ· ὁ δὲ  
 πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ  
 ἔργα. 11 Πιστεύετε μοι ὅτι ἐγὼ ἐν  
 τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ὅτι· εἰ  
 δὲ μὴ, Διδοῖτε τὰ ἔργα αὐτῶν πιστεύετε  
 μοι. 12 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ  
 πιστεύων εἰς ἐμέ, τὰ ἔργα δὲ ἐγὼ  
 ποιῶ, καὶ κείνῳ ποιήσῃ, καὶ μείζονα  
 τούτων ποιήσῃ· ὅτι ἐγὼ ὡς τὸ πα-  
 τέρα μὴ πορεύομαι. 13 Καὶ ὁ, πᾶν  
 αὐτήσῃ ἐν τῷ ὀνόματί μου, τούτα ποιή-  
 σῃ· ἵνα δοξασθῇ ὁ πατὴρ ὁ ἐν τῷ υἱῷ.  
 14 Εἴαν πᾶν αὐτήσῃ ἐν τῷ ὀνόματί μου,  
 ἐγὼ ποιήσω. 15 Εἴαν ἀγαπᾷτέ με,  
 ταῖς ἐντολαῖς ταῖς ἐμαῖς τηρήσατε.  
 16 Καὶ ἐγὼ ἐρωτήσω τὸ πατέρα, καὶ  
 ἄλλον παράκλητον δώσῃ ὑμῖν, ἵνα μένη  
 μετ' ὑμῶν εἰς τὸν αἰῶνα. 17 Τὸ  
 πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ  
 δύναται λαβεῖν, ὅτι οὐ γινώσκει αὐτό,  
 οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκε-  
 τε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ὅτι  
 ὑμῖν ἔσται. 18 Οὐκ ἀφήσω ὑμᾶς

Have I been so long time with  
 you, and yet hast thou not  
 known me, Philip? he that  
 hath seen me, hath seen the  
 Father; and how sayst thou  
*then*, Shew us the Father?

10 Believest thou not that  
 I am in the Father, and the  
 Father in me? the words that  
 I speak unto you, I speak not  
 of my self: but the Father,  
 that dwelleth in me, he doth  
 the works.

11 Believe me that I am in  
 the Father, and the Father in  
 me: or else believe me for the  
 very works sake.

12 Verily verily I say unto  
 you, He that believeth on me,  
 the works that I do, shall he  
 do also, and greater works than  
 these shall he do; because I go  
 unto my Father.

13 And whatsoever ye shall  
 ask in my name, that will I  
 do, that the Father may be  
 glorify'd in the Son:

14 If ye shall ask any thing  
 in my name, I will do it.

15 If ye love me, keep my  
 commandments.

16 And I will pray the Fa-  
 ther, and he shall give you an-  
 other Comforter, that he may  
 abide with you for ever;

17 Even the Spirit of truth,  
 whom the world cannot re-  
 ceive, because it seeth him not,  
 neither knoweth him: but ye  
 know him, for he dwelleth  
 with you, and shall be in you.

18 I will not leave you

(x) Acts 5. 15.

(y) Acts 19. 12.

(x) Acts 2. 4.

(a) Acts 2. 41. and 4. 4. &amp;c.



and yet hast thou not known me, Philip? He that has seen me, has seen the Father, *as far as he is Visible*; and how sayst thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me, *not only by his Spirit dwelling in me as Man, but also as we are most intimately United in the indivisible Nature of the Godhead*? so that the Words that I speak unto you, I speak them not of my self, *exclusively of the Father*: but the Father that dwells in me, he do's the Works that I do, *i.e. the same Works are to be ascrib'd to Him as well as to Me, as because in respect of my Manhood I perform them by the Divine Power, and also because in respect of my Godhead I am indivisibly united to the Father*. 11 Believe me that I am in the Father, and the Father in me: or else, *if you will not believe me for my Saying so*, believe me for the very Works sake *which I do, and which can't be perform'd but by a Divine Power*. 12 And as you have sufficient Reason to believe me for the Works sake *which I my self have Already done*; so you shall still have Greater reason to believe me on account of the Works you your selves shall be enabled by me to do. For verily verily I say unto you, He that believes on me, the Works that I do, shall he do also, and even Greater Works than these shall he do, *viz. such as Curing sick Persons by your (x) Shadow overshadowing them, and by Napkins (y) or the like sent from you to them, Speaking (z) with divers Tongues, and propagating the Gospel with great (a) Success among the Gentiles, notwithstanding all the Opposition it shall meet with. Which Greater works ye shall be enabled to do, because it will be an Unexceptionable and most Evident proof, that I go to my Father, as I say I do*. 13 And for the same reason, in short whatsoever ye shall ask in my Name, Necessary for your Own Salvation, or for the Propagation of the Gospel among others, that will I do, that the Father may be glorify'd in the Son *by the Gospel being thus propagated, and the Salvation of Men promoted*. 14 For your greater Assurance I say again, If ye shall ask any such thing in my Name, I will enable you to do it. 15 And as I will do this for you on my part; so on your part, if ye love me, ye are to keep my Commandments, *as being what I shall look on as the Only True Testimony of your Love to me*. 16 And further for your Comfort after my Departure, I acquaint you, that I will pray the Father, and, when I am gone, he shall give you Another beside me for a Comforter, that he may abide with you, *not for a Time only as I must, but for ever*: 17 And this Comforter shall be even the Holy Spirit, the Author and Teacher of all Truth, whom the Sensual and Wicked in the World cannot receive, because it sees him not, *he being Invisible*; neither knows any thing of him, nor will so know him as to be Govern'd by him: but ye know him, for he dwells with you Already by his inward Sanctifying Grace; and shall appear more Evidently to be in you by the Miraculous Gifts he shall confer upon you after my Resurrection and Ascension. 18 For I my self will not leave you.

## TEXT.

## TRANSLATION.

ὁρφανός· ἔρχομαι πρὸς ὑμᾶς. 19 Ἐπι  
 μικρὸν, καὶ ὁ κόσμος <sup>Θ</sup> με οὐκ ἔπι  
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι  
 ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. 20 Ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς  
 ὅτι ἐγὼ εἰμι πατὴρ μου, καὶ ὑ-  
 μεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. 21 Ὁ  
 ἔχων τοὺς ἐντολάς μου, καὶ τη-  
 ρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν  
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-  
 ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ  
 ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ  
 ἑμαυτόν. 22 Λέγει αὐτῷ Ἰούδας·  
 (ὃς ἔστιν Ἰσκαριώτης) Κύριε, τί γέγο-  
 νεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σαυ-  
 τόν, καὶ ἔχει τὸ κόσμον; 23 Ἀπε-  
 κείθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Εάν-  
 τις ἀγαπᾷ με, τὸν λόγον μου τη-  
 ρήσει· καὶ ὁ πατήρ μου ἀγαπήσεται αὐ-  
 τόν, καὶ προσλάβει αὐτόν ἐλευσόμεθα,  
 καὶ μονεῖν παρ' αὐτοῦ ποιήσομεθα.  
 24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους  
 μου οὐ τηρεῖ· καὶ ὁ λόγος <sup>Θ</sup> ὃν ἀκούε-  
 τε, οὐκ ἐστὶν ἐμὸς, ἀλλὰ τῆς πέμ-  
 φαντός με πατρὸς. 25 Ταῦτα λε-  
 λάληκα ὑμῖν πρὸς ὑμῖν μένων. 26 Ὁ  
 δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον,  
 ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί  
 μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ  
 ὑπομνήσεται ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be lov'd of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answer'd and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which* is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

## TEXT.

## TRANSLATION.

27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην ἣ ἔμειν  
δίδωμι ὑμῖν· ὡς ὁ κόσμος δίδωσιν,  
ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν

27 Peace I leave with you,  
my peace I give unto you: not  
as the world giveth, give I un-  
to you. Let not your heart

η

## PARAPHRASE.

you Comfortless *so, as not to come any more Bodily to you; but on the contrary, I will come to you even Bodily.* 19 Yet a little while, and the World indeed sees me, *Bodily present as now, no more: but ye shall see me again Bodily present with you: for after my Death I shall live again in my Body; and because I live, ye shall live also again, even in your Bodies after your Death.* 20 At that day, *viz. when I am Risen again, and Ascended, and have sent the Holy Ghost upon you, ye shall know more Fully and Plainly, that I am in my Father, acting and speaking All things by and with Him; and you in me, as Members of my Mystical Body; and I in you, as enabling you by my Power to speak and do All things Necessary for the Propagation of the Gospel.* 21 Only ye must be sure Always to remember, *that he that has, i. e. knows my Commandments, and keeps them, He only it is that truly loves me: and he that loves me shall be lov'd of my Father, and I will love him, and will manifest my self to him.* 22 Judas says unto him, (not Iſcariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the World? 23 Jesus answer'd and said unto him, *If a Man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our Abode with him, by Communicating the Holy Spirit to him.* 24 He that loves me not, keeps not my Sayings; *and such an One also loves not the Father: and the Reason is, because the Word (or Commands) which you hear of me, is not mine only, but the Father's who sent me; and therefore not to keep my Commandments is, not to keep the Commandments of the Father also.* 25 These things have I spoken unto you, *in such manner as the short Time will permit, during my being yet present with you.* 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you All things requisite, *more Fully and Plainly, and bring All things to your Remembrance, whatsoever I have said unto you.* 27 I must now very quickly take my Leave of you, *and altho' when I say in reference thereto, Peace I leave with you, my Peace I give unto you, I use much the same Form of taking Leave as is usual for Others in Common Cases; yet not as the World gives this Blessing at parting, viz. out of Formality only or chiefly, give it I unto you, but most Heartily and Affectionately; and again request and encourage you to let not your heart*

T

be

## T E X T.

## T R A N S L A T I O N.

ἡ καρδία, μηδὲ δαλιάτω. 28 Ηκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπήατε με, ἐχάρητε ἂν ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατὴρ μὲ μείζων μὲ ἐστίν. 29 Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε. 30 Οὐκ ἐπὶ πολλὰ λαλήσω μετ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ὃς ἐμοὶ ὅκ' ἔχει οὐδέν. 31 Ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπᾷ τὸν πατέρα, καὶ κατὰς ἐντολάς μου ὁ πατὴρ, ἔγωγε ποιῶ. ἐγείρεσθε, ἀγώμεν ἐντεύθην.

Κεφ. ιε'. Εγὼ εἰμι ἡ ἀμπελὶς ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργὸς ἐστίν. 2 Πᾶν κλῆμα ὃ ἐμοὶ μὴ φέρει καρπὸν, αἶρει αὐτό· καὶ πάν τὸ καρπὸν φέρει, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. 3 Ἡδὴ ὑμεῖς καθαροί ἐστε διὰ τὸν

be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 \*I shall not talk much more with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## Chap. XV.

I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he \*cleanseth it, that it may bring forth more fruit.

3 Now ye are clean thro'

λόγον

## P A R A P H R A S E.

be over troubled at my Departure from you, neither let it be Afraid of what shall fall upon you, so as to be Dejected or Driven thereby from your Duty. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me with a Wise and Understanding Affection, ye would rejoyce, because I said, I go unto the Father: for my Father is Greater than I, as in respect of my Human Nature, so also in respect of the Personal Relation between us as to our Divine Nature, this being not at all inconsistent with Our Equality as to all the Perfections

P A R A P H R A S E.

*tions of the Divine Nature or Essence.* 29. And now I have told you *thus much* before it come to pass, that when it is come to pass, ye might have the more reason to believe on me in all other Cases. 30 I shall not talk much more with you at present: for the Hour wherein the Prince of this World, i. e. the Devil, is permitted to set his Instruments on to take me, and even put me to Death, comes, or is now just come; and ye are to know that the said Devil has nothing in me, i. e. has no Power of himself to prevail thus over me against my Own Will: 31 but I will permit the Devil to do this to me, that the World may know that I love the Father, so as to Obey his Will even unto Death; and as the Father gave me Commandment as Man, but not without my Own Consent as God, i. e. as the Father sent me into the World, and I Willingly and of my Own Choice came into the World, for to suffer what is Coming now upon me, even so I do now willingly and Cheerfully submit thereto. Let us now arise from Table, and let us go hence, i. e. either from the Table to another part of the same Room, or else to some other Room in the same House.

Chap. XV. Our Blessed Lord having eaten the Passover with his Disciples, and instituted the Holy Sacrament of the Lord's Supper, and made the foregoing Discourses from Chap. 13. 12 to Chap. 14. ult. at the same Table, arises thence, (as we are inform'd Chap. 14. ult.) and then, either in some other part of the same Room, or some adjoining Room in the same House, drinking the last Cup of Wine (as is probable) which it was Customary to Drink after the Paschal Supper, he took Occasion from thence to discourse further to his Apostles in this manner, or to this effect. Ye know that the Church of God is frequently represented (b) in the Old Testament under the Figure of a Vine, and under the same Figure I (c) have likewise represented it in my former Discourses to the Jews: I now think fit to instruct you further, that I am as the True Root and stock of the said Vine, and my Father is as the Husbandman, or Vine-dresser. 2 As the Vine-dresser takes away, or cuts off every branch in the Vine that bears not Fruit; so every One that professes to believe in me, and that nevertheless bears not fruit by living according to his Profession, He, i. e. my Father takes away, (d) or cuts off: and as every Branch that bears fruit, he, that is the Vine-dresser, cleanses, i. e. prunes and dresses it, that it may bring forth more fruit; so every One that believes in me and lives accordingly, God by his various Dispensations towards him, improves him, or gives him Opportunity and Grace to abound more and more in all Goodness. 3 Accordingly now ye are clean, or purify'd in Heart and Mind, and so prepar'd to every Good work, thro'

VI.  
Christ's Discourse to his Apostles after he was risen from the Table, where he eat the Passover with them, viz. under the Similitude of a Vine and its Branches.

(b) Psal. 80. 8. Isai. 5. 1, 7. Jerem. 2. 21.

(c) Matth. 20. 1. and 21. 28. and ibid. 33, &c.

(d) Read the Paraphrase of v. 6.

## TEXT.

## TRANSLATION.

λόγον ὃν λελάληκα ὑμῖν. 4 Μείνατε ἐν ἐμοί, καὶ γὼ ἐν ὑμῖν· καὶ ὥς τὸ κλῆμα ὃ διώσεται καρπὸν φέρειν ἑαυτῷ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπελῷ· ὅπως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοί μένητε. 5 Εγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα· ὁ μὲν ἐν ἐμοί, καὶ γὼ ἐν αὐτῷ, ὅτι φέρει καρπὸν πολὺν· ὁ πὺρ ὅπως ἐμὴ ὃ δύνασθε ποιεῖν οὐδέν. 6 Εὰν μὴ τις μένῃ ἐν ἐμοί, ἐκλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνηται· καὶ συναγάγουσιν αὐτὸν, καὶ εἰς πῦρ βάλλουσιν, καὶ καίεται. 7 Εὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσεσθαι, καὶ γενήσεται ὑμῖν. 8 Ἐν τούτῳ ἐδοξάσθαι ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε· καὶ γενήσεσθε ἐμοὶ μαθηταί.

9 Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὼ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10 Εὰν ταῖς ἐντολαῖς μου τηρήσετε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καὶ ὡς ἐγὼ τῷ ἐντολῷ τοῦ πατρὸς μου τηρήκα, καὶ μένω αὐτῷ ἐν τῇ ἀγάπῃ. 11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾷτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. 13 Μείζονα τούτης ἀγάπης ὅτι

the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is wither'd; and men gather them, and cast *them* into the fire, and they are burn'd.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorify'd, that ye bear much fruit, \*and so shall ye be my disciples.

9 As the Father hath lov'd me, so have I lov'd you: continue ye in my love.

10 If ye keep my commandments, ye \*shall continue in my love: even as I have kept my Father's commandments, and \*continue in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have lov'd you.

13 Greater love hath no man than this, that a man lay

TEXT.

TRANSLATION.

τὸ φίλων αὐτοῦ. 14 Ὑμεῖς φίλοι μου ἐστέ,  
ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

down his life for his friends.  
14 Ye are my friends, if ye  
do whatsoever I command you.

15 Οὐ-

P A R A P H R A S E.

*your Sincere Belief of the Word which I have spoken unto you. 4 Your Great Duty for the future is to be Careful to Abide Constant and Firm in your Faith in me, and then you may be assur'd I will abide in my Love and Care of you, by giving you All Blessings Spiritual and Temporal requisite for you. And to convince you how Absolutely necessary it is for you thus to Abide in me, I observe to you, that As the Branch cannot bear Fruit of it self, except it abide in the Vine; so no more can ye bring forth the Fruit of Righteousness, except ye thus abide in me. 5 For as I said (v. 1.) I am as the Root and Stock of the Vine, and ye are to me as the Branches to the Vine; and consequently He that abides in me, and I in him, the same brings forth much Fruit: for without me, assisting you by my Grace or Spirit, ye can do nothing that is Good or Available unto Salvation. 6 If a Man abide not in me by an Holy Faith and Life, he is cast forth from me, and condemn'd as a false Christian and no true Member of my Church, and cast into Hell-fire; just as a Branch that bears not Fruit is cut off from the Vine, and so is wither'd; and Men gather them, i. e. such wither'd fruitless Branches, and cast them into the Fire, and they are burn'd. 7 If ye abide in me, and, i. e. namely, if my Words abide in you, by your keeping them and practising accordingly, ye shall ask what ye will, as being necessary either for your Own Salvation or Propagation of the Gospel, and it shall be done unto you. 8 Herein is my Father glorify'd, namely, that ye bear much Fruit of Holiness; and so shall ye be my Disciples indeed, not by a bare Profession of Faith in me without an Holy life answerable thereunto.*

9 As the Father hath lov'd me, so have I lov'd you: continue ye in my love. 10 If ye keep my Commandments, ye shall continue in my love: even as I have kept my Father's Commandments to me as Man, and continue in his love. 11 These things have I spoken unto you, that my Joy, i. e. the Joy which ye have taken in my Presence, might remain in you when I am Absent; and not only so, but also that your Joy might be full, or increas'd to the Height by the Coming of the Holy Ghost. And thus it will be with you, if ye keep my Commandments. 12 Now this is my principal Commandment, viz. That ye love One another, even as I have lov'd you; which is to the Highest degree possible, as you will experimentally see in a very Few Hours by my laying down even my Life for you. 13 For Greater love has no Man to shew than this, viz. that a Man lay down his Life for his Friends. 14 Now Ye are such as I esteem my Friends, if ye do whatsoever I command you. 15 And there-

VII.  
Christ foretells  
his Apostles of his  
Great Love to  
them and all  
Mankind, in lay-  
ing down his Life  
for them, and of  
his Love to them  
in particular &c.

fore

## TEXT.

## TRANSLATION.

15 Οὐκέτι ὑμᾶς λέγω δούλους· ὅτι ὁ  
δούλος οὐκ οἶδε τί ποιῇ αὐτοῦ ὁ κύ-  
ριος· ὑμᾶς δὲ ἐῤῥηξα φίλους, ὅτι πάν-  
τα ἃ ἤκουσα πατρὸς τοῦ πατρὸς μου,  
ἐκλώμισα ὑμῖν. 16 Οὐχ ὑμεῖς με  
ἐξελέξαθε, ἀλλ' ἐγὼ ἐξελεξάμην  
ὑμᾶς, καὶ ἔσθωκα ὑμᾶς, ἵνα ὑμεῖς  
φραγήτε, καὶ καρπὸν φέρετε, καὶ ὁ  
καρπὸς ὑμῶν μείνῃ· ἵνα ὅ, τι αἰ-  
τήσητε τῷ πατρί, αὐτὸς τοῦ ὀνόματός μου,  
δῶ ὑμῖν. 17 Ταῦτα ἐντέλλομαι ὑ-  
μῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισᾷ, γι-  
νώσκετε ὅτι ἐμὲ ὡςτοὺ ὑμῶν μεμί-  
σηκεν. 19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ  
κόσμος ἀντὶ τοῦ ἰδίου ἐρίλη· ὅτι δὲ ἐκ  
τοῦ κόσμου ἐκ ἐγὼ, ἀλλ' ἐγὼ ἐξελεξά-  
μην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τὸ  
μισᾷ ὑμᾶς ὁ κόσμος. 20 Μνημονεύετε  
τοῦ λόγου τοῦ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι  
δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ  
ἐδίωξαν, καὶ ὑμᾶς διώξουσιν ἐπὶ τὸν λό-  
γον μου ἐτήρησεν, καὶ τὸ ὑμέτερον τηρή-  
σουσιν. 21 Ἀλλὰ ταῦτα ποιήσουσιν  
ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶ-  
δασιν τὸν πέμψαντά με. 22 Εἰ μὴ  
ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαι  
ἐκ εἶχον· νῦν δὲ ὡφρασιν ἐκ ἔχουσιν  
ὡς τῆς ἁμαρτίας αὐτῶν. 23 Ὁ  
ἐμὲ μισῶν, καὶ τὸ πατέρα μου μισῶν.

15 Henceforth I call you  
not servants; for the servant  
knoweth not what his lord  
doth: but I have call'd you  
friends; for all things that I  
have heard of my Father, I  
have made known unto you.

16 Ye have not chosen me,  
but I have chosen you, and or-  
dained you, that you should go  
and bring forth fruit, and *that*  
your fruit should remain: that  
whatsoever ye shall ask of the  
Father in my name, he may  
give it you.

17 These things I command  
you, that ye love one another.

18 If the world hate you,  
ye know that it hated me, be-  
fore it hated you.

19 If ye were of the world,  
the world would love his own:  
but because ye are not of the  
world, but I have chosen you  
out of the world, therefore the  
world hateth you.

20 Remember the word that  
I said unto you, The servant  
is not greater than the lord.  
If they have persecuted me,  
they will also persecute you:  
if they \* had kept my saying,  
they \* would keep yours also.

21 But all these things will  
they do unto you for my names  
sake, because they know not  
him that sent me.

22 If I had not come, and  
spoken unto them, they had  
not had sin: but now they  
have no cloak for their sin.

23 He that hateth me, hateth  
my Father also.



## T E X T.

## T R A N S L A T I O N.

24. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς  
 ἃ ὁδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν ἔχ

24 If I had not done among  
 them the works which none  
 other man did, they had not  
 ἔχον.

## P A R A P H R A S E.

fore henceforth I call, *i. e.* treat you not as Servants; for the Servant usually knows not what his Lord does: but I have call'd or treated you as Friends; for all things that I have heard of the Father to that end, I have made known unto you. 16 Moreover, as another instance of my Love to you, ye know that ye have not chosen me, by doing any Acts of Kindness to me; but I have Freely chosen you, and ordain'd you to be my Apostles, and that as such you should go into the World, and bring forth Fruit by Converting Men to the Faith, and that this your Fruit should remain in a Succession of Christians to the Worlds end; and that whatsoever ye shall ask of the Father in my Name, as necessary to the Propagation of the Gospel, he may give it you. 17 These things mention'd (v. 9—16.) I command, or mind you of, that ye may thereby be induc'd the more to Love one another.

18 As to the Unbelieving part of the World, ye must expect to be hated thereby: and if the said World hate you, ye know however that it hated me, before it hated you; so that there is no reason for you to be surpris'd thereat, or to think much of it. 19 If ye were such as the Unbelieving part of the World, the said World would love his Own, *i. e.* would love you as being like it self: but because ye are not of that part of the World, but I have chosen you out of the said part of the World, and that in order to reprove their Wickedness, therefore the said part of the World hates you. 20 Further, remember the word that I formerly said unto you, The Servant is not greater than the Lord. And therefore if they have persecuted me, you have Reason to think, that they will also persecute you; and withall not to think much of your Suffering such Persecution: as on the other hand, if they had kept my Saying, then you might Reasonably have expected, that they would keep yours also. 21 But under all your Sufferings you will have this Comfortable Consideration to support you, that All these things will they do unto you, as for my Names sake, so because they know not him that sent me. 22 If I had not come and spoken unto them the Words of my Father, they had not had Sin, in not knowing him that sent me, and consequently in not believing on me: but now they have no Cloak or Excuse for their Sin, it proceeding not from a Want of Sufficient means to know my Father and his Will, but only from their Aversion to do his Will, and so from their Hatred of me and my Doctrine. 23 For he that hates me for teaching the Will of my Father, consequently hates my Father also. 24 Nay, if I had not done among them the Works which no other Man

VIII.  
 Christ foretells,  
 and so fore-arms  
 his Apostles a-  
 gainst Persecu-  
 tions.

did,

## TEXT.

## TRANSLATION.

εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ  
μεμισήκασιν καὶ ἐμέ καὶ πᾶν πα-  
τέρα μου. 25 Ἀλλ' ἵνα πλη-  
ρωθῇ ὁ λόγος ὁ γεγραμμένος  
ἐν τῷ νόμῳ αὐτῶν· Οἱ ἐμίσησάν  
με δωρεάν. 26 Ὅταν δὲ ἔλθῃ ὁ  
πνεῦμα κλητός, ὃν ἐγὼ πέμψω ὑμῖν  
ἐκ τοῦ πατρὸς, (τὸ πνεῦμα τῆς  
ἀληθείας, ὃ ἐκ τοῦ πατρὸς ἐκ-  
πορεύεται) ἐκεῖνος μαρτυρήσῃ περὶ  
ἐμοῦ. 27 Καὶ ὑμεῖς δὲ μαρτυ-  
ρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.  
Κεφ. ιε'. Ταῦτα λελάληκα ὑμῖν,  
ἵνα μὴ σκανδαλισθῆτε. 2 Ἀπο-  
συναγώγους ποιήσουσιν ὑμᾶς· ἅλλ'  
ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείν-  
ων ὑμᾶς, δοξῇ λατρεύειν τὸν θεόν.  
3 Καὶ ταῦτα ποιή-  
σουσιν ὑμῖν, ὅτι οὐκ ἐγίνωσαν τὸν  
πατέρα, οὐδὲ ἐμέ. 4 Ἀλλὰ ταῦ-  
τα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ  
ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ  
εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ἔξ ἀρ-  
χῆς οὐκ εἶπον, ὅτι μετ' ὑμῶν ἦ-  
μιον. 5 Νῦν δὲ ὑπάγω πρὸς  
τὸν πέμψαντά με, καὶ οὐδεὶς ἔξ  
ὑμῶν ἐρωτᾷ με· Πρὸς ὑπάγετε;  
6 Ἀλλ' ὅτι ταῦτα λελάληκα ὑ-  
μῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν  
καρδίαν.

had sin: but now have they  
both seen and hated both me  
and my Father.

25 But *this cometh to pass*,  
that the word might be fulfill'd  
which is written in their law,  
They hated me without a cause.

26 But when the Comforter  
is come, whom I will send un-  
to you from the Father, *even*  
the Spirit of truth, which pro-  
ceedeth from the Father, he  
shall \* bear witness of me.

27 And ye also shall bear  
witness, because ye have been  
with me from the beginning.

## Chap. XVI.

These things have I spoken  
unto you, that ye should not  
be offended.

2 They shall put you out of  
the synagogues: yea, the time  
cometh, that whosoever killeth  
you, will think that he doth  
God service.

3 And these things will they  
do unto you, because they  
have not known the Father,  
nor me.

4 But these things have I  
told you, that when the time  
shall come, ye may remember  
that I told you of them. And  
these things I said not unto  
you at the beginning, because  
I was with you.

5 But now I go my way to  
him that sent me, and none of  
you asketh me, Whither goest  
thou?

6 But because I have said  
these things unto you, sorrow  
hath fill'd your heart.

7 Ἀλλ'

did ever afore, in confirmation of my Doctrine being the Will of God, they had not had Sin in so great and inexcusable a Degree as now: but now have they both seen me doing such Works as could not be done but by the Power of God my Father, and by not being Convinc'd thereby, thro' their Aversion to the Piety and Virtue requir'd by the Gospel, have acted as such as hated both me and my Father. 25 But this comes to pass, that the Word might be fulfill'd which is written in their Law, They hated me without a cause. 26 But notwithstanding all their Hatred and Opposition to the Gospel, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeds from the Father, he shall bear witness of me with such efficacy, as that my Doctrine shall be embrac'd throughout the World with incredible Success. 27 And ye also, tho' now so Weak, Doubting and Fearful, shall then be the Happy and Powerful Instruments made use of by the said Holy Spirit to bear Witness of All that I have taught or done from the beginning of my Ministry; because ye have been with me, either from the very first beginning of All my Ministry, as (e) Andrew, John, Peter, &c. or else from the beginning of my Ministry after the Imprisonment of the Baptist, as (f) Matthew, &c. Chap. XVI. These things (from v. 18. to 27. of the foregoing Chapter) have I spoken unto you aforehand, that ye should not be offended, i. e. surpriz'd and terrify'd thereby, so as to be discourag'd from persisting in the Performance of your Duty. 2 And now I tell you further, and more particularly, that they, i. e. the Jewish Rulers shall put you out of the Synagogues, i. e. excommunicate you the Jewish Church as Apostates; yea, the time comes, that whosoever kills you, will think that he doth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was then to be with you my self in Person, and so could support you in all Difficulties by my Own Personal or Bodily Presence. 5 But now I am in a very few hours to go my way to him that sent me; and none of you asks me, Whither goest thou, namely, by way of Enquiry (with Comfort and Satisfaction) as to the End of my Going away, and the Benefits you will receive thereby; but on the contrary, because I have said these things unto you, the Sorrow arising from the bare Consideration of my Going from you has fill'd your Heart so, as that ye consider not, nor enquire at all, as to the Reason of my Going, and the Advantages thence arising to you, which would allay your Sorrow, and be matter of solid Comfort.

(e) See John 1. 40, 41.

(f) Matth. 9. 9.

7 ΑΛΛ' ἐγὼ τιῶ ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω· εἰάν γὰρ μὴ ἀπέλθω, ὁ πνεῦμα κλητὸν οὐκ ἐλεύσειαί ποτε ὑμᾶς· εἰάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνον, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. 9 Περὶ ἁμαρτίας μὲν, ὅτι ἔπιστεύουσιν εἰς ἐμέ. 10 Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με. 11 Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τῶ κόσμου τούτου κέκειται. 12 Ἐπὶ πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' ἔτι δυνάσθε βασιλεῖν ἄρτι. 13 Ὅταν δὲ ἔλθῃ ἐκεῖνον, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσῃ ὑμᾶς εἰς πᾶν τὸ ἀληθές· καὶ γὰρ λαλήσῃ ἀφ' ἑαυτοῦ, ἀλλ' ὅσα αὐτὸς ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 Ἐκεῖνον ἐμεῖ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15 Πάντα ὅσα ἔχει

7 Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will \*convince the world of sin, and of righteousness, and of Judgment;

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judg'd.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 \*But, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Fa-

## PARAPHRASE.

IX.  
Christ comforts his Apostles with the promise of the Holy Ghost as a Comforter, when he is gone from them.

7 Nevertheless tho' you do not your selves make such proper Enquiries in reference to my Going away as you should, namely, as to the Reason and End thereof, yet I will tell you the Truth, i. e. the True Reason and End of my Going away from you, viz. It is expedient or Advantageous for you that I go away: for such is the Dispensation and Appointment of the Eternal and All-wise Counsel of God, that if, i. e. before I go away, the Comforter will not, i. e. should not come unto you; but if i. e. after I depart, I will, i. e. should send him unto you. 8 And when he

## P A R A P H R A S E.

he is come, He will abundantly comfort and support you under all the Troubles you shall meet with, and will also convince great multitudes of the now Unbelieving World, of Sin, and of Righteousness, and of Judgment. 9 By the Miraculous Gifts he shall bestow on you my Apostles, He shall convince great Numbers of their Sin; because they at present believe not on me, thro' whom such Miraculous Gifts are bestow'd on you by the Holy Spirit, and that in Confirmation of the Truth of my Doctrine: 10 The Holy Spirit shall likewise convince them of my Righteousness, or being Truly the Messiah, because the Miraculous Gifts wherewith He shall endue you, shall be an Evident Proof, that tho' I permit my self to be put to Death by my Enemies, yet I Suffer not as being truly an Impostor, but on the contrary that by such my Sufferings I do only submit to the Will of God, and in Reward thereof go to my Father, being exalted to his Right hand in Heaven in respect of my Human Nature, there to continue for Ever in the greatest Glory and Majesty; and that this is the Reason that ye are to see me no more Bodily and Continually present with you, as now before my Death. 11 Lastly, by enabling you to propagate my Gospel with wonderfull success, notwithstanding all the Opposition made thereto, the Holy Spirit shall convince great Numbers of my Power to execute Judgment upon my Greatest Enemies; because by such a propagation of the Gospel it will be manifest, that the Prince which reigns in the Wicked Men of this World, i. e. the Devil, is Judg'd by me, or subject to my Restraining and finally Punishing, and quite Overcoming, or putting an End to his Dominion. 12 I have yet many other things relating to the Setting and Establishing the Christian Church, (such as the Ceasing of the Jewish Ceremonial Law, &c.) to say unto you; but ye cannot bear them now, i. e. are not yet prepar'd and fitted to receive and understand them. 13 But when He that is to be your Comforter after I am gone, namely, the Spirit of Truth, is come, he will guide you into all Truth, i. e. shall instruct you in all necessary Truths relating to the Settlement of my Church: for he shall not, i. e. do's not come to speak of Himself, i. e. to set up any new Doctrine different from mine; but whatsoever he (to speak in Condescension to your Understandings, and after the manner of Men) shall as it were hear, i. e. whatsoever he in conjunction with the Father and Me, the three Eternal Persons of the glorious Godhead, and All three One God, have from all Eternity decreed to be the means of Man's Salvation, that shall he speak, or make known unto you; and he will also shew you, not only what things are to be done in your Own times, but also things to come to pass in Ages after you. 14 He comes not to set up any New Doctrine contrary to Mine, but shall only glorify me, by convincing the World that my Doctrine is no other than the Will of God: for he shall receive of mine, and shall shew it unto you. 15 All things relating to the Perfections of the Divine Nature, consider'd abstractedly from the

## TEXT.

## TRANSLATION.

ὁ πατήρ, ἐμά' ὅτι· ἀλλ' τῷτο εἶπον  
ὅτι ἐκ τῷ ἐμοῦ λήψεται, καὶ ἀναγ-  
γελεῖ ὑμῖν.

16 Μικρὸν, καὶ ὑ' θεωρεῖτέ με·  
καὶ πάλιν μικρὸν, καὶ ὄψεσθε με,  
ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

17 Εἶπον οὖν ὅτι τῶν μαθητῶν αὐ-  
τοῦ πρὸς ἀλλήλους· Τί ὅτι τῷτο  
ὃ λέγει ἡμῖν· Μικρὸν, καὶ ὑ' θεω-  
ρεῖτέ με· καὶ πάλιν μικρὸν, καὶ  
ὄψεσθε με· καὶ· Ὅτι ἐγὼ ὑπάγω

πρὸς τὸν πατέρα; 18 Ἐλεγον οὖν·  
Τῷτο τί ὅτι· ὃ λέγει, τὸ μικρὸν; ὃκ  
οἶδαμεν τί λαλεῖ.

19 Ἐγὼ οὖν ὁ  
Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ  
εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε  
μετ' ἀλλήλων ὅτι εἶπον· Μικρὸν ὑ'

ὃ θεωρεῖτέ με· καὶ πάλιν μικρὸν,  
καὶ ὄψεσθε με; 20 Ἀμὲν ἀμὲν  
λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνή-  
σετε ὑμεῖς, ὃ δὲ κόσμος χαρήσε-

ται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ  
λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21 Ἡ γυνὴ ὅταν τέκνη, λύπην  
ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν  
δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι μνη-

μονεύει τῆς θλίψεως, ἀλλ' ὅτι χα-  
ραὶ, ὅτι ἐγενήθη ἄνθρωπος εἰς  
τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν  
λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψο-

ther hath, are mine: therefore  
said I, that he shall \* receive of  
mine, and shall shew it unto  
you.

16 A little while and ye  
shall not see me: and again, a  
little while, and ye shall see  
me, because I go to the Father.

17 Then said *some* of his  
disciples among themselves,  
What is this that he saith unto  
us, A little while and ye shall  
not see me: and again, a little  
while and ye shall see me:  
and, Because I go to the Fa-  
ther?

18 They said therefore,  
What is this that he saith, A  
little while? we cannot tell  
what he saith.

19 Now Jesus knew that  
they were desirous to ask him,  
and said unto them, Do ye en-  
quire among your selves of that  
I said, A little while and ye  
shall not see me: and again, a  
little while and ye shall see  
me?

20 Verily verily I say unto  
you, that ye shall weep and la-  
ment, but the world shall re-  
joyce: and ye shall be sorrow-  
ful, but your sorrow shall be  
turn'd into joy.

21 A woman when she is in  
travail, hath sorrow, because  
her hour is come: but as soon  
as she is deliver'd of the child;  
she remembereth no more the  
anguish, for joy that a man is  
born into the world.

22 And ye now therefore  
have sorrow: but I will see

## T E X T.

## T R A N S L A T I O N.

μετ' ὑμᾶς, καὶ χαρίσιν) ὑμῶν ἡ καρδία,  
καὶ τὴν χαρὰν ὑμῶν ἔδειξ ἀπὸ ἀπ' ὑμῶν.

you again, and your heart shall  
rejoyce, and your joy no man  
taketh from you.

23 Καὶ

## P A R A P H R A S E.

*Personalities of the three Divine Persons in the Godhead, are Equally Common to All three; whence All things in this respect that the Father has, are Mine also, and the Holy Ghost's: but as I am God the Son, so I receive from all Eternity my Being and All things from God the Father; and in like manner the Holy Ghost, proceeding from all Eternity from the Father and Me, receives All things from the Father and Me: therefore said I, that he shall receive of Mine, i. e. He knows from all Eternity what is Agreeable to the Will of the Father and of Me in conjunction with Himself, and as I have shew'd you the same so far forth as was proper for the Time hitherto, so shall he shew it unto you further and more fully, as shall be requisite for the Time to come.*

16 *These Considerations will comfort you, if duly made use of by you, after my Departure from you. For as I have said afore now, A little while, and ye shall not see me for a little time; and again a little while, and ye shall see me, because after my Resurrection I will appear to you again, that ye may be witnesses of the same, and in your sight will ascend into Heaven, that ye may also be witnesses that I go to the Father.*

X.

*Christ comforts his Apostles with the Assurance of their seeing him again in a few days after his Death.*

17 Then said some of his Disciples among themselves, What is this that he says unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he says, A little while? we cannot tell the meaning of what he says.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily verily I say unto you, that in a few Hours ye shall weep and lament, by reason of my being put to Death; but the World shall rejoyce thereat, as a perfect Triumph over me: and ye shall indeed be sorrowful thereupon,

but your Sorrow shall quickly be turn'd into greater Joy. 21 A Woman when she is in Travail, has Sorrow, because her hour is come: but as soon as she is deliver'd of the Child, she remembers no more the Anguish, for Joy that a Man is born into the World.

22 And in like manner ye now therefore have Sorrow, because I have told you I must leave you; but not many hours after I will see you again, when I am risen, and then your heart shall rejoyce more than ever, and your joy arising from my Resurrection and the Consequents thereof shall be such

as no Man takes, i. e. shall ever be able to take from you.

23 And:

## TEXT.

## TRANSLATION.

23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ  
 ἔκ ἐρωτήσετε ἕδέν. Ἀμὲν ἀμὲν λέγω  
 ὑμῖν, ὅτι ὅσα ἀν αὐτήσῃτε τὸ πατέρα ἐν  
 τῷ ὀνόματί μου, δώσῃ ὑμῖν. 24 Ἐως  
 ἄρτι ἔκ ἡτήσατε ἕδέν ἐν τῷ ὀνόματί  
 μου· αὐτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ  
 ὑμῶν ᾗ πεπληρωμένη. 25 Ταῦτα  
 ἐν προφητείαις λελάληκα ὑμῖν· ἀλλ'  
 ἔρχεται ὥρα ὅτε ἔκ ἐν παρρησίαις  
 λαλήσω ὑμῖν, ἀλλὰ παρρησία πρὸς  
 τῷ πατρὶος ἀναγγελῶ ὑμῖν. 26 Ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ ὃ τῷ ὀνόματί μου  
 αὐτήσεσθε· καὶ ἐγὼ λέγω ὑμῖν ὅτι  
 ἐγὼ ἐρωτήσω τὸν πατέρα πρὸς ὑμῶν.  
 27 Αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς,  
 ὅτι ὑμεῖς ἐμὲ πεφιλῆκατε, καὶ πε-  
 πιστεύκατε ὅτι ἐγὼ ἐξῆλθον ἐξ ἡλ-  
 θον. 28 Εξῆλθον παρὰ τοῦ πατρὸς,  
 καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν  
 ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς  
 τὸν πατέρα. 29 Λέγουσιν αὐτῷ οἱ μα-  
 θηταὶ αὐτοῦ· Ἰδοὺ, νῦν παρρησία λα-  
 λεῖς, καὶ παρρησίαν ἔδεμίαν λέγεις.  
 30 Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ  
 ἔχου χάριν ἵνα τίς σε ἐρωτῇ. ὃ  
 τότε πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλ-  
 θης. 31 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
 Ἀρτί πιστεύετε; 32 Ἰδοὺ, ἔρχεται ὥρα,  
 καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε

23 And in that day ye shall  
 ask me nothing: Verily verily  
 I say unto you, Whatsoever ye  
 shall ask the Father in my  
 name, he will give it you.

24 Hitherto have ye ask'd  
 nothing in my name: ask, and  
 ye shall receive, that your joy  
 may be full.

25 These things have I  
 spoken unto you in proverbs:  
 the time cometh when I shall  
 no more speak unto you in  
 proverbs, but I shall shew you  
 plainly of the Father.

26 At that day ye shall ask  
 in my name: and I say not  
 unto you, that I will pray the  
 Father for you:

27 For the Father himself  
 loveth you, because ye have  
 lov'd me, and have believ'd  
 that I came out from God.

28 I came forth from the  
 Father, and am come into the  
 world: again, I leave the  
 world, and go to the Father.

29 His disciples said unto  
 him, Lo, now speakest thou  
 plainly, and speakest no pro-  
 verb.

30 Now are we sure that  
 thou knowest all things, and  
 needest not that any man  
 should ask thee: by this we  
 believe that thou camest forth  
 from God.

31 Jesus answer'd them, Do  
 ye now believe?

32 Behold the hour cometh,  
 yea, is now come, that ye shall



23 And in that day or *Time*, viz. after my Resurrection, there will be no need for my tarrying long in Person with you to instruct you upon every Occasion; and therefore in a few days after my Resurrection I shall ascend to my Father in Heaven, and so ye shall have Opportunity thenceforward to ask me nothing in Person, because there will be no Occasion for it: for Verily verily I say unto you, Thenceforward whatsoever being requisite for you ye shall ask the Father in my Name, he will give it you. 24 Hitherto have ye ask'd nothing in my Name: but after my Ascension ye are to ask or pray for what ye stand in need of in my Name, and ye shall receive it, that your joy may be full; there being nothing which ye can Reasonably expect, but what you shall have, both in relation to your Own Salvation, and promoting the Salvation of Others by propagating the Gospel. 25 These things have I spoken unto you in Proverbs or Parables, i. e. Figuratively or Obscurely, as being most proper so to do by reason of your present Incapacity to receive the Plain and Full Discovery of them: but the time comes, when, by the Descent of the Holy Ghost upon you, your Prejudices being remov'd, and you fitted for the same, I shall no more speak unto you in Proverbs, but I shall shew you Plainly and Fully the Will of the Father, in relation to the settling and establishing my Church or Kingdom. 26 At that day ye shall ask or put up all your Prayers to God in my Name: and I say not, i. e. need not say unto you, that I will pray the Father for you: 27 For the Father himself loves you, because ye have lov'd me, and have believ'd that I came out from God. 28 Then Jesus willing to satisfy the Desire they had as to knowing more plainly what the meaning of that was which he said unto them v. 17. A little while and ye shall not see me &c. said thus to them: In short, As I came forth from the Father, and am come down from Heaven into the World; so again, I am now about to leave the World, and go to the Father into Heaven. 29 Hereupon his Disciples said unto him, Lo, now speakest thou plainly, and speakest no Proverb. 30 Now are we sure that thou knowest All things, even the very Hearts and Secret Thoughts of Men; inasmuch as thou hast been pleas'd to satisfy us as to what we so earnestly desir'd to know, but durst not ask thee Our selves to tell it to Us; and hereby we are sure that thou needest not that any Man should ask thee first, what he would have done for him by thee, since thou canst thus know it being Unask'd or Unacquainted by him with it: This Knowing of the Heart and Thoughts being a Prerogative belonging to God alone, by this we believe, or are further convinc'd, that thou camest forth from God. 31 Jesus answer'd them, Do ye now believe in me so Firmly, think ye, as that your Faith is not to be shaken? 32 To let you see further, how perfectly I know your Weakness, and foreknow every Particular that is coming to pass in relation to my Sufferings, I tell you aforehand, that Behold the Hour comes, yea, is rather now come already, so very near is the Time, that ye

XI.

Christ teaches them to Pray in his Name after his Ascension, and foretells them how they should all forsake him in a few hours.

## T E X T.

## TRANSLATION.

ἔχασ<sup>Θ</sup> εἰς τὰ ἴδια, καὶ ἐμὲ μό-  
νον ἀφήτε· καὶ ἔκ εἰμὶ μόν<sup>Θ</sup>, ὅτι  
ὁ πατὴρ μετ' ἐμοῦ ὄσι. 33 Ταῦ-  
τα λελάληκα ὑμῖν, ἵνα σὺ ἐμοὶ εἰ-  
ρήνῃς ἔχητε. σὺ τῷ κόσμῳ θλίψιν  
ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα  
τὸν κόσμον.

Κεφ. ιζ'. Ταῦτα ἐλάλησεν ὁ Ἰη-  
σοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐ-  
τοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πά-  
τερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου  
τὸν υἱόν, ἵνα καὶ ὁ υἱός σε δοξάσῃ  
σε. 2 Καθὼς ἔδωκας αὐτῷ ἔξου-  
σίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδω-  
κας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώ-  
νιον. 3 Αὕτη δὲ ὄσιν ἡ αἰώνι<sup>Θ</sup>  
ζωή, ἵνα γινώσκωσί σε τὸν μόνον ἀλη-  
θινόν Θεόν, καὶ ὃν ἀπέστειλας Ἰη-  
σοῦν Χριστόν. 4 Εγὼ σε ἐδόξασα  
ὅτι τῷ γῆς· τὸ ἔργον ἐπελείωσα ὃ δέ-  
δωκάς μοι ἵνα ποιήσω. 5 Καὶ νῦν  
δόξασόν με σὺ, πάτερ, πρὶν σεαυτῷ τῇ  
δόξῃ ἣ εἶχεν πρὶν τῷ κόσμῳ εἶ),  
πρὶν σοί. 6 Εφαιέρωσά σε τὸ ὄνο-  
μα τοῖς ἀνθρώποις ὅς δέδωκάς μοι  
ὅτι τῷ κόσμῳ· σοὶ ἦσαν, καὶ ἐμοὶ

be scatter'd, every man to his  
own, and shall leave me alone:  
and yet I am not alone, be-  
cause the Father is with me.

33 These things have I  
spoken unto you, that in me  
ye might have peace. In the  
world ye shall have tribula-  
tion: but be of good cheer, I  
have overcome the world.

## Chap. XVII.

These words spake Jesus;  
and lift up his eyes to heaven,  
and said, Father, the hour is  
come; glorify thy Son, that  
thy Son also may glorify thee:

2 As thou hast given him  
power over all flesh, that he  
should give eternal life to as  
many as thou hast given him.

3 And this is life eternal,  
that they \*do know thee the  
only true God, and Jesus Christ  
whom thou hast sent.

4 I have glorify'd thee on  
the earth: I have finish'd the  
work which thou gavest me to  
do.

5 And now, O Father, glo-  
rify thou me with thine own  
self, with the glory which I  
had with thee before the world  
was.

6 I have manifested thy  
name unto the men which thou  
gavest me out of the world:  
thine they were, and thou

αὐτῶς

## P A R A P H R A S E.

ye shall be *All* scatter'd, and *see* every Man *from me* to *provide* for his  
Own *Safety*, and shall leave me *Alone to the Will of my Enemies*: and  
yet I am not *ever*, nor *consequently* shall be *then* Alone, because the Fa-  
ther

## P A R A P H R A S E.

ther is with me *Always*. 33 These things have I spoken unto you *aforehand*, that *thereby* in me ye might have *Peace and Comfort*: forasmuch as I have not only told you, that in the World, *i. e.* from the Unbelieving part of the World, ye shall have Tribulation; but also that ye ought nevertheless to be of Good cheer, because that you have not only seen, that I have hitherto overcome all the Malice of my Enemies in the World, but shall also see further, and very quickly after my Sufferings, the most convincing Proofs, that I am able to Overcome All the Malice of the whole Unbelieving World, Devils as well as Men.

Chap. XVII. These words spake Jesus, and lift up his eyes to Heaven, and concluding All with the following Prayer, said, Father, the Hour or Time of my Sufferings is come: glorify thy Son by enabling me as Man to undergo All that is coming upon me, and then by raising me from Death, and exalting me into Heaven; that so thy Son also may glorify thee by such his Sufferings and Death for the Salvation of Man, and by his Resurrection, Ascension, sending the Holy Ghost, and so propagating the Gospel thro' the World: 2 according as thou hast given him this Power over all Flesh, or Mankind, *viz.* that he should give Eternal Life to as many as thou hast given him, *i. e.* to such as by a Right use of thy Common preventing Grace first believe on him, and then persevere in a Sincere Obedience to his Gospel to their Lives end. 3 And, *i. e.* namely, this is the Condition, or these are the Terms, in short, of Eternal Life; that they do know Aright, and, agreeably to such their Knowledge, Faithfully and Perseveringly Serve Thee, who together with the Son and Holy Ghost, indivisibly United in One and the Same Godhead, art the Only true God, in opposition to all the False Gods in the Heathen World; and also do know Aright, and accordingly serve Faithfully and Perseveringly the Man Jesus, who is the true Christ, whom thou hast sent into the World at the appointed Time, according to thy Promises, and the Prophecies of the Old Testament. 4 I have glorify'd thee on the Earth, inasmuch as I have finish'd the Work of my Prophetical Office, which thou gavest me to do, *viz.* by making known thy will, so far forth as is requisite for it to be yet made known. 5 And now O Father, according to the (g) Reward set before me as Man, glorify thou me, After I have perform'd what remains to be still done, in relation to my Priestly Office, by offering up my self a Sacrifice to Death for the Sins of the World; After this I say, glorify me, even in respect of my Human Nature, with thine Own self, namely, with the Glory which I had in my Divine Nature with thee before the World was. 6 I have manifested thy Name or Doctrine unto the Men which thou gavest me out of the World: Thine they were, being sincerely Religious Persons Afore; and thou gavest them me, inasmuch as by a Right use of thy Grace they were dis-

XII.  
Christ concludes  
All his Discourses  
in the House  
where he eat the  
Passover, with a  
Prayer.

(g) See Hebr. 12. 2.

## T E X T.

## TRANSLATION.

αὐτοὺς δέδωκας, ἡ τὸν λόγον σὺ τηρή-  
 ης. 7 Νῦν ἐγνώσαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἔστιν·  
 8 Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, ἡ  
 ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἔξηλ-  
 θον, καὶ ὅτι στεύσαν ὅτι σὺ με ἀπέ-  
 στευξας. 9 Εἰς πρὸς αὐτῶν ἐρωτῶ· ἡ  
 πρὸς τὸν κόσμον ἐρωτῶ, ἀλλὰ πρὸς ὧν  
 δέδωκάς μοι, ὅτι σοὶ εἰσι. 10 Καὶ  
 τὰ ἐμὰ πάντα σὰ ἐστίν, ἡ τὰ σὰ ἐμὰ  
 ἡ δεδοξασμαι ἐν αὐτοῖς. 11 Καὶ  
 οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ, καὶ  
 οὐτοὶ ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ  
 ὡς σὺ ἐρχομαι. Πάτερ ἅγιε, τη-  
 ρήσον αὐτοὺς ἐν τῷ ὀνόματί σου, ἡ  
 ὅσα δέδωκάς μοι, ἵνα ὡσιν ἐν καθάρ-  
 ῃ. 12 Ὅτε ἡμῶν μετ' αὐτῶν  
 ἐν τῷ κόσμῳ, ἐγὼ ἐτήρην αὐτοὺς  
 ἐν τῷ ὀνόματί σου· ἡ δέδωκάς μοι  
 ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπό-  
 λετο, εἰ μὴ ὁ υἱὸς τοῦ ἀπολείας· ἵνα  
 ἡ γραφὴ πληρωθῇ. 13 Νῦν δὲ  
 ὡς σὺ ἐρχομαι, ἡ ταῦτα λαλῶ ἐν  
 τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν  
 τῶν ἐμῶν πεπληρωμένων ἐν αὐτοῖς.  
 14 Εἰς δέδωκα αὐτοῖς τὸν λόγον σου, ἡ  
 ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι ἡ ἐμὴ  
 ἐστὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ ἐκ εἰ-  
 μὶ ἐκ τοῦ κόσμου. 15 Οὐκ ἐρωτῶ ἵνα

gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have receiv'd them, and have known surely that I came out from thee, and they have believ'd that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorify'd in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep thro' thine own name, those whom thou hast given me, that they may be one as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfill'd.

13 And now cometh I to thee, and these things I speak in the world, that they might have my joy fulfill'd in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou

## P A R A P H R A S E.

pos'd to believe in me and receive my Doctrine; and they have also kept thy Word deliver'd to them by me. 7 Now they have known that All things whatsoever thou hast given me Commission to speak or do, are of Thee indeed. 8 For I have given unto them the Words which thou gavest me; and they have receiv'd them, and have known surely that I came out from thee, and they have believ'd that thou didst send me. 9 I pray for them, especially that thou wouldst in Mercy preserve them from Falling quite off from me, thro' the great strength of the Temptations that are now coming upon them: I pray not now for the Unbelieving and Impenitent part of the World; but for them which thou hast given me, for they are Thine, as in other respects, so by becoming Mine, or my Disciples: 10 and, i. e. namely, All Mine are Thine, as being taught by me to believe in and obey Thee; and Thine are Mine, inasmuch as all truly Religious Persons do, and will readily believe in and obey me, and so I am glorify'd in them as well as Thou. 11 And forasmuch as now I am to continue no more in the World, but these my Apostles are to continue in the World, and I am to come to thee: Holy Father, I pray thee to keep thro' thy Own Name, i. e. by thy more immediate and extraordinary Power and Grace, Those whom thou hast given me, that they may be One as We are, namely in jointly and perseveringly carrying on One and the same great End that We carry on, viz. God's Glory, and Man's Salvation; and that they may be never drawn or driven from this by any Temptations. 12 While I was with them in the World, I kept them in thy Name, i. e. by my Example and continual Admonition, and the Power and Authority which thou committedst unto me: Those that thou gavest me, particularly for Apostles, I have kept; and none of them is lost, or falln off from me, so as never to Recover himself by a due Repentance, but to perish Eternally, but the Person who is to betray me, and who may be fitly styl'd the Son of Perdition, on account of this his thus Perishing eternally, notwithstanding all the Means of Grace and Salvation which he enjoy'd; but this is done that the Scripture (b) might be fulfill'd, in which this his Treachery, &c. is foretold. 13 And now come I to thee, and therefore these things I speak, or pray for unto Thee in their Behalf, while I am yet in the World, and also in their Own hearing, that hereby they might have my Joy fulfill'd in themselves, i. e. might be fill'd Themselves with the like Joy I have, notwithstanding all my Approaching Sufferings; while they have such Reason to expect, that they shall All along continue under thy special Care and Protection. 14 I have given them thy Word; and the World has hated them, because they are not of the World, even as I am not of the World. 15 I pray not that thou shouldst take them out of the World,

(b) Psal. 109. 8.

ἀρὴς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα  
τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

16 Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς  
ἐγὼ ἐκ τοῦ κόσμου ἔκ εἰμί. 17 Α-

γίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. ὁ  
λόγος ὁ σὸς ἀληθεύει. 18 Κα-

θὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,  
καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

19 Καὶ ὡς αὐτῶν ἐγὼ ἀγάζω  
ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὧσιν ἡγιασ-

μένοι ἐν ἀληθείᾳ. 20 Οὐδεὶς τῶ-

πων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ οὗτοι  
τῶ πιστεύοντων διὰ τοῦ λόγου αὐτῶν

εἰς ἐμέ. 21 Ἴνα πάντες ἐν ᾧσι, κα-

θὼς σὺ, πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί,  
ἵνα καὶ αὐτοὶ ὧσιν ἡμῖν ἐν ᾧσιν ἵνα

ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέ-

στειλας. 22 Καὶ ἐγὼ τὴν δόξαν ἣν  
δέδωκας μοι, δέδωκα αὐτοῖς. ἵνα ὧσιν

ἐν, καθὼς ἡμεῖς ἐν ἑσμέν. 23 Ἐγὼ

ὦ αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν  
τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώ-

σκῃ ὁ κόσμος ὅτι σὺ με ἀπέστει-

λας, καὶ ἡγάπησας αὐτοὺς, καθὼς  
ἐμέ ἡγάπησας. 24 Πάτερ, ὅς δέ-

δωκῆς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ,  
καὶ κεῖνοι ᾧσι μετ' ἐμοῦ. ἵνα θεω-

ρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδω-

κῆς μοι, ὅτι ἡγάπησάς με πρὶν κα-

shouldst take them out of the  
world, but that thou shouldst  
keep them from the evil.

16 They are not of the  
world, even as I am not of the  
world.

17 Sanctify them \*for thy  
truth: thy word is truth.

18 As thou hast sent me in-  
to the world, even so have I  
also sent them into the world:

19 And for their sakes I  
sanctify my self, that they also  
might be sanctify'd \*for the  
truth.

20 Neither pray I for these  
alone, but for them also which  
shall believe on me thro' their  
word:

21 That they all may be  
one, as thou, Father, art in  
me, and I in thee, that they  
also may be one in us: that the  
world may believe that thou  
hast sent me.

22 And the glory which  
thou gavest me, I have given  
them: that they may be one,  
even as we are one.

23 I in them, and thou in  
me, that they may be made  
perfect in one, and that the  
world may know that thou  
hast sent me, and hast lov'd  
them, as thou hast lov'd me.

24 Father, I will that they  
also whom thou hast given me,  
be with me where I am; that  
they may behold my glory  
which thou hast given me: for  
thou lovedst me before the  
foundation of the world.

25 O righteous Father, the

PARAPHRASE.

but that thou shouldst keep them from the Evil of the World, so as not to Fall off from the Faith, or not duly perform their Ministry, thro' Fear of Afflictions, or the like. 16 At present they are not of the same Temper and Affections with the Unbelieving World, even as I am not of the World: 17 Be pleas'd to preserve them in the same Holy Temper and Affections which they have at present; and not only so, but even to Sanctify them in a much higher Degree, for to fit them for the Propagation of thy Truth: namely, thy Word is the Truth I mean. 18 For as thou hast sent me into the World to make known hitherto the said Truth, even so have I also sent them into the World to make the said Truth further known. 19 And for their sakes I Sanctify my self, i. e. Offer up my self now unto Death, namely, that they also thro' Faith in Me, and by following my Example, might be Sanctify'd for the propagating the Truth of the Gospel, so as to be willing to lay down likewise their Lives in Testimony of the same. 20 Neither pray I for these my Apostles alone, but for them also which shall believe on me thro' their Word: 21 that they All may be One, viz. in the Unity of the Spirit they all partake of, and in respect of One holy and indissoluble Bond of Faith and Charity; namely, as thou, Father, art working and teaching in me, and I teach and work in and by Thee, that they also may be likewise One in us, i. e. may carry on One and the same Great End of Reforming the World, and accordingly being assisted by the Holy Spirit which they partake of thro' me, may become All of them Eminent Examples of all Holiness and Piety; that so the World may believe that thou hast sent me. 22 And for the more promoting this End, the Glory, i. e. Glorious Power of working Miracles, and the like, which thou gavest me, I have given them: that they may be One, even as we are One; 23 namely, that I may work in them, and, i. e. as thou hast work'd in me; that they may be made perfect in One, i. e. may be perfectly enabled to carry on the One grand Work of promoting God's Glory and Man's Salvation, by Reforming the World; and that the World, by seeing them endu'd with the same Miraculous Power as I had, as well as preach the same Doctrine, may know that thou hast sent me, and accordingly hast lov'd them, as thou hast lov'd me. 24 Lastly, Father, I will that they also whom thou hast given me, i. e. All true Christians, be with me where I am, i. e. in Heaven, as for a Reward of their Own Piety, so also that they may behold my Glory which thou hast given me as Man: for as thou hast lov'd me before the Foundation of the World, particularly on account of my being willing, in conformity to thy Will, to become Man, and as such to suffer Death for the Salvation of Mankind; so hast thou given, i. e. decreed before the Foundation of the World, to reward such my Obedience to thy Will, in conferring on my Human Nature, wherein I so suffer, the Greatest, namely no less than Divine Glory. 25 O righteous Father, thou orderest all thy Dispensations with perfect Righteous-

## T E X T.

## TRANSLATION.

ὁ κόσμος (Θ) σε οὐκ ἔγνω, ἐγὼ δὲ σε  
ἔγνων, καὶ ὅτι ἐγνώσαν ὅτι σύ με  
ἀπέστειλας. 26 Καὶ ἐγνώρισα αὐ-  
τοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα  
ἡ ἀγάπη ἣν ἠγάπησάς με, εἰς αὐ-  
τοῖς ᾗ, καὶ ἐγὼ εἰς αὐτοῖς.

Κεφ. ιη'. Ταῦτα εἰπὼν ὁ Ἰησοῦς  
ἔξηλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέ-  
ραν τῆ χειμάρρου τῆς Κεδρὼν, ὅπου  
ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ  
οἱ μαθηταὶ αὐτοῦ. 2 Ἦδει δὲ καὶ  
Ἰούδας ὁ παραδιδὼς αὐτόν, τὸν τό-  
πον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς  
ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 Ὁ  
οὖν Ἰούδας λαβὼν τιτὸν πωρεῖον, καὶ  
εἰς τῆς ἀρχιερέων καὶ φαρισαίων  
ὑπορέξει, ἔρχεται ἐκεῖ μετὰ φα-  
νῶν καὶ λαμπάδων καὶ ὅπλων. 4 Ἰη-  
σοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα  
ἐπ' αὐτόν, ἔξελθὼν εἶπεν αὐτοῖς·  
Τίνα ζητεῖτε; 5 ἀπεκρίθη αὐ-  
τοῖς Ἰησοῦς τὸν Ναζωραῖον. Λέγει αὐ-  
τοῖς ὁ Ἰησοῦς· Εγὼ εἰμι. Εἰσῆλθε δὲ καὶ

world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declar'd unto them thy name, and will declare it: that the love wherewith thou hast lov'd me, may be in them, and I in them.

## Chap. XVIII.

When Jesus had spoken these words, he went forth with his disciples over the brook Kedron, where was a garden, into the which he entred, and his disciples.

2 And Judas also which betray'd him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then having receiv'd a band of \* Soldiers, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons

4 Jesus therefore knowing all things that \* were coming upon him, went forth, and said unto them, Whom seek ye?

5 They answer'd him, Jesus of Nazareth. Jesus saith unto them, I am He. And Ju-

Ιούδας

## P A R A P H R A S E.

*Righteousness and Equity; agreeably to which it has come to pass, that the Wicked, and therefore Unbelieving part of the World has not known thee, or acknowledg'd my Doctrine to be no other than the Revelation of thy Will, notwithstanding the Sufficient Conviction thou hast vouchsaf'd them: but as I have known thee and thy Will most Perfectly my self, and, i. e. so among other well-dispos'd and truly Religious Persons, these my Apostles have known or been convinc'd by the Evidences given them, that*



## P A R A P H R A S E.

that thou hast sent me: 26 and accordingly I have declar'd unto them thy Will in thy Name, and will declare it yet more fully, as it shall be proper and convenient; that the Love wherewith thou hast lov'd me, may be in them, and I in them, i.e. that as thou hast rewarded me with Divine Honour in respect of my Human Nature, for being the Author or Meritorious Cause of Man's Salvation, by my Preaching and Sufferings even unto Death; so likewise thou mayst reward these my Apostles in a most Eminent manner, by exalting them to the next Degree of Glory to my Self, as they shall have been next to me the principal Propagators of the Gospel, and my chief Instruments in promoting thy Glory and Man's Salvation.

## • S E C T I O N XI.

Containing such Particulars as are taken Notice of by St John, and were transacted, From CHRISI's leaving the House where he had eaten the Passover (&c.) and going to the Garden of Gethsemane, where he was Apprehended, To his Burial: Which Particulars take up all Chap. XVIII and XIX.

Chap. XVIII. When Jesus had spoken these words, he went forth of the House where he had eaten the Passover and hitherto been, and also out of Jerusalem, with his Disciples to (i) the Mount of Olives, between which and the City there was a Brook nam'd Kedron, or Kidron (k): Wherefore Jesus and his Disciples went over the said Brook Kedron, to that place, where was a Garden (i) call'd Gethsemane, into the which he enter'd and his Disciples. Then Jesus leaving the rest of the Disciples, took with him (l) Peter and James and John, and went with them some way off from the rest, where he also left them with an Admonition to Watch and Pray; and went still a little further Himself, even from the three last mention'd, and pray'd Three times, as is related by the other Evangelists, and therefore pass'd over here by this Evangelist. 2 And Judas also who betray'd him knew the place, viz. the Garden of Gethsemane; for Jesus oft-times resorted thither with his Disciples. 3 Judas then having receiv'd a Band of Soldiers and Officers from the Chief Priests and Pharisees, comes thither with Lanterns, and Torches, and Weapons. 4 Jesus therefore knowing all things that were coming upon him, and that the Time of his Sufferings was now come, did not convey himself away from his Enemies, as he had formerly done more than once; but on the contrary went forth from whence he was toward them, and coming up to them, said unto them, Whom seek ye? 5 They answer'd him, Jesus of Nazareth. Jesus says unto them, I am He. And Judas also

I.  
Christ go's to  
the Garden of  
Gethsemane.

(i) Matth. 26. 30, 36.

(k) See 2. Sam. 15. 23.

(l) Matth. 26. 36, 37, &c.

which

## TEXT.

## TRANSLATION.

Ἰούδας ὁ ᾠδιδίδους αὐτόν, μετ' αὐ-  
τῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι  
ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω,  
καὶ ἔπεσον χαμῶ. 7 Πάλιν οὖν  
αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε;  
Οἱ δὲ εἶπον· Ἰησοῦ τὸν Ναζωραῖον.  
8 Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν  
ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε,  
ἄφετε τὰς ὑπάγειν. 9 Ἴνα πλη-  
ρωθῇ ὁ λόγος· ὃν εἶπεν· Ὅτι ὅς δέ-  
δωκός μοι, οὐκ ἀπώλησα ἐξ αὐτῶν  
ἑδένα. 10 Σίμων οὖν Πέτρος ἔχων  
μάχαιραν, ἔλκυσεν αὐτήν, καὶ ἔπαυσε  
τὴν ἀρχιερέως δούλον, καὶ ἀπέκοψεν  
αὐτῷ τὸ ὠπίον τὸ δεξιόν. ἡ δὲ ὄνομα  
τῷ δούλῳ Μάλχος. 11 Εἶπεν οὖν ὁ  
Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν  
σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ  
μοι ὁ πατήρ, ἔγωγε μὴ πίνω αὐτό;

12 Ἡ οὖν ἀσπίς καὶ ὁ χεῖρας-  
χος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέ-  
λαβον τὸν Ἰησοῦν, καὶ ἔδρασαν αὐτόν.

13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν  
πρεσβύτερον. ἡ δὲ πενθερὰ ἔστι Καϊάφα,  
ὅς ἐστι ἀρχιερεὺς τῶν ἐνιαυτῶν οὐκείνων.

14 Ἦν δὲ Καϊάφας ὁ συμβουλευσας  
τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρω-  
πον ἀπολέσθαι ὑπὲρ ὅλης λαοῦ. 15 Ἡ-  
κολύβη δὲ τῷ Ἰησοῦ Σίμων Πέτρος,  
καὶ ὁ ἄλλος μαθητὴς ὃς δὲ μαθητὴς

das also which betray'd him,  
stood with them.

6 As soon then as he had said  
unto them, I am *He*, they  
went backward, and fell to the  
ground.

7 Then ask'd he them again,  
Whom seek ye? and they said,  
Jesus of Nazareth.

8 Jesus answer'd, I have  
told you that I am *he*. If there-  
fore ye seek me, let these go  
their way:

9 That the saying might  
be fulfill'd, which he spake, Of  
them which thou gavest me,  
have I lost none.

10 Then Simon Peter hav-  
ing a sword; drew it, and smote  
the high priest's servant, and  
cut off his right ear. The ser-  
vant's name was Malchus.

11 Then said Jesus unto Pe-  
ter, Put up thy sword into the  
sheath: the cup which my Fa-  
ther hath given me, shall I not  
drink it?

12 Then the band, and the  
captain, and officers of the  
Jews took Jesus, and bound  
him,

13 And led him away to  
Annas first, for he was father  
in law to Caiaphas, which was  
the high priest that same year.

14 Now Caiaphas was he  
which gave counsel to the  
Jews, that it was expedient that  
one man should die for the  
people.

15 And Simon Peter fol-  
low'd Jesus, and so did another  
disciple. That disciple was

ὁ κύριος

T E X T.

T R A N S L A T I O N.

ὁ κείνος ὡς γνωστὸς τῷ ἀρχιερεῖ, καὶ συνε-  
σπλῆξε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρ-  
χιερέως. 16 Ὁ δὲ Πέτρος εἰσῆκε

known unto the high priest,  
and went in with Jesus into  
the palace of the high priest.

16 But Peter stood at the

door

P A R A P H R A S E.

which betray'd him, stood with them. 6 Aftoon then as he had said unto them, I am He, *His words were not only spoken with such Freedom and Unconcernedness, but also with such Majesty and such a Divine Power accompanying them, that they who came to apprehend him were so surpris'd and astonish'd thereat, that they went backward, retiring from him, and fell to the Ground.* 7 Then, as soon as they were recover'd from their Surprise, ask'd he them again, Whom seek ye? and they said, Jesus of Nazareth. 8 Jesus answer'd, I have told you that I am he. If therefore ye seek to take me Only, let these that are with me, meaning his Apostles (besides the Traytor Judas) go their way Quietly; 9 that the saying might be fulfill'd, which he spake, Of them which thou gavest me, have I lost none. 10 Then Simon Peter having a Sword, drew it, and smote the High Priest's Servant, and cut off his Right ear. The Servant's Name was Malchus. 11 Then said Jesus unto Peter, Put up thy Sword into the Sheath: the (m) Cup which my Father has given me, shall I not drink it? Then said Jesus to the Jews that were come to seize him, Be ye (n) come out as against a Thief? When I was daily with you in the Temple, ye stretch'd forth no hands against me, so as to apprehend me: but this is your Hour, and the Power of Darknes.

12 Then the Band of Soldiers, and the Captain of them, and other Officers of the Jews took Jesus; and bound him, 13 and led him away to (o) Annas first: for as he was the Nasi or Chief Ruler of the Jews that Year, which Nasi is likewise styl'd the High Priest; so also he was Father in law to Caiaphas, who was the Aaronical High Priest that same Year. 14 Now this Caiaphas was also He who gave Counsel to the Jews, as has been afore (p) observ'd, that it was expedient that One man should die for the People. 15 From Annas they (q) led Jesus in some short time to Caiaphas: and Simon Peter follow'd Jesus thither, and so did another Disciple, viz. St John himself, the Writer of this Gospel. That Disciple, viz. St John, was known to the High Priest Caiaphas, and thereupon went in, without any hindrance, with Jesus into the Palace of the High Priest. 16 But Peter

II.  
Where He is ap-  
prehended, and  
had away to An-  
nas, and then to  
Caiaphas.

(m) Read my Paraph. on Matth. 26. 39. and compare v. 54.

(n) See Matth. 26. 55. and Luke 22. 52, 53.

(o) See my Paraph. on Luke 3. 2.

(p) Chap. 11. 50.

(q) See v. 24. of this Chapter.

Y

being

## TEXT.

## TRANSLATION.

πρὸς τῇ θύρᾳ ἔξω· ἐξῆλθεν δὲ ὁ μα-  
 θητὴς ὁ ἄλλος ὅς ἐστι γνωστὸς τῷ ἀρ-  
 χιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε  
 τὸν Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη  
 ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν  
 μαθητῶν εἶ; ὁ ἀνθρώπος τῆς τέτης· λέγει  
 ἐκεῖνος· Οὐκ εἰμὶ. 18 Εἰσῆκεισαν  
 δὲ οἱ δούλοι καὶ οἱ ὑπαφρέται ἀνθρα-  
 κιάι πεποιηκότες, ὅτι ψυχρὸν ἦν,  
 καὶ ἐθερμαίνοντο· ὁ δὲ μετ' αὐτῶν ὁ  
 Πέτρος ἐστὼς καὶ θερμαινόμενος. 19 Ο-  
 οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ  
 τῆς μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασκαλίας  
 αὐτοῦ. 20 Απεκρίθη αὐτῷ ὁ Ἰησοῦς·  
 Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ  
 πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν  
 τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρ-  
 χονται, καὶ ἐγὼ οὐ κρυπτῶ ἐλάλησαι ὅθεν.  
 21 Τί με ἐπερωτᾷς; ἐπερώτησαν τὸς  
 ἀκηκόοντες, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι  
 οἶδασιν ἃ εἶπεν ἐγὼ. 22 Ταῦτα δὲ  
 αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρε-  
 στικῶς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰ-  
 πὼν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;  
 23 Απεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς  
 ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ  
 δὲ καλῶς, τί με δέρεις; 24 Απέστειλεν  
 δὲ αὐτοὺς ὁ Ἄννας δεδεδυμένον πρὸς Καϊά-  
 φαν τὸν ἀρχιερέα. 25 Ἦν δὲ Σίμων  
 Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον

door without. Then went out  
 that other disciple which was  
 known unto the high priest,  
 and spake unto her that kept  
 the door, and brought in Peter.

17 Then saith the damsel, that  
 kept the door, unto Peter, Art  
 not thou also *one* of this man's  
 disciples? He saith, I am not.

18 And the servants and  
 officers stood there, who had  
 made a fire of coals, (for it was  
 cold) and they warm'd them-  
 selves: and Peter stood with  
 them, and warm'd himself.

19 The high priest then  
 ask'd Jesus of his disciples, and  
 of his doctrine.

20 Jesus answer'd him, I  
 spake openly to the world; I  
 ever taught in the synagogue,  
 and in the temple, whither  
 \* all the Jews resort, and in se-  
 cret have I said nothing.

21 Why askest thou me?  
 ask them, which heard me,  
 what I have said unto them:  
 behold, they know what I said.

22 And when he had thus  
 spoken, one of the officers  
 which stood by, struck Jesus  
 with the palm of his hand, say-  
 ing, Answerest thou the high  
 priest so?

23 Jesus answer'd him, If I  
 have spoken evil, bear witness  
 of the evil: but if well, why  
 smitest thou me?

24 (Now Annas had sent  
 him bound unto Caiaphas the  
 high priest.)

25 And Simon Peter stood  
 and warm'd himself. They said

οὕτω

## T E X T.

## T R A N S L A T I O N.

ἔξω ἔκειτο· Μὴ καὶ σὺ ἐκ τῶν μα- therefore unto him, Art not  
θητῶν αὐτοῦ; ἔ; Ἠρῆσατο λέγειν, thou also one of his disciples?  
καὶ εἶπεν· Οὐκ εἰμί. 26 Λέγει εἰς He deny'd it, and said, I am  
ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν not.  
26 One of the servants of  
the High Priest (being his Kin-

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being not known at the said House, and so being not permitted to come  
in with Jesus, stood at the door without, for some time, Namely, till  
St John perceiv'd He was not come in; for then went out that other  
Disciple, i. e. John, who was known unto the High Priest, and spake  
unto her that kept the Door, and brought in Peter. 17 Then says the  
Damsel, that kept the Door, unto Peter, Art not thou also One of this  
Man's Disciples? He says, I am not. 18 And the Servants and Offi-  
cers stood there, i. e. in a part of the Palace, probably in the lower (r) part  
of the Hall, where also Jesus was at the Upper end under Examination:  
Peter, I say, got among the Servants and Under-Officers, who had made  
a Fire of Coals, (for it was cold, being not yet quite three a Clock at  
Night in April) and they warm'd themselves: and Peter stood with  
them, and warm'd himself. 19 The High Priest then ask'd Jesus of his  
Disciples, and of his Doctrine. 20 Jesus answer'd him, I spake Openly  
or Publickly to the World; I ever taught in the Synagogue, and in the  
Temple, whither all the Jews resort, and in secret have I said nothing.  
21 Why askest thou me? ask them which heard me, what I have said  
unto them: behold, they know what I said. 22 And when he had  
thus spoken, one of the Officers which stood by, struck Jesus with the  
palm of his Hand, saying, Answerest thou the High Priest so? 23 Je-  
sus answer'd him, If I have spoken Evil, thou oughtest to bear Witness,  
or accuse me of the Evil before the Council, and to prove it, and have me  
adjudg'd to suitable Punishment, before you take upon you to use me as a  
Malefactor: but if I have spoken Nothing but what is Well or proper,  
why Smitest thou me against all Justice? 24 (Now Annas had sent  
him bound unto Caiaphas the High Priest, between what is above related  
in v. 13. and 15.) 25 And Simon Peter, being got into the Palace, as  
is also afore (v. 16 — 18.) related, stood and warm'd himself: They said  
therefore unto him, Art not thou also One of his Disciples? He deny'd  
it, and said, I am not. 26 One of the Servants of the High Priest

## A N N O T A T I O N S.

V. 20. † It is read πάντες, not πάντοι nor yet πάντες, in Alex. and some other  
MSS; and in Vulg. Syr. Perf. Copt. Ethiop. Versions; and in Cyril, Theophyl.  
Nonnus, &c.

(r) See Mark 14. 66.

## TEXT.

## TRANSLATION.

ὃ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σι εἶδον αὐτὸν τῷ κήπῳ μετ' αὐτοῦ ;  
27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν.

28 Ἀγασιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ ϑρατώλειον. ὡς δὲ ϑρατία· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ ϑρατώλειον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

29 Εξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπε· Τίνα κατηγορεῖσθε αὐτούς, καὶ ἐπὶ τῷ ἀνθρώπῳ τούτῳ ;

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ὡς εἶπες κατηγοροῦς, οὐκ ἂν σοι παρέδωκαμεν αὐτόν. 31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Ἀράξετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸ νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔστιν ἀποκτεῖναι ὅστινα.

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποῖω θανάτῳ ἤμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν εἰς τὸ ϑρατώλειον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων ; 34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον τοῦτο ἐμῷ ; 35 Ἀπεκρίθη ὁ Πιλάτος· Μήτις ἐγὼ Ἰουδαῖός εἰμι ; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς

man, whose ear Peter cut off) faith, Did not I see thee in the garden with him?

27 Peter then deny'd again, and immediately the cock crew.

28 Then led they Jesus from Caiaphas, unto the hall of judgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defil'd; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answer'd and said unto him, If he were not a malefactor, we would not have deliver'd him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfill'd, which he spake, signifying what death he should die.

33 Then Pilate entred into the judgment-hall again, and call'd Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answer'd him, Sayst thou this thing of thy self, or did others tell it thee of me?

35 Pilate answer'd, Am I a Jew? Thine own nation, and the chief priests have deliver'd

## T E X T.

## T R A N S L A T I O N.

παρέδωκέν σε ἐμοί· τί ἐποίησας; thee unto me: What hast thou done?  
 36 Απεκρίθη ὁ Ἰησοῦς· Ἡ βασι- 36 Jesus answer'd, My king-  
 λεία λεία

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(being his Kinsman whose Ear Peter cut off) says, Did not I see thee in the Garden with him? 27 Peter then deny'd again, and immediately the Cock crew.

28 Then, *having, as they thought, got a sufficient Accusation against Jesus for to have him Condemn'd to Death, namely on account of what they call'd Blasphemy in Owning himself to be the Christ, and so the King of the Jews,* led they Jesus from Caiaphas's Palace to the Common and Great Hall of Judgment, where the Roman Governor sat as Judge: and it was Early in the Morning, and they themselves, *i. e. the Chief Priests and other Rulers of the Jews,* went not into the Judgment-hall, lest they should be defil'd by some Legal pollution; but stood without, that they might not be so defil'd, but might eat the Passover or Paschal Lamb, which was to be eaten in the Afternoon of that day. 29 Pilate then went out unto them, and said, What Accusation bring you against this Man? 30 They answer'd and said unto him, If he were not a Malefactor, we would not have deliver'd him up unto thee. 31 Then said Pilate unto them, Take ye him and Judge him according to your Law. The Jews therefore said unto him, It is not lawfull for us to put any Man to Death, *as this Man deserves, for setting himself up to be the Messias, and consequently Our King:* 32 Now this was done, that, thro' the Malice of the Jews in being to be satisfy'd with nothing less than the Death of Jesus, and that as a Seditious Person, and an Enemy to Cesar, the saying of Jesus might be fulfill'd, which he spake (s) formerly, signifying what Death he should die, *viz. that of the Cross, which was a Death inflicted by the Romans on great Malefactors.* 33 Then Pilate enter'd into the Judgment-hall again, and call'd Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answer'd him, Sayst thou this thing of thy self, *i. e. makest thou this Enquiry meerly for thy Own Satisfaction,* or did Others tell it thee of Me by way of Accusation? whereas it is no just Ground for an Accusation, if rightly understood. 35 Pilate answer'd, Am I a Jew, or do I know what sense you take words in, or what are your Prophecies and Expectations? All I have to say against thee, is this, that thy Own Nation, and the Chief Priests have deliver'd thee unto me, as worthy to be put to Death, on account of your being a Seditious Person, and pretending to be their Messias and King: If it be not so in truth, tell me truly What hast thou done? 36 Jesus answer'd, *It is true that I have declar'd my self to be the Mes-*

III.  
 Christ is had before Pilate, who at length yields to his being Crucify'd.

(s) See Chap. 3. 14. and 12. 32, 33.

λεία ἢ ἐμὴ ἔκ ἐστι ἐκ τῶ κόσμου τούτου· εἰ ἐκ τῶ κόσμου τούτου ἦν ἡ βασιλεία ἢ ἐμὴ, οἱ ὑπηρεῖ) ἂν οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἢ ἐμὴ ἔκ ἐστι ἐν τεύθειν. 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος·

Οὐκ ἔν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τούτο γενόμην, καὶ εἰς τούτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

38 Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀληθεια; Καὶ τούτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς·

Εγὼ ὑδεμίαν αἰτίαν εὗρίσκω ἐν αὐτῷ. 39 Ἐπὶ δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βύβλεθε οὖν ὑμῖν ἀπολύσω ᾧ βασιλέα τῶ Ἰουδαίων;

40 Ἐκραύαζεν οὖν πάλιν πάντες, λέγοντες· Μὴ τούτον, ἀλλὰ τὸν Βαραββᾶν· ἡ δὲ ὁ Βαραββᾶς ληστής. Κεφ. ιθ'.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαρτύρωσε. 2 Καὶ οἱ στρατιῶται

πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρῶν περιέβαλον αὐτόν. 3 Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τοῦ Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ραπίσματα.

4 Εξῆλθεν ὅν πάλιν ἐξῶ ὁ Πιλάτος,

dom is not of this world: if my kingdom were of this world, then would my servants \* have fought, that I should not be deliver'd to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answer'd, Thou sayst that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cry'd they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

#### Chap. XIX.

Then Pilate therefore took Jesus, and scourg'd him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth



## TEXT.

## TRANSLATION.

καὶ λέγει αὐτοῖς· Ἰδοὺ, ἄγω ὑμῖν αὐτὸν  
ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ ἔδεμίαν  
ἀπίαν εὐέλομαι. 5 Ἐξῆλθεν οὖν ὁ  
Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέ-  
φανον, καὶ τὸ πορφυρῶν ἱμάτιον. Καὶ

again, and saith unto them, Be-  
hold, I bring him forth to you,  
that ye may know that I find  
no fault in him.

5 Then came Jesus forth,  
wearing the crown of thorns,  
and the purple robe. And Pi-

λέγει

## PARAPHRASE.

*lias or Christ, and so the King so long expected by the Jews: but then my Kingdom is not in regard to the things of this World, and so no ways tends to cause any Disturbance in the Government, or do any Injury to the Authority of the Roman Emperor: if my Kingdom were of this World, then would my Servants have fought, that I should not be deliver'd to the Jews: but now is my Kingdom not from hence, i. e. do's not consist of Worldly Power or Grandeur, but is of a Spiritual nature.* 37 Pilate therefore said unto him, Art thou a King then? Jesus answer'd, Thou sayst that *which is true; for I am a King in the sense I have told you.* To this end was I Born, and for this cause came I into the World, that I should bear Witness to the Truth, *tho' it costs me my Life thro' the Malice of those who are Enemies to Truth.* For Every one that is a sincere Lover of the Truth, hears my Voice or Doctrine, and is convinc'd by it and embraces it. 38 Pilate says unto him, What is it you mean by Truth? And when he had said this, he went out again unto the Jews, and says unto them, I can find in him no Fault at all, *at least no such Fault as deserves Death by the Roman Law.* 39 But ye have a Custom, that I should release unto you One at the Passover: will ye therefore that I release unto you *this Man, whom you accuse for setting himself up as the King of the Jews?* 40 Then cry'd they all again, saying, Not this Man, but Barabbas. Now Barabbas was a Robber. Chap. XIX. Then Pilate, *thinking to satisfy them with some lesser Punishment than Death,* therefore took Jesus, and Scourg'd him; 2 and in Derision of Him as a King, the Soldiers platted a Crown of Thorns, and put it on his Head, and they put on him a Purple Robe, 3 and said, Hail King of the Jews: and they smote him with their Hands. 4 Pilate therefore *hoping thereby to satisfy or stop their Malice,* went forth again, and says unto them, Behold, I bring him forth to you *in the Dress you see,* that ye may know that I find no Fault in Him *worthy of Death; but only worthy of Derision and Mockery in the manner you see, for pretending himself to be a King.* 5 Then came Jesus forth as a Mock-King, wearing the Crown of Thorns, and the Purple Robe.

And

## TEXT.

## TRANSLATION.

λέγει αὐτοῖς· Ἰδοὺ ὁ ἄνθρωπος. 6 Ὅτε  
 ὤν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπη-  
 ρέται, ἐκραύγασαν, λέγοντες· Σταύ-  
 ρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πι-  
 λάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυ-  
 ρώσατε· ἐγὼ γὰρ οὐκ εὑρίσκω αὐ-  
 τῷ αἰτίαν. 7 Απεκρίθησαν αὐτῷ  
 οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχοντες, καὶ  
 κατὰ τὸν νόμον ἡμεῖς ὀφείλομεν ἀπο-  
 θανεῖν, ὅτι ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίη-  
 σεν. 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος  
 τοῦτοι τὸν λόγον, μᾶλλον ἐφοβήθη.  
 9 Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον  
 πάλιν, καὶ λέγει πρὸς Ἰησοῦν· Πόθεν  
 εἰ σὺ; Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ  
 ἔδωκεν αὐτῷ. 10 Λέγει οὖν ὁ Πι-  
 λάτος· Εμοὶ οὐ φαίνεται; οὐκ οἶδας ὅτι  
 ἐξουσίαν ἔχω σταυρῶσά σε, καὶ ἐξουσίαν  
 ἔχω ἀπολῦσά σε; 11 Απεκρίθη ὁ  
 Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν ὑδεμίαν  
 κατὰ ἐμὲν, εἰ μὴ ἵνα σοὶ δοθῇ ἄνω-  
 γεν. ἀλλὰ τούτο ὁ παρὰ τοῦ Θεοῦ με σοὶ  
 μέγιστον ἁμαρτίαν ἔχει. 12 Ἐκ τού-  
 τῃ ἐξῆς ὁ Πιλάτος ἀπολύσας αὐ-  
 τόν· οἱ δὲ Ἰουδαῖοι ἐκραύζον, λέγοντες·  
 Εἰς τὸν ἀπολύσας, οὐκ εἰ φίλος τοῦ  
 Καίσαρος. πᾶς ὁ βασιλεὺς αὐτὸν  
 ποιῶν, ἀντιλέγει πρὸς Καίσαρα. 13 Ὅ-  
 ταν Πιλάτος ἀκούσας τούτων τοῦ λόγου,  
 ἤγαγεν ἔξω τοῦ Ἰησοῦ, καὶ ἐκάθισεν

late saith unto them, Behold  
 the man.

6 When the chief priests  
 therefore and officers saw him,  
 they cry'd out, saying, Cruci-  
 fy him, crucify him. Pilate  
 saith unto them, Take ye him,  
 and crucify him: for I find no  
 fault in him.

7 The Jews answer'd him,  
 We have a law, and by our  
 law he ought to die, because  
 he made himself the Son of  
 God.

8 When Pilate therefore  
 heard that saying, he was the  
 more afraid;

9 And went again into the  
 judgment-hall, and saith unto  
 Jesus, Whence art thou? But  
 Jesus gave him no answer.

10 Then saith Pilate unto  
 him, Speakest thou not unto  
 me? knowest thou not that I  
 have power to crucify thee,  
 and have power to release  
 thee?

11 Jesus answer'd, Thou  
 couldst have no power at all  
 against me, except it were gi-  
 ven thee from above: there-  
 fore he that deliver'd me unto  
 thee hath the greater sin.

12 And from thenceforth  
 Pilate sought to release him:  
 but the Jews cry'd out, saying,  
 If thou let this man go, thou  
 art not Cæsar's friend: Who-  
 ever maketh himself a king,  
 speaketh against Cæsar.

13 When Pilate therefore  
 heard that saying, he brought  
 Jesus forth, and sat down in

T E X T.

TRANSLATION.

ὅτι τὸ βήματος εἰς τόπον λεγόμενον  
Λιθόστρωτον, Εβραϊστὶ δὲ Γαββαθα.

the judgment-seat, in a place  
that is call'd the Pavement, but  
in the Hebrew, Gabbatha.

I 4 Hv

P A R A P H R A S E.

And Pilate says unto them, Behold the Man; *and let what has been done unto him be esteem'd a sufficient Punishment for him, and so let him be Dismiss'd.* 6 When the Chief Priests therefore and Officers saw him, they cry'd out, saying, Crucify him, Crucify him. Pilate says unto them, Take ye him and Crucify him: for I find no fault in him *that deserves such Punishment, and therefore will have no hand in it.* 7 The Jews answer'd him, We have a (1) Law, *that Blasphemers shall be put to Death;* and by *this* our Law he ought to dye, because he *has Blasphem'd, in that he has made or asserted himself to be the Son of God.* 8 When Pilate therefore heard that saying, *viz. that He asserted himself to be no less than the Son of God,* He was the more afraid *what to do;* 9 and went again into the Judgment-hall, and says unto Jesus, Whence art thou? but Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have Power to Crucify thee, and have Power to Release thee? 11 Jesus answer'd, Thou couldst have no Power at all against me, except it were given, *i. e. permitted Thee from Above, i. e. by God, and that so far as to sentence and put me to Death: but since such is the Will of God, that I should dye, and that by means of the implacable Malice of the Unbelieving Jews, therefore I say that He, i. e. the Jewish Nation that has deliver'd me unto thee to be put to Death, and will be satisfy'd with no less Punishment,* has the greater Sin *than you have in yielding to their Importunity to put me to Death.* 12 And having seen *this Modest and Innocent Behaviour of Jesus,* from thenceforth Pilate sought the more to release him: but the Jews *perceiving his Intentions,* cry'd out, saying, If thou let this Man go, thou art not Cesar's Friend: Whosoever makes himself a King, speaks against Cesar; *and therefore you had best consider how you will be able to Answer it to the Emperor, if you acquit this Man.* 13 When Pilate therefore heard that saying *of the Jews, he was more startled at it, than he was afore at hearing that Jesus made himself the Son of God; forasmuch as he was more sensible of the Danger that would arise from such an Accusation of Him to Cesar, and the Danger it self was more Imminent as he thought, or such as might sooner involve him in an Unhappy State: hereupon he brought Jesus forth, and sat down in the Judgment-seat, in order to give Sentence upon Jesus according to the Jews Importunity,* in a place that is call'd the Pavement, but in the Hebrew Tongue, Gabbatha. 14 And it was

(1) Levit. 24. 16.

Z

the

## TEXT.

## TRANSLATION.

14 Ἡ δὲ ᾠθρασκεὺ τῇ πάσχα,  
ἄρα δὲ ὥσεϊ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἰδοὺ ὁ βασιλεὺς ὑμῶν. 15 Οἱ  
δὲ ἐκραύασαν· ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἄρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον. 17 Καὶ βασάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίον τόπον, ὅς ἐστι λέγεται Ἑβραϊστὶ Γολγοθα· 18 ὅπου αὐτὸν ἐσταύρωζεν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. 19 Ἐγραφε δὲ καὶ πύλον ὁ Πιλάτος, καὶ ἔθηκεν ὅτι σταυρῷ. ὡς δὲ γεγραμμένον· ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. 20 Τῷ οὖν τὸ πύλον πολλοὶ ἀνέγνωζεν Ἰουδαῖοι· ὅτι ἐγγὺς ὡς τὴ πόλις ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαῖστὶ. 21 Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκείνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King.

15 But they cry'd out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? the chief priests answer'd, We have no king but Cesar.

16 Then he deliver'd him therefore unto them to be crucify'd. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place call'd *the place of a skull*, which is call'd in the Hebrew, Golgotha:

18 Where they crucify'd him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucify'd was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.

22 Pilate answer'd, What I have written, I have written.

TEXT.

TRANSLATION.

23 Οἱ οὖν στραῖται, ὅτε ἱσαύρωσαν πὺν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάτω στραπτῇ μέρος) καὶ πὺν χιτῶνα· ὡς δὲ ὁ χιτῶν ἀράφῃ, ἐκ τῆ ἀνωθεν ὑφαντός δι' ὅλην. 24 Εἰπον οὖν πρὸς ἀλλήλους· Μὴ χρίσωμεν αὐτόν, ἀλλὰ λάχωμεν πρὸς αὐτόν, πῶς ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἣ

23 Then the soldiers, when they had crucify'd Jesus, took his garments (and made four parts, to every soldier a part) and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfill'd, which

λέγεται·

P A R A P H R A S E.

the (u) Preparation of the Passover, *i. e.* the Day of the Passover-week which was before the next Sabbath, and about the sixth hour in the Morning, namely, according to the Roman (or Our) account follow'd by St John: and he says unto the Jews, Behold your King. 15 But they cry'd out, Away with him, away with him, Crucify him. Pilate says unto them, shall I Crucify your King? the Chief Priests answer'd, We have no King but Cesar. 16 Then *having pass'd Sentence on Jesus*, he deliver'd him therefore, *i. e.* to satisfy the Jews, and so to prevent their Accusing of Himself to Cesar, unto them to be Crucify'd.

And they took Jesus, and led him away. 17 And he bearing his Cross went forth into a place call'd the place of a Skull, which is call'd in the Hebrew, Golgotha: 18 where they Crucify'd him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate order'd to be wrote a Title, and to put it on the Cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This Title then read many of the Jews: for the place where Jesus was Crucify'd was nigh to the City: and it was written in Hebrew, and Greek, and Latin. 21 Then, *not liking this Title*, said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answer'd, What I have written, I have written. 23 Then the Soldiers, when they had Crucify'd Jesus, took his Garments (and made four parts, to every Soldier a part) and also his Coat: now the Coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rent it, but cast Lots for it, whose it shall be: that the Scripture might be fulfill'd, which says,

IV.  
Christ is Crucify'd, and dies.

(u) See Mark 15. 42.

## TEXT.

## TRANSLATION.

λέγῃσα· Διεμερίσαντο τὰ ἱμάτια  
 μου ἑαυτοῖς, καὶ ὅτι τίς ἱματισμόν  
 μου ἔβαλον κλῆρον. Οἱ μὲν οὖν τρα-  
 πῶται ταῦτα ἐποίησαν. 25 Εἰ-

στήκεισαν δὲ παρὰ τῷ σταυρῷ τῆς Ἰη-  
 σοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ  
 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ  
 Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ  
 τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα,  
 λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἰδὺ ὁ  
 υἱός σου. 27 Εἶτα λέγει τῷ μαθη-

τῇ· Ἰδὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκεῖ-  
 νης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μα-  
 θητὴς εἰς τὰ ἴδια. 28 Μετὰ ταῦτο

εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέ-  
 λεσται, ἵνα πληρωθῇ ἡ γραφή, λέγει·  
 Διψῶ. 29 Σκευὸς οὖν ἔκειτο ὄξους

μετὸν. οἱ δὲ, πλήσαντες ἀπόγλυν  
 ὄξους, καὶ ὑσώπων διεθήναι, προσ-  
 τίθενται αὐτῷ τὸ σῶμα. 30 Ὅτε

οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε·  
 Τετέλεσται· καὶ κλίνας τὸ κεφα-  
 λίον, παρέδωκε τὸ πνεῦμα. 31 Οἱ

οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ὅτι τῷ  
 σταυρῷ τὰ σώματα ἐπὶ τῷ σταββάτῳ,  
 ἐπεὶ πρᾶσκειν ἰού, (ἰού γὰρ μεγά-  
 λη ἡ ἡμέρα ἐκείνη τῷ σταββάτῳ)  
 ἠρώτησαν τὸν Πιλάτον ἵνα χαπαγῶ-  
 σιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

faith, They parted my raiment  
 among them, and for my ve-  
 sture they did cast lots. These  
 things therefore the soldiers  
 did.

25 Now there stood by the  
 cross of Jesus, his mother and  
 his mothers sister, Mary the  
 wife of Cleophas, and Mary  
 Magdalene.

26 When Jesus therefore  
 saw his mother, and the disci-  
 ple standing by whom he  
 lov'd, he saith unto his mo-  
 ther, Woman, behold thy son,

27 Then saith he to the  
 disciple, Behold thy mother.  
 And from that hour that dis-  
 ciple took her unto his own  
 home.

28 After this, Jesus know-  
 ing that all things were now  
 accomplish'd, that the scripture  
 might be fulfill'd, saith, I thirst:

29 Now there was set a ves-  
 sel full of vinegar: and they  
 fill'd a sponge with vinegar,  
 and put it upon hyssop, and  
 put it to his mouth.

30 When Jesus therefore  
 had receiv'd the vinegar, he  
 said, It is finish'd: and he  
 bow'd his head, and gave up  
 the ghost.

31 The Jews therefore, be-  
 cause it was the preparation,  
 that the bodies should not re-  
 main upon the cross on the sab-  
 bath-day (for that sabbath-day  
 was an high day) besought Pi-  
 late that their legs might be  
 broken, and *that* they might  
 be taken away.

TEXT.

TRANSLATION.

32 Ἡλθον οὖν οἱ στρατιῶται, καὶ  
τῷ μὲν πρῶτῳ κατέαξαν τὰ σκέλη,  
καὶ τῷ ἄλλῳ τῷ συσταυρωθέντι  
αὐτοῦ. 33 Ἐπὶ δὲ τὸν Ἰησοῦ ἐλ-  
θόντες, ὡς εἶδον αὐτὸν ἤδη πεθνη-  
κότα, ὃ κατέαξαν αὐτῷ τὰ σκέλη.

32 Then came the soldiers,  
and broke the legs of the first,  
and of the other which was  
crucify'd with him.

33 But when they came to  
Jesus, and saw that he was  
dead already, they broke not  
his legs.

34 ΑΛΛ'

P A R A P H R A S E.

They parted my Raiment among them, and for my Vesture they did cast Lots. These things therefore the Soldiers did. 25 Now there stood by the Cross of Jesus, his Mother and his Mothers Sister, Mary the Wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his Mother, and the Disciple standing by whom he lov'd, *i. e. St John himself*, he turning his face toward St John, says unto his Mother, Woman, behold him who will take care of thee henceforward, as much as if he had been thy Son. 27 Then turning his Face to his Mother, says he to the same Disciple, Behold her whom I would have thee henceforward take as much Care of, as if she had been thy Mother. And from that hour, after they were come from the Cross, Jesus being dead, that Disciple took her unto his Own home, and did accordingly. 28 After this, Jesus knowing that all things foretold of him before his Death were now accomplish'd, except that Prophecy of their giving him Vinegar to Drink, that this Prophecy also of the (w) Scripture might be fulfill'd, says, I thirst. 29 Now there was set a Vessel full of Vinegar: and they fill'd a Sponge with Vinegar, and put it upon Hyssop, and put it to his Mouth. 30 When Jesus therefore had receiv'd the Vinegar, he said, It is finish'd: and he bow'd his head, and gave up the Ghost. 31 The Jews therefore, because it was the Preparation, that the Bodies should not remain upon the Cross on the Sabbath-day (for that Sabbath-day was an high-day) as being not a Sabbath only, but also the Second day of Unleaven'd Bread from whence they reckon'd their Pentecost, and the Day of presenting the Sheaf-offering, and so a triple Festival) be-fought Pilate that their Legs might be broken, that they might dye the sooner; and that so being dead they might be taken away before the beginning of the approaching Sabbath and Great day. 32 Then, Pilate consenting hereto, came the Soldiers, and broke the Legs of the first, and of the other which was Crucify'd with him. 33 But when they came to Jesus, and saw that he was dead already, they broke not his Legs.

(w) Psa. 69. 21.

34 But.

## TEXT.

## TRANSLATION.

34 ΑΛΛ' ἕς τῶν στρατιωτῶν λόγχῃ αὐτῷ πρὸς πλευρὰν ἐνυξέ, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. 35 Καὶ ὁ ἑωρακὸς μαρτυρῆκε, καὶ ἀληθινὴ αὐτῷ ὅτι ἡ μαρτυρία· καὶ οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε. 36 Εἰ γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὅτι οὐ συντελεσθήσεται αὐτοῦ. 37 Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὁ φονταὶ εἰς οὐν ἐξεκέντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Αἰμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ ἀπὸ τοῦ φόβου τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτευσεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἔθηκε τὸ σῶμα ἐν τῷ Ἰησοῦ. 39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μύρρα σμύρνης καὶ ἀλόης ὥστε λίττας ἑκατόν. 40 Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδεσαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ὅτι τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐταφρεύθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καμνόν, ἐν ᾧ οὐδέπω ἄνθρωπος ἐτίθη. 42 Ἐκδὲ οὖν ἀπὸ τῆς πόλεως Ἰερουσαλὴμ τῶν Ἰουδαίων, ὅτι ἐγγὺς αὐτῷ τὸ μνημεῖον, ἔειπεν τὸν Ἰησοῦν.

34 But one of the soldiers with a spear pierc'd his side, and forthwith came there out blood and water.

35 And he that saw it, bare \* witness, and his \* witness is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfill'd, A bone of him shall not be broken.

37 And again another scripture saith. They shall look on him whom they pierc'd.

38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen cloaths, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucify'd, there was a garden; and in the garden a new sepulcher, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulcher was nigh at hand.



## TEXT.

## TRANSLATION.

Κεφ. κ'. Τῇ δὲ μιᾷ τῇσ' σαβ-  
βάτων Μαρία ἡ Μαγδαλινὴ ἔρχε-  
ται ὥσθι, σκοπῶν ἐπ' ὄψεως, εἰς τὸ

Chap. XX.

The first day of the week  
cometh Mary Magdalene early,  
when it was yet dark, unto the

μνη-

## PARAPHRASE.

34 But one of the Soldiers with a Spear pierc'd his Side, and forthwith came there out Blood and Water. 35 And the Writer of this Gospel is He that saw it, and bare Witness thereof; and his Witness, being that of an Eye-witness, in reason is to be esteem'd True: and he himself knows that the main Reason that he says or relates this Particular to be True, is this, that ye, who read this Gospel, might believe in Jesus as the Christ. 36 For these things were done, (x) that the Scripture should be fulfill'd, A Bone of him shall not be broken. 37 And again another Scripture says, They shall look on him whom they pierc'd.

38 And after this, Joseph of Arimathea (being a Disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the Body of Jesus: and Pilate gave him leave. He came therefore, and took the Body of Jesus. 39 And there came also Nicodemus (who at the first (y) beginning of his Ministry came to Jesus by Night) and brought a mixture of Myrrh and Aloes, about an Hundred pound weight. 40 Then took they the Body of Jesus, and wound it in Linen clothes, with the Spices, as the manner of the Jews is to bury. 41 Now in the place where he was Crucify'd, there was a Garden; and in the Garden a new Sepulcher, wherein was never Man yet laid. 42 There laid they Jesus therefore, because of the Jews Preparation-day, i. e. because it was now very late in that Day, and so the Sabbath and High day (mention'd v. 31.) was just beginning; for the Sepulcher was nigh at hand.

v.  
He is bury'd.

## SECTION XII.

Containing such Particulars as are taken Notice of by St John after CHRIST'S Resurrection, together with the Conclusion of this Gospel: Which Particulars take up the Whole of the two remaining Chapters, viz. Chap. XX and XXI.

Chap. XX. Jesus being buried on the Preparation-day answering to our Friday in the Passion-week, and the Sabbath answering to our Saturday in the same Week being past, on the First day of the next Week answering to our Easter-Sunday comes Mary Magdalene (z) with some other Women Early, when it was yet dark, unto the Sepulcher, and sees the

I.  
Christ being risen,  
from the Dead  
appears to Mary  
Magdalene.

(x) See Exod. 12. 46. and Zechar. 12. 10.

(y) See Chap. 3. 1.

(z) Compare Matth. 28. 1. Mark 16. 1.

Stone.

μνημείον· καὶ βλέπει τὸν λίθον ἡρ-  
 μῶνι ἐκ τῆς μνημείας. 2 Τρέχει  
 οὖν καὶ ἔρχεται πρὸς τὸν ἄλλον  
 μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς· καὶ  
 λέγει αὐτοῖς· Ἐσαν τὸν Κύριον ἐκ  
 τῆς μνημείας, καὶ οὐκ οἶδαμεν ποῦ  
 ἔθηκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ  
 Πέτρος· καὶ ὁ ἄλλος μαθητής,  
 καὶ ἦρχοντο εἰς τὸ μνημεῖον. 4 Ε-  
 πτερον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλ-  
 λος μαθητής πρὸς δέσμευτάς τας  
 τῆς Πέτρου, καὶ ἦλθε πρῶτος εἰς  
 τὸ μνημεῖον. 5 Καὶ παρακύψας  
 βλέπει κείμενα τὰ ὀρόνια· ὃς μὴ  
 τοι εἰσῆλθεν. 6 Ἐρχεται οὖν Σί-  
 μων Πέτρος ἀκολουθῶν αὐτοῦ, καὶ  
 εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεω-  
 ρεῖ τὰ ὀρόνια κείμενα, 7 καὶ τὸ  
 σενδόριον ὃ ἦν ὑπὲρ τῆς κεφαλῆς αὐ-  
 τοῦ, ὃ μὴ τῶν ὀροσίων κείμενον, ἀλλὰ  
 χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.  
 8 Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος  
 μαθητής ὃς ἐλθὼν πρῶτος εἰς τὸ  
 μνημεῖον, καὶ εἶδε, καὶ ὅραυσεν.  
 9 Οὐδέπω γὰρ ἠδύσκει τὴν γραφὴν,  
 ὅτι δὲ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.  
 10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτούς  
 οἱ μαθηταί. 11 Μαρία δὲ εἰσῆκει  
 πρὸς τὸ μνημεῖον κλαίονσα ἔξω· ὡς  
 ὅτι ἔκλαψε, πρὸς ἑαυτὴν εἰς τὸ μνημεῖον.

sepulcher, and seeth the stone  
 taken away from the sepulcher.

2 Then she runneth, and  
 cometh to Simon Peter, and to  
 the other disciple whom Jesus  
 lov'd, and saith unto them,  
 They have taken away the  
 Lord out of the sepulcher, and  
 we know not where they have  
 laid him.

3 Peter therefore went  
 forth, and that other disciple,  
 and came to the sepulcher.

4 So they ran both toge-  
 ther: and the other disciple  
 did outrun Peter, and came  
 first to the sepulcher.

5 And he stooping down,  
 and looking in, saw the linen  
 cloaths lying; yet went he not  
 in.

6 Then cometh Simon Pe-  
 ter following him, and went in-  
 to the sepulcher, and seeth the  
 linen cloaths lie;

7 And the napkin that was  
 about his head, not lying with  
 the linen cloaths, but wrapp'd  
 together in a place by it self.

8 Then went in also that  
 other disciple which came first  
 to the sepulcher, and he saw,  
 and believ'd.

9 For as yet they knew not  
 the scripture, that he must rise  
 again from the dead.

10 Then the disciples went  
 away again unto their own  
 home.

11 But Mary stood without  
 at the sepulcher, weeping: and  
 as she wept, she stoop'd down,  
 and look'd into the sepulcher,

12 Καὶ

## TEXT.

## TRANSLATION.

12 Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς, καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τῷ Ἰησοῦ.

13 Καὶ λέγουσιν αὐτῇ ἐκείνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· Οπ

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because

ἦεν

## P A R A P H R A S E.

Stone taken away from the Sepulcher. 2 Then She runs and comes to Simon Peter, and to the other Disciple whom Jesus lov'd, *i. e. John himself*, and says unto them, They have taken away the Lord out of the Sepulcher, and we know not where they have laid him. 3 Peter therefore went forth, and that other Disciple, and came to the Sepulcher. 4 So they ran both together: and the other Disciple did outrun Peter, and came first to the Sepulcher. 5 And he stooping down, and looking in, saw the Linen cloaths lying; yet went he not in. 6 Then comes Simon Peter following him, and went into the Sepulcher, and sees the Linen Cloaths lie; 7 and the Napkin that was about his Head, not lying with the Linen cloaths, but wrapp'd together in a place by it self. 8 Then went in also that other Disciple which came first to the Sepulcher, and he saw *the things that had been about Jesus lying, as is afore-mention'd*; and hence reasonably inferring that the Body had not been secretly stoln or taken away, rather believ'd that Jesus was risen from the Dead. 9 For as yet they, *i. e. he nor any of the other Disciples* knew, or understood not aright the Scripture, so as to have learnt from the Prophecies therein, that He must certainly rise again from the Dead. 10 Then the Disciples went away again unto their own home. 11 But Mary, with the other Women, continu'd still at the Sepulcher, and stood without for some time: till by and by, while she and the other Women were thus standing at the Sepulcher Weeping, One (a) Angel first appear'd to them, and bid them not be Afraid, but follow him into the Sepulcher: and hereupon they follow'd him into, or a little within the Mouth or Door of the Sepulcher; whither being come, as She, (*i. e. Mary Magdalene*) wept, she, with the rest of the Women, stoop'd down and look'd into the Sepulcher, 12 and there sees another Angel besides that which they had follow'd into the Sepulcher, and so now two Angels in White, each now sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain: 13 And they, *i. e. One of them*, say unto her, Woman, why weepest thou? She says unto them,

(a) Compare *Matth. 28. 5. Mark 16. 5.*

A a

Because

## T E X T.

## TRANSLATION.

ἤραν τὸν κύριόν μου· καὶ οὐκ οἶδα  
 πῶς ἔθηκεν αὐτόν. 14 Καὶ αὐτὰ εἰ-  
 πύσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ ἑω-  
 ρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ ἔκ ἡδὲ ὅτι  
 ὁ Ἰησοῦς ὅρι· 15 Λέγει αὐτῇ ὁ Ἰη-  
 σοῦς· Γυνὼν, τί κλαύεις; τίνα ζητεῖς;  
 Εκείνη, δοκούσα ὅτι ὁ κηπουρὸς ὅρι,  
 λέγει αὐτῇ· Κύριε, εἰ σὺ ἐβάστασας αὐ-  
 τόν, εἰπέ μοι πῶς αὐτὸν ἔθηκες· καὶ γὰρ  
 αὐτὸν ἀρῶ. 16 Λέγει αὐτῇ ὁ Ἰησοῦς·  
 Μαρία. Στραφεῖσα ἐκείνη λέγει αὐ-  
 τῇ· Ραββονί, ὃ λέγετι, διδάσκαλε. 17  
 Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου  
 ἅπυσ· ἔγωγε ἀναβέβηκα πρὸς τὸ πα-  
 τέρα μου· πορεύεσθε δὲ πρὸς τοὺς ἀδελ-  
 φούς μου, καὶ εἰπέτε αὐτοῖς· Αναβαίνω  
 πρὸς τὸν πατέρα μου καὶ τὸν πατέρα ὑμῶν,  
 καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. 18 Ερ-  
 χεται Μαρία ἡ Μαγδαλινὴ ἀπαγ-  
 γέλλουσα τοῖς μαθηταῖς, ὅτι εἶδεν  
 τὸ Κύριον, καὶ αὐτὰ εἶπεν αὐτῇ.

19 Οὕτως οὖν ὁψίας τῇ ἡμέρᾳ  
 ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυ-  
 ρῶν κλεισμένων, ὅπως ἦσαν οἱ μαθη-  
 τὰι σιωπῆμενοι διὰ τὸ φόβον τῶν Ἰου-  
 δαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ  
 μέσον, καὶ λέγει αὐτοῖς· Εἰρήνὴ ὑμῖν.  
 20 Καὶ τῷτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς  
 χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρη-  
 σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

they have taken away my Lord,  
 and I know not where they  
 have laid him.

14 And when she had thus  
 said, she turn'd her self back,  
 and saw Jesus standing, and  
 knew not that it was Jesus.

15 Jesus saith unto her,  
 Woman, why weepest thou?  
 whom seekest thou? she sup-  
 posing him to be the gardener,  
 saith unto him, Sir, if thou  
 have born him hence, tell me  
 where thou hast laid him, and  
 I will take him away.

16 Jesus saith unto her, Ma-  
 ry. She turn'd herself, and  
 saith unto him, Rabboni, which  
 is to say, Master.

17 Jesus saith unto her,  
 Touch me not: for I am not  
 yet ascended to my Father:  
 but go to my brethren, and say  
 unto them, I ascend unto my  
 Father and your Father, and  
 to my God and your God.

18 Mary Magdalene came and  
 told the disciples, that she had  
 seen the Lord, and that he had  
 spoken these things unto her.

19 Then the same day at  
 evening, being the first day of  
 the week, when the doors were  
 shut, where the disciples were  
 assembled for fear of the Jews,  
 came Jesus and stood in the  
 midst, and saith unto them,  
 Peace be unto you.

20 And when he had so said,  
 he shew'd unto them his hands  
 and his side. Then were the  
 disciples glad when they saw  
 the Lord.

## T E X T.

## TRANSLATION.

21 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 Καὶ

## P A R A P H R A S E.

Because they have taken away my Lord, and I know not where they have laid him. 14. And when she had thus said, *One of the Angels reply'd, (b) His Body is not taken away by Others, as you vainly imagine; but He is risen from the Dead, as he told his Disciples before his Death he should rise on the third day. Leave off therefore weeping, and go quickly and tell his Disciples that he is Risen. Hereupon she turn'd her self back with the other Women, and went out of the Sepulcher in order to go tell the Disciples: and before they were gone out of the Garden wherein the Sepulcher was, she and the (c) other Women saw Jesus standing, and knew not that it was Jesus.* 15 Jesus says unto her, Woman, why weepest thou? (*for not being satisfy'd with what she had seen, and had been told by the Angel, she still kept weeping:*) Whom seekest thou? she supposing him to be the Gardener, says unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away. *And having said so, she went on.* 16 Jesus hereupon, with the same sort of Voice he formerly us'd, says unto her, Mary. She knowing this his Voice, turn'd her self toward him, and now knowing him also by Sight, says unto him, Rabboni, which is to say, Master: and then she with the other Women fell down at his Feet, and holding him by the Feet worshipp'd him. 17 Jesus says unto her with the rest, Touch, *i. e. hold me not, nor endeavour to detain me now; for I am not yet ascended to my Father: but go to my Brethren, i. e. Apostles, and say unto them, that I am risen from the Dead, and I ascend unto my Father and your Father, and to my God and your God, as I told them before my Death it was expedient I should do.* 18 Mary Magdalene, with the (d) other Women came and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at Evening, being the First day of the Week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and says unto them, Peace be unto you. 20 And when he had so said, he shew'd unto them his hands and his side, *where he was pierc'd, to satisfy them that he was not only an Apparition.* Then were the Disciples glad, when they were thus beyond all Doubt assur'd, that they really saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so send I you, *viz. to preach the Gospel to all Mankind.*

(b) Compare Matth. 28. 6, 7. (c) See Matth. 28. 9. (d) See Luke 24. 9.

A a 2

22 And

II.  
Christ appears to  
the Apostles, All  
but Thomas.

## TEXT.

## TRANSLATION.

22 Καὶ τῷτο εἰπὼν ἐνεφύσητε, καὶ λέγῃ αὐτοῖς· Λάβετε πνεῦμα ἅγιον.

23 Ἀν πινὼν ἀφῆτι ταῖς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν πινὼν κρατῇτε, κεκράτῃτωται.

24 Θωμᾶς δὲ, εἰς ὅκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐώρακαμεν τὸν Κύριον. Ο δὲ εἶπεν αὐτοῖς· Εὰν μὴ ἴδω ὃ ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸ δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, ἔγωγε μὴ πισεύσω. 26 Καὶ μὲτ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν. 27 Εἶτα λέγει τῷ Θωμᾶ· Φέρε τὸ δάκτυλόν σου ὧδε, καὶ ἴδε ταῖς χερσὶν μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνῃ ἄπιστος, ἀλλὰ πιστός. 28 Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ο Κύριός μου καὶ ὁ Θεός μου. 29 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

22 And when he had said this, he breath'd on *them*, and faith unto them, Receive ye the holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever sins ye retain, they are retain'd.

24 But Thomas, one of the twelve, call'd Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answer'd and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believ'd: blessed *are* they that have not seen, and *yet* have believ'd.

## T E X T.

## T R A N S L A T I O N.

30 Πολλὰ μὲν ἔτι καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἀνάπαινον τοῦ μαθητῶν αὐτοῦ, ἀ καὶ ἐν τῇ γεγραμμένῃ ἐν τῷ βιβλίῳ τούτῳ. 31 Ταῦτα δὲ γέγραπται, ἵνα πιστεύσῃτε, ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life thro' his name.

Κεφ.

## P A R A P H R A S E.

22 And when he had said this, he breath'd on them, and says unto them, Receive ye the Holy Ghost to direct and assist you in the Execution of your Office or Ministry. 23 Whose soever Sins, on their true Repentance, ye remit in my Name and by my Authority, they are, i. e. shall be remitted unto them in Heaven, where your Sentence of Absolution shall be ratify'd and confirm'd; and whose soever Sins ye retain, or remit not on account of their Misbehaviour or Impenitence, they are, i. e. shall be retain'd, or not forgiven in Heaven; but the Censures ye shall pass on them on Earth shall be confirm'd in Heaven.

24 But Thomas, one of the Twelve, call'd Didymus, was not with them when Jesus came. 25 The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his side, I will not believe. 26 And after eight Days, again his Disciples were within, and Thomas with them: then came Jesus, the Doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not Faithless, but Believing. 28 And Thomas answer'd and said unto him, I am fully convinc'd that thou art no other Person than Jesus who was Crucify'd, and whom I acknowledge to be my Lord and my God. 29 Jesus says unto him, Thomas, because thou hast seen me, thou hast Believ'd: Blessed are they that have not seen, and yet have Believ'd.

30 And many other Signs of his being Truly risen from the Dead did Jesus give in the presence of his Disciples, which are not written in this Book. 31 But these which are written, are sufficient Evidences that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have Life thro' his Name. And therefore I shall add the Relation but of One more Appearance of Him, which is this:

Chap.

III.

Christ appears again to the Apostles, when Thomas was present.

IV.

He appears again to some of his Apostles in Galilee.

Κεφ. κα'. Μετὰ ταῦτα ἐφανερώσιν  
 ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς  
 ὅτι ὁ θαλάσσης ὁ Τιβεριάδος. ἐφανε-  
 ρώσιν δὲ ὕψως. 2 Ἦσαν ὁμῶς Σίμων  
 Πέτρος, καὶ Θωμᾶς ὁ λέγρομυθ· Δί-  
 δυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς  
 Γαλιλαίας, καὶ οἱ ὅτι Ζεβεδαῖος, καὶ ἄλ-  
 λοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 Λέ-  
 γει αὐτοῖς Σίμων Πέτρο· Ἐπάω  
 ἀλιεῦν. Λέγουν αὐτῷ· Ἐρχόμεθα καὶ  
 ἡμεῖς σὺ σοι. Ἐξῆλθον, καὶ ἀνέβησαν  
 εἰς τὸ πλοῖον ἐκείνους, καὶ ὅτι ἐκείνη  
 τῇ νυκτὶ ὅτιπας οὐδέν. 4 Πρωίας  
 δὲ ἦδη γενομένης ἔστι ὁ Ἰησοῦς εἰς τὴν  
 ἀγιάλῳ· καὶ μέντοι ἠδυνάτο οἱ μαθηταὶ  
 ὅτι Ἰησοῦς ἔστι. 5 Λέγει οὖν αὐτοῖς  
 ὁ Ἰησοῦς· Παιδία, μή τι προσφάγον  
 ἔχετε; Απεκρίθη αὐτῷ· Οὐ. 6 Ὁ  
 δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὸ δεξιὰ  
 μέρος τῆς πλοῖος τὸ δίκτυον, καὶ εὗ-  
 ρήσετε. Ἐβαλον οὖν, καὶ ἔκ ἐπὶ αὐτὸ  
 ἐλκῦσαι ἴχθυον ἀπὸ τῆς πλήθους τῶν  
 ἰχθύων. 7 Λέγει οὖν ὁ μαθητὴς  
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, πρὸς Πέτρον·  
 Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος,  
 ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸ ἐπιδύτην  
 διεζώσατο, (ὡς γὰρ γυμνός) καὶ ἔβα-  
 λεν ἑαυτὸν εἰς τὴν θαλάσσαν. 8 Οἱ  
 δὲ ἄλλοι μαθηταὶ πρὸς πλοιαρίῳ ἦλθον,  
 (καὶ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ'

## Chap. XXI.

After these things, Jesus  
 shew'd himself again to the di-  
 sciples at the sea of Tiberias;  
 and on this wise shew'd he  
 himself:

2 There were together Si-  
 mon Peter, and Thomas call'd  
 Didymus, and Nathanael of  
 Cana in Galilee, and the sons  
 of Zebedee, and two other of  
 his disciples.

3 Simon Peter saith unto  
 them, I go a fishing. They say  
 unto him, We also go with  
 thee. They went forth, and  
 entred into a ship immediately;  
 and that night they caught no-  
 thing.

4 But when the morning  
 was now come, Jesus stood on  
 the shore: but the disciples  
 knew not that it was Jesus.

5 Then Jesus saith unto  
 them, Children, have ye any  
 meat? They answer'd him, No.

6 And he said unto them,  
 Cast the net on the right side  
 of the ship, and ye shall find.  
 They cast therefore, and now  
 they were not able to draw it  
 for the multitude of fishes.

7 Therefore that disciple  
 whom Jesus lov'd, saith unto  
 Peter, It is the Lord. Now  
 when Simon Peter heard that  
 it was the Lord, he girt his  
 fishers coat unto him, (for he  
 was naked) and did cast him-  
 self into the sea.

8 And the other disciples  
 came in a little ship (for they  
 were not far from land, but



## TEXT.

## TRANSLATION.

ὥς ὑπὸ πηχῶν ἀλγυσίαν) σύροντες  
τὸ δίκτυον τῆς ἰχθύων. 9 Ὡς  
οὕτω ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν  
ἀνθρακὴν κειμένην, καὶ ὀψάριον ὅτι-  
κείμενον, καὶ ἄρτον. 10 Λέγει αὐτοῖς  
ὁ Ἰησοῦς· Ενέγκατε ὑπὸ τῶν ὀψαρίων  
ὧν ὅπισθασαί γε νῦν. 11 Ἀνέβη Σίμων  
Πέτρος, καὶ ἔλκυσε τὸ δίκτυον ἐπὶ  
τῇ γῆς, μετὸν ἰχθύων μεγάλων ἑκατὸν

as it were two hundred cu-  
bits) dragging the net with  
fishes.

9 As soon then as they were  
come to land, they saw a fire  
of coals there, and fish laid  
thereon, and bread.

10 Jesus saith unto them,  
Bring of the fish which ye have  
now caught.

11 Simon Peter went up,  
and drew the net to land, full  
of great fishes, an hundred and

πεν-

## PARAPHRASE.

Chap. XXI. After these things *afore related and done at Jerusalem, the Apostles went into Galilee from Jerusalem, according to the (e) Directions given them.* And here Jesus shew'd himself again to the Disciples at the Sea of Tiberias; and on this wise shew'd he himself: 2 There were together Simon Peter, and Thomas call'd Didymus, and Nathanael *otherwise call'd Bartholomew* of Cana in Galilee, and the two Sons of Zebedee, and two other of his Disciples. 3 Simon Peter says unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a Ship immediately; and that Night they caught nothing. 4 But when the Morning was now come, Jesus stood on the shore: but the Disciples knew not that it was Jesus. 5 Then Jesus says unto them, Children, have ye any meat? They answer'd him, No. 6 And he said unto them, Cast the Net on the right side of the Ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of Fishes. 7 Therefore that Disciple whom Jesus lov'd, *i. e. John himself*, says unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his Fishers *upper* coat unto him (for *before he put that on*, he was naked, *i. e. had on only his Shirt*) and did cast himself into the Sea, *and so swam to Jesus on the shore, before the Boat could be got thither.* 8 And the other Disciples came in a little Ship (for they were not far from Land, but as it were two hundred Cubits, *i. e. half a Furlong or three hundred Feet*) dragging the Net with Fishes. 9 As soon then as they were come to Land, they saw a Fire of coals there, and Fish laid thereon, and Bread. 10 Jesus says unto them, Bring of the Fish which ye have now caught. 11 Simon Peter went up, and drew the Net to Land, full of great

(e) *Matth. 28. 7, &c.*

## TEXT.

## TRANSLATION.

πεντηκοντατριῶν· καὶ τοσούτων ὄντων ἔκ  
ἐλάσθη τὸ δίχτυον. 12 Λέγει αὐτοῖς ὁ  
Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ  
ἐτόλμα τῶν μαθητῶν ἔξετάσαι αὐτὸν,  
Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.  
13 Ἐρχεῖτο ὁ Ἰησοῦς, καὶ λαμβάνει  
καὶ ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψά-  
ριον ὁμοίως. 14 Τῷτο ἤδη τρίτον  
ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐ-  
τῷ, ἐγερθεὶς ἐκ νεκρῶν.

15 Ὅτε οὖν ἤεισησαν, λέγει τῷ  
Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ,  
ἀγαπᾷς με πλεῖον πάντων; Λέγει  
αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ  
σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία  
μυ. 16 Λέγει αὐτῷ πάλιν δεύτε-  
ρον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέ-  
γει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι  
φιλῶ σε. Λέγει αὐτῷ· Ποίμηνε τὰ  
πρόβατά μου. 17 Λέγει αὐτῷ τὸ  
τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με;  
Ελυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ  
τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐ-  
τῷ· Κύριε, σὺ πάντα οἶδας· σὺ γι-  
νώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰη-  
σοῦς· Βόσκει τὰ πρόβατά μου. 18 Ἀ-  
μὲν ἄμὲν λέγω σοι, ὅτι ἡς νεώτε-  
ρος, ἐξώνυμος σεαυτὸν καὶ περιπα-  
τεῖς ὅπως ἡγεles· ὅταν δὲ γηράσῃς,

fifty and three: and for all  
there were so many, yet was  
not the net broken.

12 Jesus saith unto them,  
Come *and* dine. And none of  
the disciples durst ask him,  
Who art thou? knowing that  
it was the Lord.

13 Jesus then cometh and  
taketh bread, and giveth them,  
and fish likewise.

14 This is now the third  
time that Jesus shew'd himself  
to his disciples, after that he  
was risen from the dead.

15 So when they had din'd,  
Jesus saith to Simon Peter, Si-  
mon *son* of Jonas, lovest thou  
me more than these? He saith  
unto him, Yea, Lord; thou  
knowest that I love thee. He  
saith unto him, Feed my lambs.

16 He saith to him again  
the second time, Simon *son* of  
Jonas, lovest thou me? He saith  
unto him, Yea, Lord; thou  
knowest that I love thee. He  
saith unto him, Feed my sheep.

17 He saith unto him the  
third time, Simon *son* of Jonas,  
lovest thou me? Peter was  
griev'd, because he said unto  
him the third time, Lovest  
thou me? And he said unto  
him, Lord, thou knowest all  
things; thou knowest that I  
love thee. Jesus saith unto him,  
Feed my sheep.

18 Verily verily I say unto  
thee, When thou wast young,  
thou girdedst thy self, and walk-  
edst whither thou wouldest:  
but when thou shalt be old,

TEXT.

TRANSLATION.

ἐκπνέῃς τὰς χεῖράς σου, καὶ ἄλλος σε  
ζώσει, καὶ οἴσει ὅπου οὐ θέ-  
λεις. 19 Τοῦτο δὲ εἶπε, σημαίνων

thou shalt stretch forth thy  
hands, and another shall gird  
thee, and carry thee whither  
thou wouldst not.

19 This spake he, signify-  
ποίω

P A R A P H R A S E.

Fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus says unto them, Come and dine. And none of the Disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then comes and takes Bread, and gives them, and Fish likewise. 14 This is now the third time that Jesus shew'd himself to his Disciples, *i. e. Apostles, being together in a Body or Company*, after that he was risen from the Dead.

15 So when they had din'd, Jesus says to Simon Peter, Simon son of Jonas, Lovest thou me more than these *the rest of my Apostles do, thinkest thou now as thou (f) seem'dst to think before thy Denial of me?* He says unto him, Yea, Lord, *tho' I did thus basely Deny thee, and am thereby taught not to make Comparison of my self with All others, yet thou knowest that I sincerely love thee.* He says unto him, Feed (ff) my Lambs, *i. e. express thy Love to me by taking Care of my Flock committed to thy Charge.* 16 He says to him again the second time, Simon son of Jonas, lovest thou me? He says unto him, Yea, Lord; thou knowest that I love thee. He says unto him, Feed my Sheep. 17 He says unto him the third time, Simon son of Jonas lovest thou me? Peter was griev'd, because he said unto him the third time, Lovest thou me, *forasmuch as Christ seem'd thereby to suspect his Sincerity:* and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus says unto him, Feed my Sheep. 18 Verily verily I say unto thee, *I know thou wilt faithfully discharge thy Trust, even unto Death. Namely, now when thou wast Young, thou girdedst on thy self thy Fishers-coat, and walkedst whither thou wouldst, stretching (g) out thy Hands to swim to me:* but when thou shalt be Old, thou shalt stretch forth thy Hands, *being forc'd so to do, and another shall gird thee, namely to a Cross, and so carry thee whither thou wouldst not, i. e. to the place of Execution.* 19 This spake he, signifying by

V.  
He charges Peter to feed his Sheep, and foretells the manner of his Death.

A N N O T A T I O N S.

(f) See *Matth.* 26. 33.

(ff) It seems probable that Christ did here, by his *Lambs* and *Sheep*, in a more special manner design the *College of the Apostles*, over which he did hereby give Peter the *Presidency*. So *ποιμαίνει* signifies to *preside*, as well as *feed* or *instruct*.

(g) See v. 7.

## TEXT.

## TRANSLATION.

πρὶν θανάτῳ δοξάσει τὸν Θεόν.  
Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ. Ἀκο-  
λύθει μοι.

20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέ-  
πει † μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, κω-  
λυθῆντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ  
ἔπι τὸ στήθος αὐτοῦ, καὶ εἶπε. Κύριε,  
τίς ἐστὶν ὁ προδιδούς σε; 21 Τούτων  
ιδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ. Κύριε,  
ἔστος δὲ τίς; 22 Λέγει αὐτῷ ὁ Ἰη-  
σοῦς. Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρ-  
χου, τί φέσς σε; σὺ ἀκολούθει μοι.  
23 Ἐξῆλθεν οὖν ὁ λόγος ἐστος ἕως τῆς  
ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ  
ἀποθνήσκει· καὶ ἔκ εἰπεν αὐτῷ ὁ Ἰησοῦς  
ὅτι ἔκ ἀποθνήσκει· ἄλλ'. Ἐὰν αὐτὸν  
θέλω μένειν ἕως ἔρχου, τί φέσς σε;

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρ-  
τυρῶν περὶ τούτων, καὶ γράφας ταῦτα.  
καὶ οἶδμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρ-  
τυρία αὐτοῦ. 25 Ἐστὶ δὲ καὶ ἄλλα  
πολλὰ ὅσα ἐποίησαν ὁ Ἰησοῦς, ἅπαντα  
ἐὰν γράφηται κατ' ἐν, ὅθεν αὐτὸν  
οἶμα τὸν κόσμον χωρῆσαι τὰ γραφό-  
μενα βιβλία †.

ing by what death he should  
glorify God. And when he had  
spoken this, he saith unto him,  
Follow me.

20 Then Peter turning a-  
bout, seeth the disciple whom  
Jesus lov'd, following; which  
also lean'd on his breast at sup-  
per, and said, Lord, which is  
he that betrayeth thee?

21 Peter seeing him, saith  
to Jesus, Lord, and what *shall*  
this man *do*?

22 Jesus saith unto him, If  
I will that he tarry till I come,  
what *is that* to thee? Follow  
thou me.

23 Then went this saying  
abroad among the brethren,  
that that disciple should not  
dye: yet Jesus said not unto  
him, He shall not dye: but, If  
I will that he tarry till I come,  
what *is that* to thee?

24 This is the disciple  
which testifieth of these things,  
and wrote these things: and  
we know that his testimony is  
true.

25 And there are also many  
other things which Jesus did,  
the which if they should be  
written every one, I suppose  
that even the world it self  
could not contain the books  
that should be written\*.

V. 25. † Ἀμὴν is not read in Alex. or Cant. MSS. &c. nor in Vulgar latin, Syriac, Arabic, or Persic Versions.

P A R A P H R A S E.

what Death, *namely that of the Cross*, he should glorify God. And when he had spoken this, he says unto him, Follow me.

20 Then Peter turning about, sees the Disciple whom Jesus lov'd, *i. e. John himself*, following; which also lean'd on his Breast at Supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him, says to Jesus, Lord, and what shall this Man do? 22 Jesus says unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. 23 Then, *upon this ambiguous Answer of Jesus*, went this saying abroad among the Brethren, *i. e. Christians*, that That Disciple should not Dye, *but continue Alive till Christ's Final Coming to Judgment*. Yet Jesus said not unto him, He shall not Dye; but, If I will that he tarry till I come, *Namely to take Vengeance upon the Obstinate Unbelieving Jews, by destroying Jerusalem and putting an End to the Jewish State, which St John did accordingly live to see*; What is that to thee?

VI.  
Christ foretells  
John's living till  
after the Destru-  
ction of Jerusa-  
lem.

The C O N C L U S I O N.

24 This, *viz. John*, is the Disciple who testifies these things, and wrote these things *contain'd in this Gospel*: and we know, *i. e. sure, I am*, that his Testimony is true. 25 And there are also many other things which Jesus did, *besides those related in this Gospel*; the which if they should be written every one, I suppose that even the World it self could not contain (*which seems to have been a Proverbial Expression to denote, that there would be a very great Number of*) the Books that should be written.

I. Of the *Pre-existence* of CHRIST in his *Divine Nature* before his *Incarnation*, and from all *Eternity*, Chap. I. 1-5.

II. Of the *End* or *Design* of *John Baptist's* Coming or Ministry, I. 6-8.

III. Of the *Incarnation* of CHRIST, and the *End* of his Coming into the World, I. 9-14.

IV. The Baptist's *Testimony* of CHRIST at *Bethabara*, I. 15-37.

CHRIST begins his Ministry by gathering Disciples, viz. *Andrew*, *John* and *Peter* at *Bethabara*; and *Philip* and *Nathanael* in *Galilee*, I. 38 - ult.

He turns *Water* into *Wine* at *Cana* in *Galilee*, II. 1-11. He goes to *Capernaum*, 12.

He goes up to *Jerusalem* to the *Passover*, and turns the *Traders* out of the *Temple*, II. 13 - ult. His Discourse with *Nicodemus*, III. 1-21.

Leaving *Jerusalem*, He goes into some other part of *Judea*, where his Disciples baptize; with Discourses occasion'd thereby, III. 22 - ult.

Leaving *Judea*, He passes thro' *Samaria*, where he discourses with a *Woman* of *Sychar* or *Sichem*, and tarries there two days, IV. 1-42.

He comes into *Galilee*, and cures a *Nobleman's* Son at *Capernaum*, IV. 43 - ult.

He goes up to *Jerusalem* to the *Passover*, where he cures an *infirm* man at the pool of *Bethesda* on the *Sabbath*; with the Discourse thereon, V.

He returns into *Galilee*, where he miraculously feeds 5000, with the Discourse thereupon, VI.

He goes to *Jerusalem* at the *Feast* of *Tabernacles*; with his Discourse then, VII. 1-31. The *Pharisees* send Officers to seize him, but they do it not, 32 - ult. A *Woman* taken in *Adultery* is brought to him, VIII. 1-11.

His Discourse afterwards, wherein talking of *Abraham*, the *Jews* go about to stone him for making himself *Greater* than *Abraham*, 12 - ult. He cures a *Man* born *Blind*, IX.

He is at the *Feast* of the *Dedication*, when the *Jews* go to stone him for what they call'd *Blasphemy*, X. 1-99. He goes to *Bethabara*, 40 - ult. He raises *Lazarus* from the *Grave*, XI. 1-46. The *Rulers* resolve to kill him, 47-53. He retires to *Ephraim*, 54.

The next *Passover* is at hand, which was CHRIST's Last, XI. 55 - ult. Six days before the *Passover*, he comes to *Bethany*, XII. 1-11. On the next day rides into *Jerusalem* in *Triumph*; with relation of what was done, 12 - ult.

The Night before he Suffer'd, He washes his Disciples Feet, &c. with his large Discourse to, and Prayer for them, XIII, XIV, XV, XVI, XVII.

He is apprehended and carried before *Annas* first, and then *Caiaphas*, XVIII. 1-27.

He is carried before *Pilate*, condemn'd, and crucify'd, XVIII. 28 - XIX. 18.

What pass'd after his Crucifixion to his Burial, XIX. 19 - ult.

VI. An Account of CHRIST's *Resurrection*, and his *Appearing* and *Conversing* afterwards with his Disciples, XX, XXI.

1. An Account of his Ministry before the Imprisonment of the Baptist; which is Wholly Omitted by the other three Evangelists, and contains these Particulars, viz.

V. An Account of CHRIST's Ministry, which may be distinguish'd into two parts, viz.

2. An Account of his Ministry after the Imprisonment of the Baptist; Which contains these Particulars, mostly Omitted by the other Evangelists, viz.

The Gospel of St John may be distinguish'd into these Parts, viz.

A  
TREATISE  
Concerning the  
HARMONY  
OF THE  
Four Gospels:

TOGETHER,

With a *T A B L E*, representing in One  
Easy and Clear View the *Harmony of the*  
*Four Gospels* ; so far forth as relates to the  
*Order of Time*, wherein the several  
Passages of the *Gospel History* did *succeed*  
One Another.

---

By EDWARD WELLS, D. D. *Rector of*  
*Cotesbach in Leicestershire.*

---

L O N D O N,

Printed for *James Knapton*, at the *Crown* in *St. Paul's*  
*Church-Yard.* 1718.

100  
100  
100



# P R E F A C E.

**A**LL that needs be here taken Notice of by way of Preface to the following Treatise, is this:

*That in relation to the First Paragraph thereof I drew up the said Treatise while my Paraphrase on the Revelation of St. John was in the Press, which is since publish'd; and that my Paraphrase on the Gospels of St. Matthew and Mark are now in the Press.*

*That in reference to the Paragraph in the lower Part of Pag. 8. of this Treatise, whereas it is there said, I have drawn a prick'd Line from this Passage of St. Matthew, &c: the Reader is to know that the Printer in printing the Table has not exactly follow'd the Copy sent him in such little Matters: but instead of a prick'd Line drawn from this Passage of St. Matthew, to the Column of St. Luke,*

## The PREFACE.

*and that immediately under the Passage of St. Luke, which the foresaid Passage of St. Matthew do's come next after; the Printer has put a Continued black Line under the said Passage of St. Matthew, and made it to direct to the Passage of St. Luke which follows immediately after. So that although the Method used by the Printer is not exactly the same described in the Treatise as to that Particular, yet it comes to the same. And perhaps there may be some other such immaterial Variations between the Table and the Treatise; which I thought however Proper to advertise the Reader of here, that he might thereby be prevented from giving Himself any Needless Trouble about them.*

---

## ERRATA.

*Page 14. line 11. read, not initiated. *ibid.* l. 12. r. upon his Ministry. p. 16. l. 9 from bottom, r. published, in Eusebius. p. 18. l. 9 from bottom, r. ule of It in. p. 22. l. 11. r. his New. p. 23. l. ult. r. on purpose. p. 24. l. 25. r. supposing it. *ibid.* l. 26. r. Christ's Ministry) not. p. 35. l. 24. dele tho'. p. 42. l. penult. r. Saviour's Sermon. p. 46. l. 5. r. so That which is. p. 55. l. 14. r. Chap. 18. 1. p. 65. l. 27. r. *αὐτῶν* p. 68. l. 4 from bottom, r. *τελειοντα*, and so elsewhere. p. 76. l. 5 from bottom, r. I would have thee to do.*



12. When Jesus had heard that *John was cast into Prison*, he departed

13-17, And leaving *Nazareth*, he came and dwelt at *Capernaum*.—From  
began to preach, and to say, *Repent*, for the *Kingdom of Heaven is at*  
18-22. Jesus walking by the *Sea of Galilee*, saw two Brethren, *Simon* and

VIII. 14, 15. When Jesus was come into *Peter's House*, he saw his *Mother*  
of a *Fever*, &c.

16-17. When *Evening* was come, they brought unto him *many that were*

IV. 23-24. And Jesus went about all *Galilee*, teaching in their *Synagogues*, as  
VIII. 2-4. Behold there came a *Leper*, and worshipped him, saying, *Lord*  
IX. 2-8. They brought unto him a Man sick of the *Palsy*, &c. - -

9-17. As Jesus passed from thence, he saw *Matthew* sitting at the *Receipt*

33 XII. 1-8. At that time Jesus went on the *Sabbath-day* through the *Corn*, &  
9-21. When he departed thence, he went into the *Synagogue*, and  
which had a *wither'd hand*, &c.

IV. 25. There followed him *great multitudes* from *Galilee*, & from *Decapolis*

V. 1, VI, VII. —*ult.* And seeing the multitudes, he went up into a mountain—&  
came unto him, and he taught *them*, saying, *Blessed are the Poor in Spirit*

VIII. 5-13. When Jesus was entered into *Capernaum*, there came unto him a

XI. 2-19. When *John* heard in *Prison* the Works of *Christ*, he sent *Te*  
*sciples*, & said, *Art thou He*, &c.

20—*ult.* Then began he to upbraid the *Cities* wherein most of his mig  
done, &c.

31

32

12. When Jesus had heard that *John was cast into Prison*, he departed

13-17. And leaving *Nazareth*, he came and dwelt at *Capernaum*.—From  
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& said, *Art thou He*, &c.

20—*ult.* Then began he to upbraid the *Cities* wherein most of his miracles  
were done, &c.

- I 5—ult. *John bare witness of him, &c.*—Jesus would go forth into Galilee, &c.
- II. 1—ult. The Passover was at hand, and Jesus went up to Jerusalem, &c. v. 13.    -    -
- III. 1—ult. John was not yet cast into Prison, v. 24.
- IV. 1—ult. He (Jesus) left Judea, and departed again into Galilee, &c. v. 3, & 43.
- V. 1—ult. After this, was a Feast of the Jews, and Jesus went up to Jerusalem, &c.    -    -
- He (*viz.* the Baptist) was a burning Light, & ye were willing for a season, &c. v. 35.







A

# TREATISE

Concerning the

## HARMONY

OF THE

### *Four Gospels.*

1. **H**AVING already published the *Epistles* of the New Testament, (which I began with, as being more Difficult to be understood than the *Gospels*,) and the *Revelation of St. John* being now in the Press, I design (GOD willing) to compleat this my Undertaking, by publishing in the like manner the Remaining Books of the New Testament, *viz.* the *Gospels* and *Acts of the Apostles*.

2. Now in order to a Right Understanding of *each Gospel by it self*, it is Necessary to have a Right Understanding of the *Harmony of the four Gospels one with another*. To this End there have been drawn up such Harmonies by Learned Persons, particularly and lately by Mr *le Clerc*, and Mr *Whiston*; and tho' these differ in some Particulars, yet their Harmonies are each of good Use in the Main. Both these Writers have set down the Text of each Gospel *at large*; which Method, as it is most serviceable in some Respects

1. The Author's Design to publish a Paraphrase on the four Gospels.

2. The Knowledge of the Harmony of the Gospels absolutely Necessary in order to know the true Sense of some Texts.

## A Treatise concerning the

spects, so is attended with Inconveniency in other Respects. For hereby each Chapter of the Gospels becomes broken into many Pages, and their Harmonies in the Whole become swell'd to a great Bulk; which Circumstances mightily hinder one from having (after All their Pains) an *easy* and *clear View* of the Harmony of the four Gospels.

3.  
The Harmony  
of the Gospels  
represented in  
a better View,  
by a Table  
than by a  
Book.

3. Hereupon I set my self to consider, whether this Inconveniency might not be remedy'd, by bringing the Harmony of the four Gospels into *one Table*, and so into *one Easy and Clear View*. I consider'd, that in the Gospel-history may be distinguish'd two things: One of a *more general* Nature, and so to be *first* known; the other of a *more particular* Nature, and consequently such as may be most fitly known *after* the former. By *That* of a *more general* nature, I mean the true *Series* or *Order of Time*, wherein the *several Passages* related in the four Gospels did *fall out*, and *succeed one to the other*. By *That* of a *more particular* nature, I mean the *particular Circumstances* of any *One Passage* related by *two* or *more* of the Evangelists.

As to the particular Circumstances of one and the same Passage, which are *differently* related by *different Evangelists*, and that sometimes so far differently, as to *seem to contradict* one the other; in order to shew the **HARMONY** of the Evangelists in these Cases, it is indeed Necessary, that the *seemingly different* Particulars be *set down at large*. And therefore This is most proper to be done in a *Paraphrase* so drawn up, as that it shall take in the several *seemingly different* Particulars related by the Evangelists, and at the same time shall shew, how they are to be *reconcil'd* one with the other. Wherefore I purpose to follow this most Useful Method, in drawing up *My Paraphrase* on each Gospel.

As for the Series or Order of Time, wherein the several Passages related in the Gospels did fall out, and succeed one the other, as the **HARMONY** of the Evangelists in this respect, may be brought into the Compass of *one Table*, so it is Best represented after this manner; because hereby it is represented in an *Easy* and *Clear View*, *All at Once*. For which Reason I drew up *the Table* hereunto belonging, and herewith now publish'd, which I proceed to Explain.

4. The

## Harmony of the Four Gospels.

3

4. The said TABLE then consists of *four larger Columns*, according to the number of the *four Gospels*, the several Columns belonging to the several Gospels according to that Order, wherein the Gospels stand in New Testament. The Passages of the several Gospels are *set down* within their respective Columns *in such Order*, as answers to (what I judge) the true *Order of Time*, wherein they fell out: Those Passages, which *stand above* or *afore* others in the same or different Columns, being such as *fell out before* the others; those Passages in different Columns, which stand *Even* or *in a Line* one with the other, being no other than the *same Passages* related by two or more Evangelists, and that perhaps with some Variety of Circumstances; One Evangelist taking notice of some Circumstances belonging to the same Passages, which are omitted by Another. Wherefore since such Variety of Circumstances do's not hinder, but that the said *Passages*, thus somewhat differently related by different Evangelists, are in reality the *Same*, and consequently were transacted at the *same Time*; hence the said Passages are placed (within their respective Columns) in the *same Line* one with the other, as being the most proper way to denote Their belonging to the *same Time*.

4.  
A Description  
and Explana-  
tion of the TA-  
BLE drawn  
up by the Au-  
thor, for that  
purpose, and  
herewith pub-  
lish'd.

Some few Texts there are, which in themselves do *not* properly regard *Time*; and therefore they are placed according to the *Nature of the Matter*, which is contain'd therein. Such is the *Preface* or *Introduction* to *St Luke's Gospel*, contain'd in the four first Verses of the first Chapter: Which may likewise very fitly serve as a *Preface* or *Introduction* to the *Harmony of the Gospels* set forth in the Table. And therefore as it is placed in the *Column* belonging to *St Luke's Gospel*, so is it placed the *First* or *Highest* of all the Passages in the Table. In like manner the *Conclusion* to *St John's Gospel*, being the last Verse of the last Chapter thereof, may very fitly serve as a *Conclusion* to the whole *Harmony of the Gospels*: And therefore as it is placed in the *Column* belonging to *St John's Gospel*, so is it placed the *Last* or *Lowest* of all the Passages in the Table. Of the same Nature is the *Genealogy* of Christ, which in itself not having Regard to any peculiar *Time*, might *indifferently* be taken notice of,

either *before* the Birth of Christ, as it is by St *Matthew*; or *after* the Birth of Christ, as it is by St *Luke*. On which account there is no good Reason for *altering the Order*, wherein Christ's Genealogy stands in St *Matthew's* Gospel; and for placing it so as to *answer in Order of Place* to Christ's Genealogy, as it stands in St *Luke's* Gospel, (which is done by Mr *Le Clerc*,) but it seems much more Proper (with Mr *Whiston*) to let *each Genealogy* stand in the *same Place*, as it was first placed in by each *Evangelist*. For this I think ought to be a principal Rule, whereby Harmonist should guide themselves, *viz.* *Not to alter the Order* observ'd in the Gospels, any more than is necessarily requir'd by the *Order of Time*, on which the *Thread* of the Gospel-history depends.

5.  
One considerable Particular wherein the said Table excels Books, exemplif'd

5. And thus I come more fully than afore to take notice to the Reader of one considerable Particular, wherein the Harmony of the Gospels as represented in the TABLE do's excel the Harmony of the Gospels as represented in BOOKS. In this latter sort of Harmonies, *each Chapter* of the several Gospels being *broken* into very many Pages; hereby the *View of the Order* observ'd by each *Evangelist* becomes likewise so *broken*, as that one cannot, *without great Difficulty and Pains* in turning over, and comparing again and again the several Pages, make any tolerable Judgment from *barely perusing* the said Harmonies, *what Exactness of Order is observ'd by each Evangelist*; much less in *what parts* of each Gospel *Order of Time is or is not observ'd*. Whereas on the contrary by *barely looking on* the Table hereunto belonging, one may have *All at Once* a *View of the Order* observ'd by each *Evangelist*; and so may *presently and clearly see*, *Which of them is more or less Exact* as to *Order of Time*, as also *In what parts* of their respective Gospels *Order of Time is or is not observ'd by them*.

For instance, one needs but run with his Eye down the first large Column to discover, that a *very considerable Part* of St. *Matthew's* Gospel stands *very much Confused* as to *Order of Time*. For this is presently discoverable, by seeing so *many of the Chapters* set down in the said Column, not in their proper or a regular Order, but in a *very Confused Manner*.

ner. For as the Capital Numeral -Letters signify the Chapters and the small Numeral Figures signify the Verses; so the Chapters of St. *Matthew's* Gospel after the *third* stand (omitting the different Verses of each Chapter) thus: IV, VIII, IV, VIII, IX, XII, IV, V, VI, VII, VIII, XI, XII, XIII, VIII, IX, XIII, IX, X, XI, XIV, (&c. in their regular Order.) And as one thus *presently* sees, that a *great Part* of this Gospel stands *very much confused* as to Order of Time; so likewise one *presently* sees, *What Parts* of the said Gospel *are*, and *what are not* thus confused. Namely, that the *Part confused* is from Chap. IV. v. 12. to the End of Chap. XIII. inclusively; and that the *Other Parts* (*viz.* from I. 1. to IV. 11. and again from XIV. 1. to the End of the Gospel) are *not confused*, but stand in their *regular Places* as to Order of Time.

In like Manner, by barely running with the Eye down the other three larger Columns, one *presently* sees that *all the Chapters* of the *other three* Gospels stand in their *proper Order* (except only part of *Luk. V.*) and consequently that the *Passages* related in the said Chapters are related in the main in their *proper Places* as to *Order of Time*. And by barely running over with the Eye the *Numbers of the Verses* cited under each Chapter, one *presently* discovers those *very few* Places, where Order of Time is *not* observ'd; and which I need not mention here, they being mark'd in the Table with this Character (†) set by them, for the more easy Distinction Sake.

6. There is another considerable Particular wherein this TABLE do's *excell* BOOKS in representing the Harmony of the Gospels; and that on the like Account or for the same Reasons, that It do's excell them in the former Particulars. Namely, by reason of the very many Pages, into which each Chapter of the several Gospels is divided in *Books of Harmonies*, it comes to pass that it is *Not easy* to discover, *What Passages are*, and *What are not*, related by the several Evangelists; whereas This is *presently* discoverable by bare looking on the *Table*, and that in respect of the *Whole* Gospel-history. For it is obvious from what has been already said concerning the *Contrivance* of the Table, that all

6.  
*Another Particular exemplified.*

such

## A Treatise concerning the

such Passages, as are related by *all the Evangelists*, are likewise set down in *all the four Columns* belonging to the said Evangelists, *in the same Line*, or *by the Side one of the other*; and in like Manner such Passages, as are related *only by some* of the Evangelists, are set down *only in the Columns* respectively belonging to the said Evangelists; a *Void Space* being left over-against them in those Columns which belong to the Evangelist or Evangelists, that have omitted the said Passages in their respective Gospels.

Hence it follows, that *as soon as I look* upon the *Table*, and see that the latter part of Chap. I. of St. *John's Gospel*, *viz.* from v. 15, and likewise all Chap. II, III, IV, and V, have *nothing set over-against them* in the three other Columns, I am thereby *presently* inform'd, that the *several Passages* contain'd in the foremention'd Part of St. *John's Gospel* are *omitted by all the other Evangelists*. And in like manner on the other hand, *as soon as I see* the great *Void Space* in the Column belonging to St. *John's Gospel*, between Chap. V. and VI. of the said Gospel; I am *thereby presently* inform'd, that St. *John* has *omitted all the several Passages* referr'd to in the *other three Columns*. And so in lesser Instances.

7. It remains now to lay before the Reader the several Reasons, that have induced me to think, that the several Passages of the Gospels are set down in the Table in *their due Places*, either with respect to the *Order of Time* wherein they fell out, or else with respect to the *Nature of the Matter* contain'd in them.

*The Reasons, whereon is grounded the Order wherein the several Passages of the Gospel are placed in the Table.*

I have had Occasion already to observe that *Luk. I. 1--4.* is placed the *First or Higbest* of all the Passages in the Tables, because as it is the *Preface or Introduction* to St. *Luke's Gospel*, so it may no less fitly serve for a *Preface or Introduction* to the *Whole Gospel-History*, and consequently to *this Harmony*. I need here only observe further, that in this *Preface* we are taught to look on the Gospels as containing such things as are *most surely Believ'd among Us Christians*.

The reason why I observe this, is to shew, that *John I. 1--5.* is duly placed the *very next in order* to the *Preface*. For since the *Divinity* of our Blessed Saviour is One of those things,

things, that are *most surely Believ'd among Us*; and since our Blessed Saviour did exist in his Divine Nature, and therein Created All things, *long* before his Incarnation or any Particular belonging thereto and related in the Gospels; hence this first Passage of St. *John's* Gospel wherein Christ's Divinity &c. is asserted, ought to stand *next after* the Preface and *before* all the Passages in the Gospel relating more immediately to Christ's Incarnation. And therefore the Harmonies both of Mr. *Le Clerc* and Mr. *Whiston* are faulty herein.

Among such Passages as relate more immediately to Christ's Incarnation, and are contain'd in the Gospels, the First is the History of the *Conception of St John Baptist*, the Fore-runner of Christ. Wherefore 5-ult. (or last) of *Luk. I.* is duly placed *next in Order* or the *third in Order*; forasmuch as in this Portion of St. *Luke's* Gospel is contain'd the History, not only of the *Baptist's Conception*, but also of the *Annunciation of the Virgin Mary* or *Conception of Christ*, and of other Particulars especially the *Birth of the Baptist*; All which succeeded one the other in Order of Time, according to the Order of Place wherein they are related by St. *Luke*. And here it may be proper to observe to the Reader, that whereas the Table will not allow of so much as barely mentioning *all* the several Particulars contain'd in such *long* Portions of the Gospels, This *Defect* may be *easily supply'd* by having a *Bible* by one to consult and see the several Passages contain'd in such long Portions. Indeed I have taken Care in such cases to set down in short as many of the Passages, as I possibly could in the Room allow'd for it; by which Means one that is well vers'd in the History of the Gospels, will be enabled to recollect at least the most Material Passages contain'd in such long Portions of the Gospel, *without* the help of a Bible by him. In Order to Mention as much as I could, I have used some *Abbreviations*, as *d.* for *days* &c. Of which there will be a Catalogue with their Explanations set down at the End of this Tract, if not in the Table itself.

8. In a Line with 5—ult. of *Luk. I.* I have placed 6—8. <sup>8.</sup> *The True sense*  
of *John. I.* forasmuch as it may I think most properly be <sup>of *John I. 6.*</sup>  
understood

understood of the *Birth of the Baptist* or his *Coming into the World*. For whereas it is here said, *There was a MAN sent from God &c.* by the Word *MAN* seems here to be denoted, not that what is here said, is spoken of *John's* Ministry or Baptizing, when he was come to *Man's* Estate; but rather *MAN* here is opposed to *GOD* in v. 1. and thereby is denoted, that whereas the *Word* (Christ) was truly *GOD*, *John* the Baptist, who was sent as his Fore-runner was no other than a mere *MAN*. And this Acceptation of v. 6. is favour'd or enforced, by considering that the Evangelist do's afterwards take Notice of the *Incarnation and Birth* of Christ in the Passage of St. *John's* Gospel cited next in the Table. And therefore what is said v. 6. of the Baptist, may most properly be understood of what related to him *before* the Birth of Christ, that is, of the Baptist's being *sent into the World* by being *Born* into it.

The next Passage in Order of Time is the Account of what happen'd, between the *Conception of Christ* and his Mother's going to *Bethlehem* and his *Birth* there; which is contain'd in the latter part of *Matth. I. viz.* from v. 18. to the End of that Chapter. And because the *Generation* or *Genealogy* of Christ is (as has been before observ'd) a Particular which do's not properly regard any peculiar Time, and therefore may be as well set down *before* Christ's Birth, as *after* it, therefore I have not made two distinct Passages, One of the Genealogy, the Other of what happened between Christ's Conception and Birth; but have set down in the Table all *Matth. I. (viz. I. 1—ult.)* as One Passage. And because this Passage of St. *Matthew* stands so far off in the Table from that of St. *Luke* which it succeeds immediately to in Order of Time, that the Eye may not readily discern *which* is the Passage of St. *Luke* that it do's so succeed to; therefore to prevent any Mistake in this Case, I have drawn a *prick'd* Line, from this Passage of St. *Matthew* (thro' the Column belonging to St. *Mark*, and so) to the Column belonging to St. *Luke*, and immediately *under* the Passage of St. *Luke*, which the foresaid Passage of St. *Matthew* do's immediately come next after. By which means the Eye may *presently* discern that I. 1—ult. of St. *Matthew* do's  
immediately



*immediately succeed* 5—ult. of *Luk. I.*, as in Order of *Time*, so likewise in Order of *Place* in the Table. And the same Method is used all along the Table in like Cases, or where it is judged more Needful to guide the Eye aright.

*Luk. II. 1—21* is evidently the *next* Passage in Order of *Time*, as containing the Account of Christ's *Birth* and *Circumcision* &c, at *Bethlehem*: And therefore this Passage is placed *next* in the Table. And here it is to be observ'd, that in such large Portions of Chapters, when any thing more remarkable is to be set down in the Table, which do's not stand at or near the *beginning* of such a Portion, then the *Verse* where it occurs, is set down *after* it, or on the *Right-hand side* of the respective Columns. Thus v. 7, 21 denotes that *She brought forth her Son-Jesus*, is contain'd in v. 7 and 21 of *Luk. II.*

To this succeeds *next*, both in Order of *Time* and of *Place* in the Table, the Account of the *Wise-Men* &c. in *Matth. II. 1—12.*

9. After this I have placed next in the Table the account of the *Purification of the Virgin Mary*, &c. contain'd in *Luk. II. 22—38.* For it appears most Reasonable to Me, to suppose This to be the Time, when the Rite of Purification was perform'd. Namely, presently upon the Departure of the Wise-men from *Bethlehem*, the Days of the Virgin *Mary's* Purification being now accomplish'd, She with her Child *Jesus* and her Husband *Joseph* came up to *Jerusalem*. While they were there, *Joseph* had the Warning given him to flee with the Child and his Mother into *Egypt*. Presently after which *Herod* began to perceive that he was Mock'd by the *Wise-men*, and so in a short time after follow'd the *Massacre of the Young Children*. Whence it appears also that 13—21. of *Matth. II.* is rightly placed in the Table next after 22—38 of *Luk. II.* forasmuch as it is most Reasonable to suppose, that the Going with the Child *Jesus* into *Egypt* did quickly succeed the Purification of the Virgin *Mary*. Mr *Le Clerc* embraces the same Opinion as I here do. And Mr *Whiston's* Opinion, that on the contrary the *Purification* did succeed the Return of our Blessed Saviour out of *Egypt*, is so very improbable, that it deserves not a serious Confutation. I shall therefore content my self here with referring the

Reader to pag. 165. of Mr *Whiston's short View of the Harmony of the four Evangelists*, that he may there see, *how Many and what sort of things Mr Whiston supposes to be done in forty Days*, i. e. between the Nativity of Christ and the Purification of the Blessed Virgin; particularly how he supposes that our Saviour *stay in Egypt* was no more than *four Days*. And after having read the uppermost Corollary, which Mr. *Whiston* makes in the forecited Page, I leave the competent Reader to judge whether the following Corollary ought not to have begun thus; *Hence we see (not the Reasonableness, as Mr. Whiston fancies, but rather) the Unreasonableness of supposing the Purification to have been in the Return from Egypt to Galilee.*

Next after 13—21 of *Matth. II.* (in the latter part of which Passage is contain'd *Christ's Return out of Egypt*) do's succeed, as in Order of Time, so likewise in the remaining part (*viz. 22 and ult. Verse*) of *Matth. II.* the Returning of the Blessed Virgin with her Child and Husband unto *Nazareth of Galilee*, where they had liv'd before they came to be tax'd at *Bethlehem in Judea*. And their *same Return* thither being likewise taken notice of by St. *Luke* in Chap. II. 39. therefore in the *same Line* with 22 and ult. of *Matth. II.* is placed v. 39 of *Luk. II.* together with v. 40. as mentioning *Christ's growing in Spirit and Wisdom &c.* after this his coming to *Nazareth*. And whereas Mr. *Whiston* thinks, (as appears from p. 159 of his *Harmony*) that what is said in *Luk. II. 39.* makes mightily for his Opinion, as in other respects, so with respect to the Purification being *after the Return out of Egypt*; inasmuch as it being here said at the beginning of the Verse, *When they had perform'd all things according to the Law of the Lord*, viz. with relation to the Purification (&c.) before spoken of, it presently follows *they returned into Galilee to their own City Nazareth*: Whence from St. *Luke's* mentioning their Return into Galilee *immediately* after their having perform'd all things relating to the Purification, Mr. *Whiston* would have it necessarily inferr'd, that their Return into Galilee did *actually in Order of Time, immediately follow* the Purification. But Mr. *Whiston* should have remembred, that He himself in other Cases allows this not to be a good  
fort

sort of Argument. For Instance, St. *John's* Chap. VI. begins thus: *After these things Jesus went over the Sea of Galilee &c.* Now altho' St. *John* mentions this going of Christ over the Sea of Galilee immediately after what was related in Chap. V. yet Mr. *Whiston* knows this is no good Argument that these Particulars immediately follow'd one the other in order of Time; and accordingly Mr. *Whiston* places them at near two Years distance one after the other, and supposes All the Passages mention'd from *Mark*. I. 14. to VI. 34 (or, which comes to the same, from *Luk*. IV. 14 to IX. 11.) to come between the end of *Joh*. V. and beginning of *Joh*. VI. Wherefore in like Manner, altho the Return into *Galilee* is mention'd immediately after the Purification by St. *Luke*, yet this hinders not but the Flight into *Egypt* omitted by St. *Luke* in his History, might really come between the Purification and return into *Galilee*, as the Nature of Circumstances requires it to be supposed

The next Passage in Order of Time after the Return to *Galilee* out of *Egypt*, is evidently Christ's going up to *Jerusalem* to the Passover, *when he was 12 Years old*; which is mention'd by St. *Luke* only.

After this there is no Account in the Gospels of our Saviour's Life for many Years, namely till he began to be about 30 Years of Age, (as we are inform'd by St. *Luke* III. 23.) at which time he came to be baptized by St. *John* Baptist. Wherefore as the Baptist's entring upon his Ministry, and then Christ's coming to him to be baptiz'd, and after that Christ's Temptation in the Wilderness, are the several Passages (taken notice of in the Gospels) which in their respective Order succeeded in Time next to Christ's going up to *Jerusalem* at 12 Years of Age, so are they in the same Order placed one after the other in the Table.

Jesus, after he had vanquish'd the Temptations of the Devil, returning (as seems most probable) to the Baptist, then it was that the Baptist gave that Testimony of him, and spoke those things concerning him, which are set down by the Evangelist St. *John* in the remaining part of Chap. I. viz. 15—ult. After which succeeded in order of Time all the several Passages related by the same Evangelist St. *John*

in Chap. II, III, IV, and V. which therefore are placed in the Table according to the *same Order*.

10. *Jesus baptiz'd BEFORE he enter'd upon his Ministry, laegly droved.* 10. Mr. *Whiston* places Christ's coming to the Baptist to be baptiz'd of him, *between* Joh. IV. and V. And I am not ignorant that He is not alone in this Opinion, there being of the same Opinion (as appears from the Appendix to Mr. *Marshall's* Chronological Tables) a learned Prelate, from whom indeed it is not unlikely, that Mr. *Whiston* receiv'd the Notions he go's by in this matter. Now altho I have a great Regird to the Judgment of that learned Prelate, yet the Unreasonableness of this Opinion seems to me so Great, that I am thereby forced to differ from Him therein. For

(1.) According to this Opinion, *Our Saviours BAPTISM* (as Mr. *Whiston* can't but expressly own pag. 137. of his *Harmony*) *was not till long AFTER the beginning of his MINISTRY*; which is preposterous in the Nature of the Things, and consequently absurd, and inconsistent with the Divine Wisdom. For to *enter upon the MINISTRY*, is a thing of a *much Higher Nature* in Religion than to *receive BAPTISM*; and therefore to suppose our Saviour to *enter upon his Ministry, BEFORE he had received Baptism*, is to suppose our Saviour to have acted *preposterously*; which is enough to shew the Falseness of such a Supposition, could nothing else be alledged against it. But

(2.) There is another Consideration, which serves still further to shew the Absurdity of the foresaid Supposition. For according thereunto, not only our Saviour *enter'd himself upon his Ministry*, but also *his Disciples baptiz'd great multitudes of Persons in his Name, BEFORE He was baptiz'd by the Baptist*. For we are inform'd *John IV. 1, 2.* that *Jesus made and baptized MORE Disciples than John, i. e. Jesus himself baptized not, but his Disciples, viz. in his Name*. Since therefore we are inform'd of this in the very beginning of *John IV.* and since according to Mr. *Whiston's* Supposition, our Saviour was not baptiz'd till *after* all that is related in that whole Chapter; it clearly follows, that according to Mr. *Whiston's* Supposition our Saviour *was not baptiz'd Himself, till AFTER Multitudes of Persons had been baptiz'd by his Disciples in his Name*; which still encreases the Absurdity

furdity of such a Supposition. For as to *enter into the Ministry*, is a thing of a *much Higher* Nature in Religion, than to *receive Baptism*; so to *have Others baptiz'd in One's Name*, is a thing of a *much Highr* Nature, than to *enter into the Ministry*; nay it is a thing of so *transcendently High* a Nature, as never to belong to any Humane Person but Christ, who was God as well as Man. Wherefore if it be preposterous and absurd, to suppose Christ to *be baptiz'd*, AFTER that he had *enter'd into the Ministry*; it is *much more* preposterous and absurd to suppose Christ to *be baptiz'd*, AFTER the Others had been baptiz'd in his Name.

(3.) Baptism has been generally us'd as an *initiating Rite*. And the best Reason, why our Saviour submitted to Baptism, is I think on this Account. It is well observ'd in the Appendix to Mr. *Marshall's* Tables, that the Reason why St. *Luke* takes such express notice, that our Saviour was *about thirty Years of Age*, when he enter'd upon his Ministry, was to shew, that he did therein conform himself to the Law of Moses, *that being the Age before which none should enter into the Ministry*. Numb. IV. 3 &c. And as our Saviour thus conform'd himself to the Jewish Law in *this* Circumstance relating to the Ministry, so 'tis not to be doubted but that our Lord did submit to *Baptism* in conformity likewise to the Jewish Law, which among other Rites for *consecrating the High-Priest*, directs or enjoins that He shall be *wash'd with Water*, and be *anointed by pouring Oil upon his Head*. Exod. 29. 4, 7. Agreeably hereto our Saviour was *consecrated our High-Priest*, and so *initiated* into that Office, by being *baptiz'd* by St. *John* the Baptist, which answer'd to the Levitical *washing with Water*; and by the *Descent of the Holy Ghost upon him* presently after his Baptism, which answer'd to the Levitical *Anointing* by pouring Oil on the Head. That the Descent of the Holy Ghost did answer to the Levitical Anointing with Oil, we are plainly enough taught Act. X. 38. where GOD is said to have *anointed Jesus with the Holy Ghost*. And consequently it is not to be doubted, but that Christ's being Baptiz'd by the Baptist, did answer likewise to the Levitical washing with Water. Especially if it be consider'd further, that as the Washing and Anointing

ing of the High-priest were perform'd at the same time, One after the other, so Christ was baptiz'd, and the Holy Ghost descended upon him at the same Time One after the Other. Now from what has been said, it appearing most highly Reasonable to look on Christ's being *Baptiz'd*, as one part of his *Initiation* or *Consecration* to his Ministry; hence it clearly follows, that it is most highly Unreasonable and Absurd, to suppose Christ *not to have been baptiz'd* till *Long after his entering upon his Ministry*; this being to suppose that Christ was *Initiated* or *Consecrated* to his Ministry, till *long After* he had already *enter'd upon his* not *Ministry*.

It is plain that the learned Prelate, to whom we are indebted for the Excellent Appendix to Mr. *Marshall's* Chronological Tables, was not ignorant of the Force of the foremention'd Objection to his Opinion; which therefore he had no other way to endeavour to evade, than by supposing a *double* Descent of the Holy Ghost, One *before* and the Other *after* the Baptism of Christ, as may be seen in what is said in the foremention'd Appendix under the 28 and 30 Years of the Vulgar Æra of Christ. But now there is no express mention made in Scripture of any Descent of the Holy Ghost upon Christ *before* his Baptism. Nor is there any Necessity to suppose such a Descent, since those Words of the Baptist recorded in *Job. I. 33* (*I knew him not; but He that sent me to baptize with Water, the same said unto Me: Upon whom thou shalt see the Spirit descending, &c.*) may very well be reconcil'd with those other Words of the Baptist recorded in *Matth. III. 14*. (*John forbade him, saying, I have need to be baptiz'd of thee &c.*) without supposing the Descent mention'd in St. *John's* Gospel to have been *before* Christ's Baptism, and the Descent mention'd in St. *Matthew's* Gospel to have been *after* Christ's Baptism. For (as Dr. *Clarke* has well observ'd in a Note on his Paraphrase of *Matth. III. 14*.) it is most probable that God having before given the Baptist that Token of the Descent to know Christ by, did upon Christ's coming to be baptiz'd, reveal to the Baptist that This was the Person, on whom he should presently see the Signal of the Descent. Now since the two forecited places of St.

*Matthew's*

*Matthew's* and *St. John's* Gospels may be thus easily and fully reconcil'd *without* supposing a double Descent, and since there is *no Express* mention made of such a double Descent, it follows, that there is *no sufficient* Ground for believing a double Descent.

But after all, and to give the Opinion of the said learned Prelate All the Advantage it is capable of; let it be *supposed* that there was a *double* Descent of the Holy Ghost on Christ, one *before* and the other *after* his Baptism: There will still remain this Difficulty to be solved, *viz.* To *what end* Christ should be baptiz'd AFTER he had enter'd upon his Ministry. Which is I think a Difficulty so great, as to be insuperable or incapable of a good or reasonable Solution; I have already shewn that such a Supposition is attended with great Preposterousness and Absurdities, and I forbear to mention other Absurdities attending it, only because I think Abundantly enough hath been already said in relation thereto. I shall therefore only observe, that if the foresaid Difficulty be incapable of a good Solution, or no tolerable Reason can be assign'd why Christ shou'd be baptiz'd *after* he had entered into his Ministry; then since on the other hand, so good a Reason can be given for Christ's being baptized *afore* he entered into his Ministry, (namely, in conformity to the way of *initiating* or *consecrating* the High-Priest under the Law) it will follow, that even supposing a *double* Descent of the Holy Ghost, it is still most Reasonable to suppose likewise that *Both* the said Descents were *before* Christ's entring into his Ministry. But as the High-Priest under the Law was to be but *Once Anointed with Oyl*, and thereby consecrated to his Ministry; so I think it most Reasonable to suppose that agreeably thereto Christ was but *Once Anointed by the Descent of the Holy Ghost*, namely in order to his *Initiation*, or *Consecration* to his Ministry. And as the *Once anointing* of the High-priest under the Law was to be AFTER his being Washed with Water; so I think it most highly Reasonable to suppose that the *Descent of the Holy Ghost on Christ AFTER his Baptism* mentioned by *St. Matthew*, was the *One only Descent*, whereby Christ was *anointed with the Holy Ghost*.

## A Treatise concerning the

(4.) There is another Consideration not to be pass'd over, which still further conduces to overthrow the Opinion, that Christ was not baptiz'd, till *after* he had enter'd for a considerable time on his Ministry. And the Consideration is this, that the said Opinion is contrary, (not only to the *Nature* and *Order* of the *Things in themselves*, as has been above observ'd, but also) to the *Order wherein* the said Things are expressly related in the Gospel-History, by no less than three of the four Evangelists, *viz.* by All but St. *John*, who do's not expressly relate the Baptism of Christ. For St. *Matthew* and *Mark* take no notice of any Ministry of Christ, till *after* John the Baptist was *imprison'd*: But now it is confess'd on all sides, that Jesus was baptiz'd by the said John, *before* he was cast into Prison; therefore it follows that he was baptiz'd, *before* he enter'd upon his Ministry taken notice of by St. *Matthew* or *Mark*. For St. *Matthew's* Words in relation to the Beginning of Christ's Ministry are these: *When Jesus had heard, that John was cast into prison, he departed from Galilee—FROM that time Jesus BEGAN to preach &c.* Matt. III. 12 and 17. And so St. *Mark*. I. 14. Now *AFTER* that *John was put in prison, Jesus came into Galilee, Preaching &c.* And it will quickly appear, that the Ministry of Christ taken notice of by St. *Luke*, was no other than that taken notice of by the two former Evangelists, and consequently that which *began After* the Imprisonment of the Baptist, and therefore *After* Christ had been baptized by the Baptist. "This will appear evident (to use Mr *Whiston's* own Words in p. 131, 132 of his View of the Harmony &c.) "from "the Account we have of the Occasion of St. *John's* writing "his Gospel, after the others were published in *Eusebius*; "whose words because they are *very remarkable*, and of great "Use (tho' little regarded) in harmonizing the Evangelists, "I shall translate at large. They say that St. *John*, who "had all along preached the Gospel by Word of Mouth, "was at last induced to write for the following Reason. "When the Gospels of St. *Matthew*, *Mark*, and *Luke* had "been published to the World, and so came to be perus'd by "St. *John*; it is related that He approved of them himself, "and



“and confirm’d the Truth of their History by his own  
 “Testimony and Authority ; but own’d that they were  
 “Defective as to the Acts of our Saviour toward the  
 “*Beginning* of his Ministry. And certainly the Observation  
 “is very True. For the THREE FORMER Evange-  
 “lists, as is evident, only gives us an account of the Acts  
 “of our Saviour AFTER the Imprisonment of *John the*  
 “Baptist.” Thus far *Eusebius* and Mr *Whiston* his Transla-  
 tor, who evidently approves of what is here related by  
*Eusebius* as an undoubted Truth ; not being Aware that  
 what is here asserted by *Eusebius*, plainly overthrows that  
 Opinion of his which I am confuting. For here we see,  
 that *Eusebius* in the last Sentence of his afore-cited Passage  
 plainly asserts, as a thing *Evident*, that the THREE FOR-  
 MER Evangelists (i. e. St. Luke as well as St. Matthew  
 and St. Mark) ONLY give us an Account of the Acts (i. e.  
 in another word, of the Ministry) of our Saviour AFTER  
 the IMPRISONMENT of *John the Baptist*. Whence  
 it necessarily follows, that the Baptism of Christ which was  
*before* the Imprisonment of the Baptist, must therefore be  
 likewise *before* the Ministry of Christ taken notice of by  
 Any of the three former Evangelists, and consequently by  
 St. Luke as well as by St. Matthew and Mark.

II. And if so, then it follows further, that whereas it  
 is said, Luk. III. 21 and 23. *When all the People were* <sup>The Common</sup>  
*baptiz’d, it came to pass that Jesus also being baptiz’d &c.* <sup>Rendring of</sup>  
 ὅς αὐτός ἦν ὁ Ἰησοῦς ὡς εἰ ἐταῦν ταῖς ὕδασι ἀρχόμενος, which is thus under-<sup>largely defend-</sup>  
 stood by Mr. *Whiston*, (and likewise by the foresaid Prelate,<sup>ed.</sup>  
 as may be gathered from what is said in reference to this  
 v. 23. under A. D. 28. in the Appendix so often afore-  
 mention’d ; ) And Jesus himself (or the same Jesus) *was*  
*about 30 Years of Age when he began his Ministry* : From  
 the foremention’d Assertion of *Eusebius* it follows, I say,  
 that taking this v. 23. in the Sense it is understood in by  
 the learned Prelate and Mr. *Whiston*, it is so far from  
*making* for their Opinion, that Christ was not baptiz’d till  
 long *after* he had enter’d on his Ministry, that it plainly  
*overthrows* it, as plainly as the forecited *Matth.* III. 12, 17.  
 and *Mark.* I. 14. For since (as *Eusebius* asserts with Mr.

*Whiston's* approbation of the Truth of the Assertion) *St. Luke* gives an account *ONLY* of the *Acts* (or *Ministry*) of our Saviour, *AFTER* the Imprisonment of the Baptist; it clearly follows, that taking ἀρχαίους (v. 23) to signify Christ's *beginning his Ministry*, yet thereby can be denoted the *Beginning* of no other *Ministry* of Christ than that which was *AFTER* the imprisonment of the Baptist. Forasmuch as *St. Luke* gives account *Only* of the *Acts* or *Ministry* of Christ *AFTER* the said Imprisonment. And therefore the learned Prelate and Mr. *Whiston* evidently and egregiously misunderstand the Evangelist, by supposing the *Beginning* of the *Ministry* here mentioned by *St. Luke* to have been *BEFORE* Christ's *Baptism*, and consequently *BEFORE* the *Imprisonment* of the Baptist. Whereas on the other hand it appears from what has been observed out of *Eusebius*, that the *Beginning* of the *Ministry* here mentioned by *St. Luke*, is no other than the *Beginning* of Christ's *Preaching* mentioned by *St. Matthew* III. 17. And therefore as it is confessed, that the *Beginning* of the *Preaching* mentioned by *St. Matthew* was *AFTER* the Baptist's Imprisonment, and consequently *AFTER* the Baptism of Christ; so the same is to be confessed also in reference to the *Beginning* of the *Ministry* here referred to by *St. Luke*.

And thus I leave it to the Reader to judge, whether it has not been clearly shewn, that *Luk. III. 23.* do's not at all *make for*, but quite *overtbrow* the Opinion of the learned Prelate and Mr. *Whiston*, even taking the said Text in *their own sense*. Whereas in reality there can be no good Reason given for taking ἀρχαίους in *such* a sense, from any the *like* Use of in the Writings of *St. Luke* or the whole New Testament. If there were any such Instances to be produced, we might well suppose that Mr. *Whiston* would have produced them to *prove what* he says p. 136. of his *Harmony*. For there he asserts, that *This appears to be the Genuin sense of the Word*, viz. ἀρχαίους (for That is the only word in *Luk. III. 23.* concerning the sense of which the present Dispute is) *by the Style of St. Luke in other places, where the same Greek Word is absolutely used as here, to denote the* commencing

encing of our Saviour's Ministry. But now none of the Places produced by Mr. Whiston amount to a Proof of what he asserts, the Case being not parallel, but different in every place cited by Him.

The first place he cites is *Luk. XXIII, 5.* where at our Lord's Trial the Jews say, *He stirs up the People, teaching thro' all Judea, ἀρχόμενος beginning* [his Preaching, adds Mr. Whiston,] *from Gallilee even unto this Place.* But now is it not apparent at first View, that this is not a parallel place to *Luk. III. 23,* that is, that ἀρχόμενος here is not us'd in the like manner, as ἀρχόμενος there. For ἀρχόμενος or Beginning here plainly refers to teaching mention'd in the Clause immediately foregoing; so that the full Import of the Text is this: *He stirs up the People, TEACHING thro' all Judea, BEGINNING* this his TEACHING or to Teach from Galilee, and thence continuing it even unto this place. So that the word ἀρχόμενος is not in reality put here Absolutely, but only the word that belongs to it, and should (to speak Fully) be express'd and join'd with it, viz. διδάσκων, is Omitted, as being sufficiently understood from the Expression of the same Verb in the Clause immediately foregoing: But now in *Luk. III. 23.* there is no mention made of Christ's Teaching or Preaching in the whole Chapter, to which ἀρχόμενος may refer. And therefore to understand ἀρχόμενος or Beginning here, of the Beginning of Christ's Ministry, when there is not a Syllable of Christ's Ministry mention'd in the whole Chapter, is quite a different Case from understanding ἀρχόμενος or Beginning in *Luk. XXIII. 5.* of Christ's Teaching or Ministry, where Christ's Teaching is mention'd in the Clause immediately foregoing. And therefore the understanding of Beginning in this latter place with reference to the Beginning of Christ's Ministry, is no Proof, that Beginning in the former place ought to be so understood.

Q. E. P.

Having thus largely shewn in what respect Mr. Whiston's first Instance is faulty, and consequently no Proof of what it was brought to prove; I shall be the shorter on his following Instances, forasmuch as they are faulty, (or not parallel to *Luk. III. 23.*) in the like respect. Mr. Whiston's second

Instance is in *Act. I. 21, 22.* where *St. Peter* thus speaks: *Wherefore of these Men, which have companied with us, all the time that the Lord Jesus WENT IN and OUT amongst Us, ἀρχόμενος ἀπὸ βαπτίσματος Ἰωάννου, BEGINNING* [his preaching, adds *Mr. Whiston,*] *from the Baptism of John &c.* Here it is evident likewise at the first View or Reading, that ἀρχόμενος or *Beginning* refers to Christ's *Going out and in amongst his Disciples*, (whereby is imply'd his *Ministry*) mention'd in the immediately foregoing Clause. So that this Instance is *not parallel* to *Luk. III. 23.* where no mention at all is made in the whole Chapter of Christ's *Going out and in amongst his Disciples*, or of any other Circumstance implying Christ's *Ministry*.

The last Instance cited by *Mr. Whiston* is *Act. X. 37.* *That word ye know which was publish'd thro' all Judea ἀρχόμενος ἀπὸ τῆς Γαλιλαίας, beginning from Galilee after the Baptism which John preached.* Here it is to be observ'd, that the Generality of Copies read it, not ἀρχόμενος but ἀρξάμενον, and so make it to agree with ῥῆμα, the *Word* mention'd in the foregoing Clause, and consequently not to be put *absolutely*. And tho' ἀρχόμενος be allowed to be the Truest Reading, as being authoriz'd by the best Copies, yet it will come to the same; forasmuch as tho' ἀρχόμενος, must agree with *Jesus* understood, yet it refers to the *Word* mention'd in the foregoing Clause, and which shou'd have been repeated here if *St. Luke* had express'd himself fully; viz. thus: *That WORD ye know which was publish'd thro' all Judea, He (i. e. Christ) beginning (the said WORD) from Galilee after the Baptism which John preach'd.* So that *Beginning* is by no means put in this place *Absolutely* or *without* any mention of Christ's Teaching or Preaching or any thing else relating to Christ's *Ministry*, as it is *Luk. III. 23.* And consequently no good Argument can be drawn hence, for understanding *Beginning* there of Christ's *Ministry*, because it is so understood here.

Indeed this last Text, *Act. X. 37.* affords a new Proof, that Christ's Baptism was *not after*, but *before* the *Beginning* of the Word, or Christ's *Ministry*, here mention'd; and consequently before the *Beginning* of the *Ministry* suppos'd by the said Prelate and *Mr. Whiston* to be mention'd or referr'd to in *Luk. III. 23.* For it is not to be doubted but *St. Luke* speaks in *both* Places of the *same Beginning* of Christ's *Ministry*.

Ministry. But St. *Luke* expressly restrains the *Beginning* of Christ's Ministry here spoken of, to be That *from Galilee after the Baptism of John*; whereby it is plainly signify'd that it was the *same* mention'd by St. *Matth.* III. 12, 17. where he tells us, that *when Jesus had heard that John was cast into Prison, he departed into Galilee, and from that time BEGAN to Preach &c.* But this will appear more plainly, by considering distinctly the *two* Particulars whereby St. *Luke* explains here in *Act.* X. 37, *What BEGINNING* of Christ's Ministry he speaks of, *viz.* That which was *from Galilee, and also after the Baptism of John.*

Now it is sufficiently evident to any impartial Reader of *Joh.* I. that the *very first Beginning* of *All Christ's Ministry* was not in *Galilee*, but at *Bethabara beyond Jordan, where John* (the Baptist) *was baptizing*, as we are taught v. 28. of *Joh.* I. For surely the *very First Beginning* of *All Christ's Ministry* is in reason to be reckon'd from his *very First Beginning* to *gather Disciples* and to *instruct them*, these being manifestly two Acts of Christ's Ministry. But now we are inform'd *Joh.* I. 35 &c. that Jesus first of All began to *gather Disciples* and *instruct them* at *Bethabara* aforementioned. For the Evangelist having told us, v. 28. of this Chapter, that it was at *Bethabara*, that the Baptist *was Baptizing*; proceeds to observe v. 29, what was done *the next day*; and v. 35, what was done *the next day after*, *viz.* that *John* (the Baptist) *stood, and two of his Disciples. And looking upon Jesus as he walk'd, He* (i. e. the Baptist) *says, Behold the Lamb of God. And the two Disciples heard him speak, and they follow'd Jesus*, in order to be instructed by him, and become his Disciples, as appears from the following Verses. For it being *about ten a Clock* (*viz.* in the Morning, for St. *John* uses the Roman Way of reckoning the Hours of the Day) they went presently with Christ to the House where he lodg'd, and there tarried with him All that Day, receiving Instructions from him. One of these two Persons we are expressly told v. 40. was St. *Andrew*; and the other is with very great probability thought to be the Evangelist St. *John* himself, it being his usual Method to conceal his Own name. St. *Andrew* being now convinc'd that Jesus was the *Messias*,  
and

and so become Himself One of his Disciples, was out of a true Principle of Piety solicitous, that Other his Friends and Acquaintance might share in the same Happiness, and thereupon departing from Jesus, resolves to go and acquaint them presently with what had pass'd between Jesus and Him. *He first finds his own brother Simon*, (as we are inform'd v. 41) and says unto him, *We have found the Messias—and He brought him to Jesus*, v. 42. Then v. 43. the Evangelist observes, that *the Day following*, Jesus having now begun thus to gather Disciples, and being accordingly attended by St. Andrew and Peter and John his Near and First Disciples, *would go forth*; viz. from Bethabara, where he yet was, *into Galilee*; and findeth Philip, and says unto him, *follow Me*. By which Words as it appears, that Christ had now began to gather Disciples, so from what follows, it appears likewise that Andrew and Peter attended Jesus from Bethabara; for v. 44. it is observ'd, that *Philip was of Bethsaida, the City of Andrew and Peter*. Whereby is denoted, that the outward Occasion of Christ's lighting on Philip, was his Acquaintance with Andrew and Peter, who were now attending on Jesus. I have been the longer on this matter, that it might the more plainly appear, and beyond all reasonable Exception, that Christ did *first of all BEGIN his Ministry at Bethabara beyond Jordan*, and not in Galilee. And therefore it necessarily follows, that *the Beginning of Christ's Ministry from Galilee* mention'd by St. Luke Act. X. 37. can't be understood, with any Colour of Reason, in reference to the *Beginning of Christ's Ministry at the very First of all*, or (in other words) in reference to Christ's *more private Ministry*, but only in reference to Christ's *more publick Ministry* which he *began in Galilee*, after that he had heard that *John was cast into Prison*, as Matth. III. 12, 17. Wherefore as Mr Whiston refers us to the signification of ἀρχαίμενος here Act. X. 37. and also Luk. XXIII. 5. for to know the true signification of ἀρχαίμενος Luk. III. 23. so by consulting these places we find, that since ἀρχαίμενος in both places is evidently understood by St. Luke only of the *Beginning of Christ's Ministry from Galilee*, this Restriction being expressly added

in both places; it thence rationally follows, that according to Mr *Whiston's* own Rule for finding out the true signification thereof, ἀρχόμενος in *Luk. III. 23.* is to be understood likewise only of the *Beginning* of Christ's Ministry *from Galilee.* Which being not till *after* the Baptist was imprison'd, it therefore could not be till after Christ had been baptiz'd. So that Mr *Whiston* and all others that follow the contrary Opinion, lye under a great Mistake.

And this has been so fully made out, that I need not add any more concerning it, but that I am not willing to omit that *other* Evidence thereof, added by St. *Luke, Aët. X. 37.* namely that the *Beginning* of Christ's Ministry there spoken of by Him, was, not only *from Galilee* (of which I have treated in the foregoing Paragraph) but also *after the Baptism of John*, the Force of which Expression I come now to consider. It is then observable that St. *Luke* here joins together two Particulars, which in other places he uses separately. Namely *Luke XXIII. 5.* it is express'd, *Beginning from Galilee*; and *Aët. I. 22. Beginning from the Baptism of John*: Both which Restrictions are here *Aët. X. 37.* join'd together, *Beginning from Galilee after the Baptism which John preached* Whence it appears that St. *Luke* in all these places speaks of the *same* Beginning of Christ's Ministry, *viz.* of That which was *from* or *after the Baptism of John.* By which Expressions is properly denoted, *From* or *After* the Time that *John* had *ceased* to baptize being cast into Prison; not *From* or *After* the Time that *John* *began* to baptize. For *From* or *After* are understood to relate to the *End* of the thing spoken of, if nothing is express'd to the Contrary. Thus *From* or *After* the Reign of such a Prince, denotes from or after the *End* of that Reign, not from or after the *Beginning* thereof. When *After*, or *From* taken in the same sense, is put to relate not to the *very End* of a Thing, but only to the *End* of *some part* of it, then it is usual and requisite to express the said *part.* Wherefore it is Reasonable to understand, by *From* or *After the Baptism of John*, *From* or *After the End of John's Baptism*; especially since it is apparent that St. *Luke* adds this Restriction, on purpose to

*prevent*

*prevent any Mistake* that might happen, in reference to the *Beginning* of Christ's Ministry spoken of by him; and therefore the better to prevent any such Mistake, would have express'd himself thus, *From or After the Beginning of John's Baptism*, if he had meant what he said in such a sense. Since then the *Beginning* of Christ's Ministry mention'd *Act. X. 37.* was *That from or after the Baptism of John.* i. e. *from or after the Time that John ceased to baptize*, being *cast into Prison* and since it is certain that Christ was baptiz'd *before John was cast into Prison*; it hence clearly follows, that Christ was baptiz'd *BEFORE the Beginning* of Christ's Ministry mention'd *Act. X. 37.* and consequently the *Beginning* of Christ's Ministry mention'd *Act. I. 22.* and *Luke XXIII. 5.* For of the *two* Restrictions, whereby the *Beginning* of Christ's Ministry is *specify'd or distinguish'd* in *Act. X. 37.* *One* is apply'd to the *Beginning* of Christ's Ministry mention'd *Luk. XXIII. 5.* and the *Other* to That mention'd *Act. I. 22.* and consequently it is *One* and the *same Beginning* of Christ's Ministry mention'd in all the forecited three places. Wherefore since these three be the Places, and All the Places, to which Mr *Whiston* refers us to learn the genuine Signification of ἀρχόμενος or *Beginning* in *Luk. III. 23*; it appears that we are in Reason taught by these Places to understand ἀρχόμενος or *Beginning*, (Suppose it to be spoken of the *Beginning of Christ's Ministry*, not of the *very first Beginning* of Christ's *more private* Ministry, but only of the *Beginning* of Christ's *more publick* Ministry, namely *after John had done baptizing* and was *cast into Prison*; and consequently *after Christ was baptiz'd.* Q. E. P.

It remains now to shew the Weakness of those Arguments, which are brought by Mr *Whiston* (p. 137, 138 of his *Harmony*) to confirm his Opinion. And the first is this: "Our Saviour's Baptizing was one part of his Ministry, but he Baptiz'd before his own Baptism, and by a plain consequence, his Ministry also began before it. When our Lord desir'd to be baptiz'd of *John*, his Answer was, *I have need to be baptiz'd of Thee; and comest thou to Me?* Fairly implying that our Saviour had baptiz'd before that Time, and was known by the *Baptist* to have done so."

This



This Argument of Mr *Whiston* implies several Syllogisms, of which one is this :

He that baptiz'd before his own Baptism, began his Ministry before his own Baptism.

But Our Saviour baptiz'd before his own Baptism :

Therefore Our Saviour began his Ministry before his Own Baptism.

I have above taken notice of the Preposterousness and Absurdity, that is imply'd in the *Minor Proposition*, which is therefore to be deny'd as False. Let us see how Mr *Whiston* goes about to prove it, which is thus. " When our Lord " desir'd to be baptiz'd of *John*, his Answer was, *I have* " *need to be baptiz'd of Thee*, &c. Fairly implying that " our Saviour had baptiz'd before that Time, &c. " But it may with as great Ease and more Truth be said on the contrary, that the Baptist's Answer do's by no means *fairly imply* that our Saviour *had baptiz'd before that time*. For it is by no means *Fair* to suppose that the Baptist's Answer do's *imply* what is Preposterous and Absurd in it self, when there is no *Necessity* for any such Supposition, but the Baptist's Answer may be otherwise and more Fairly supposed, to denote only the true Divinity of our Saviour, which was well known to the Baptist ; and in respect of which the Baptist said also, that *of his Fulness have we all receiv'd, and Grace for Grace*. In short, Mr. *Whiston* can't deny, but the Baptist on score of Christ's Divinity, might have rightly said, *I have need to be baptiz'd of Thee*, altho' Christ *had never baptiz'd*, and therefore the Baptist's saying so can't *Fairly* be understood to *imply* that Christ *had baptiz'd*, when such a Sense of the Baptist's Answer makes it imply the grossest Absurdity.

And as Mr *Whiston's* first Argument is not conclusive, so his Second is weaker, which stands thus : " This is evident " not only by the placing Christ's Baptism in the other Evangelist's, *viz. after* the History of *John's* Ministry and " *before* his Imprisonment, but by the express Words of St. " *Luke*, who after his Digression about *John the Baptist*, " even as low as his very Imprisonment, subjoins *Ἐγένετο δὲ ἐν τῷ βαπτίζῃ αὐτοῦ πάντα τὸν λαόν*, *Now when all the People were baptiz'd*

"tiz'd, it came to pass that Jesus also being baptiz'd and  
 "praying, the Heaven was opened. From whence 'tis Clear  
 "that our Saviour's Baptism was at the Conclusion of John's  
 "Ministry, and that now he had initiated his Successor, He  
 "was in a short time to disappear." What Mr *Whiston* says  
 of Christ's Baptism being placed in the other Evangelists *after*  
*the History of John's Ministry*, is very fallacious; and when  
 rightly understood, makes nothing *for*, but *against* him.  
 For the said Evangelists did not design to give the *whole*  
 History of *John's Ministry*, but only *occasionally introduced*  
 it, as it serves to shew, that our Saviour was the true Messiah,  
 by the completion of that Prophecy of *Isaiab* concerning  
 his Fore-runner, which each Evangelist takes express notice  
 was compleated in the *Baptist*; and also as it serves to intro-  
 duce the Relation of our Saviour's being baptiz'd by the  
 Baptist. Wherefore there being this Occasion for the said  
 Evangelists to mention the Ministry of *S. John the Baptist*, the  
 common Rules of *Method* directed them to *say all together*  
*what* they thought fit to say concerning it; and *then* to adjoin  
 the Relation of our Saviour's being baptiz'd by him. And  
 there is nothing said by the said Evangelists concerning the  
 Ministry of the Baptist, but what plainly enough refers to  
 the *Beginning* of the Baptist's Ministry, rather than to the  
*End* thereof, as will quickly appear to an impartial Reader,  
 by consulting *Matth. III. 1—12.* and *Mark. I. 2—8.*  
 so that I shall forbear enlarging thereupon in this place.

As for *St. Luke*, if Mr. *Whiston's* Argument from his  
 placing the Account of our Saviour's Baptism, *AFTER his Di-*  
*gression about John the Baptist, EVEN AS LOW as*  
*his very Imprisonment*, be of any Force, it proves a great  
 deal too much, and so overthrows itself. For if it be a  
*Good Argument*, that our Saviour's Baptism was *AFTER*  
 the Ministry of the Baptist, because the Account of our  
 Saviour's Baptism is placed by *St. Luke AFTER* the Ac-  
 count of the Baptist's Ministry: then by parity of Reason it is  
 as *Good* an Argument, that our Saviour's Baptism was *AFTER*  
 the Imprisonment of the Baptist, because the Account  
 of our Saviour's Baptism is likewise placed by *St. Luke AFTER*

TER

TER the *Account* of the Baptist's Imprisonment. But now as Mr. *Whiston* will acknowledge, that *notwithstanding* our Saviour's Baptism is *related* by St. *Luke* after the Baptist's Imprisonment, yet it was *perform'd* before it; So Mr. *Whiston* ought likewise to acknowledge, that *altho'* our Saviour's Baptism is *related* by St. *Luke* after what he says about the Baptist's Ministry, yet it was *perform'd* a considerable time *before* the *Ending* of the Baptist's Ministry; nay rather in no long Time after the *beginning* of the Baptist's Ministry. For as our Saviour *began* his *more private* Ministry, in no long Time, *viz.* about six Months after the Baptist *began* His, so it is not to be doubted but our Saviour was *baptiz'd* Before he *began* his said Ministry; forasmuch as the contrary Supposition, not only has no Grounds in Scripture, but also implies the greatest Absurdities, as has been shewn.

12. As for the other Argument, which Mr. *Whiston* draws from *Luk. III. 21.* to confirm his Opinion, I can't but wonder how He could take up with such a palpably false Inference, when a very moderate Skill in the Greek Tongue is sufficient to discover the Falleness of it. St *Luke's* Words are these, *Ἐγένετο δὲ ἐν τῷ βαπτίζῳ αὐτοῦ πάντα τὸν λαόν, &c.* which our Translation renders thus, *Now when all the People were baptiz'd, it came to pass that Jesus also being baptiz'd, and praying, the Heaven was open'd.* From whence, says Mr. *Whiston*, 'tis clear that our Saviour's Baptism was at the Conclusion of *John's* Ministry. But, say I, that this is so far from being *clear* from the Words of St. *Luke* aforementioned, that it do's by no means follow Truly from them. Those Words of our English Translation, *When all the People were baptiz'd*, is indeed capable of a Double Meaning, *viz.* either *After that all the People were baptiz'd*, or else, *Whilst that all the People were baptiz'd*; our English Particle *When* being used to signify, sometimes *After that*, sometimes *Whilst* or *While*. And therefore our English Translation does indeed favour Mr. *Whiston's* Opinion as well and as much as Mine. But then the Original Greek Expression gives it Entirely on my Side, forasmuch as *Ἐν τῷ βαπτίζῳ αὐτοῦ* do's denote, not

12.  
*Luk. III*  
21. explain'd

After that, but only *Whilst that* (all the People) were baptiz'd; as a small Competency of Skill in the Greek Tongue is sufficient to inform any One. Thus *Luk. I. 8.* *Ἐν τῷ ἱερουργεῖν αὐτὸν*, is more accurately render'd in our Bibles, *WHILE* he executed the Priests Office. And *Luk. II. 6.* *Ἐν τῷ εἶναι αὐτοῦ ἐκεῖ*, is likewise more accurately render'd by our Translators, *WHILE* they were there. So that Mr. *Whiston* could not have taken a more effectual Way to confute his own Argument drawn from the foremention'd Words of *St. Luke*, *When all the People were baptiz'd*, then by setting down the Original Greek Words, *Ἐν τῷ βαπτίζῃναι ἅπαντα τὸν λαόν*; forasmuch as the Original shews the true Meaning of *St. Luke*, which is dubious in our Translation, to be this; *While* others were baptiz'd, *Jesus* also was baptiz'd. So that it is by no means clear from hence, (as Mr *Whiston*, fancies) that our Saviour's Baptism was at the Conclusion of *John's* Baptism. If Mr. *Whiston* fancies, that the Word ἅπαντα join'd to λαόν favours his Interpretation, He is under another Mistake. 'Tis obvious to suppose that by ἅπαντα τὸν λαόν Mr. *Whiston* understands *All the People from the Beginning to the Ending of the Baptist's Ministry*, that were baptiz'd by him, except *Jesus*: so that He would have the full Meaning of *Ἐν τῷ βαπτίζῃναι ἅπαντα τὸν λαόν* to be this, *After that All the People, that were baptiz'd by John from the Beginning down to the Ending of his Ministry had been baptiz'd*, came (Last of all) *Jesus*, and was baptiz'd of him. And indeed in this Sense the Words of *St. Luke* would be a plain Proof of Mr. *Whiston's* Opinion. But it has been already shewn, that ἐν τῷ βαπτίζῃναι cannot signify *After that they were baptiz'd*, but *While they were baptiz'd*; and therefore taking ἅπαντα τὸν λαόν to signify, as Mr *Whiston* would have it, yet it will avail him nothing. For to say, *WHILE ALL the People from the BEGINNING to the ENDING of John's Ministry were baptiz'd*, is no more than to say, *Sometime during the Duration of John's Ministry*: and consequently from hence can't be truly inferr'd, that *Christ* was baptiz'd at the Conclusion of *John's* Ministry, any more than it can be that he was baptiz'd at the Beginning thereof. But Mr. *Whiston* is to remember, that

that ἅπαντες ἔλαβον may very properly, and pertinently to the foregoing Context, signify *All sorts of People*. St. Luke had observ'd first in general v. 7. of this Chapter, that *a Multitude came to be baptiz'd of him*; and then afterwards he distinctly mentions in this Multitude, the *People*, v. 10, and the *Publicans*, v. 12, and the *Soldiers*, v. 14. And St. Matthew has observ'd, that among the Multitude were *many of the Sadduces and Pharisees*, Matthew III. 7. So that by ἅπαντες ἔλαβον may well be understood by St. Luke in the forecited place, *All the several Sorts of People* that came to be baptiz'd of Him. And consequently the True and Full Meaning of Luk. III. 21. will be this: *Now While All Sorts of People were baptiz'd, it came to pass that Jesus also being baptiz'd, &c.* So that upon the Whole I leave it to the competent Reader to judge, whether it be not Clear, that Mr. Whiston's second Argument do's *by no means* prove, that Christ's Baptism was *at the Conclusion* of John's Ministry.

Mr. Whiston's third Argument is this: "Those who make the Baptism of Christ to precede his *whole* Ministry, and keep to the propriety of *about 30 years of Age* at the same time, must either find out another Beginning for the Reign of *Tiberius*, and so for his fifteenth Year, than that own'd by the *Greek and Roman Historians*; or leave a void Space of a Year or two in the Life of our Saviour after his Baptism, and before he began his Ministry." This is plainly a *disjunctive* Argument, and so the Truth or Force of it wholly depends on the Truth of the Disjunction. But now I deny that this is a *True Disjunction*, forasmuch as the Baptism of Christ may precede his *WHOLE* Ministry, without leaving a *VOID* Space of a year or two in our Saviour's Life after his Baptism and before he began his Ministry. To shew this in the clearest Manner to the Reader, I judge it requisite to transcribe so much of the Appendix belonging to Mr. Marshall's Chronological Tables, as relates to this Matter, and which is agreeable to Mr. Whiston's Opinion: and then by the Side thereof to place the Order of our Saviour's Baptism and Ministry, &c. agreeably to the Opinion generally receiv'd, and here defended by Me.

The

*The Order of Christs Baptism and Ministry &c. according to the Appendix in Mr Marshal's Chronological Tables, and Mr Whistons Opinion.*

A. D. 28. *John Baptist* preaching and baptizing in *Bethabara*.

*John* being ask'd whether he was the MESSIA or not, denied it &c.

Next day *John* having seen *Jesus* coming toward him, and at the same time the *Holy Ghost* descending upon him &c. declar'd that he had this Token from God, by which he should know the *Messia*, and thereby he did know that *This* was *HE*.

This *John* said more than Once. And some of them that heard it, came to *Jesus*, and were his Disciples.

*The Order of Christ's Baptism and Ministry &c. according to the Opinion generally receiv'd, and here defended by Me.*

A. D. 28. *John Baptist* preaching and baptizing in *Bethabara*.

From *Nazareth* in *Galilee* came *Jesus* to be baptiz'd of *John*; when the *Holy Ghost* descended upon him after his Baptism.

Then follow'd the 40 Days Temptation in the Wilderness, &c.

After which *Jesus* returns to *John*, who was still baptizing at *Bethabara*.

*John* being now ask'd whether He was the MESSIA or not, declar'd he was *not*.

Next day *John* seeing *Jesus* coming towards him, declar'd how he had formerly seen the *Holy Ghost* descend upon *Jesus* presently after he had been baptiz'd by him; and by this Token given him by God, knew that *Jesus* was the *Messia*.

This *John* said more than Once. And some of them that heard it, came to *Jesus*, and became his Disciples, having been Instructed by *Christ* himself. So that hence is the  
*Christ*

*Christ* being thus *anointed with the Holy Ghost and with Power*, came to act in his Prophetical Office first in *Galilee*.

All this was 15<sup>o</sup> *Tiberii*: At which time *Christ* was 30 Years old complete, that being the Age before which none should enter into the Ministry.

A. D. 29. April 18. was *Christ's FIRST PASSOVER*, that he kept at Jerusalem after his entring into his Ministry.

*Christ* whipt the Buyers and Sellers out of the Temple. Being question'd about his Authority for this, He prov'd it by Miracles. Hereupon many believ'd and follow'd him into *Judea*, where he baptiz'd All that came to him. *John* hearing that *Jesus* baptiz'd more than he did, rejoic'd thereat. But the

*Beginning of Christ's Ministry* to be truly dated.

*Christ* having presently after his Baptism been Thus *anointed with the Holy Ghost and with Power*, and having thus *Enter'd* and just begun upon his Ministry at *Bethabara*, went the very next day after into *Galilee*, there to exercise his Prophetical Office first.

All this was 15<sup>o</sup> *Tiberii*: At his Baptism *Christ* began to be about 30 Years of Age, i. e. nearer 30 Years than any other. And by that time the Temptation was over, and *Christ* return'd to *John* at *Bathabara*, He was now 30 Years compleatly, that being the Age before which none should enter into the Ministry.

A. D. 29. April 18. was *Christ's FIRST PASSOVER* &c. as in other Column.

*Christ* whipt the Buyers and Sellers out of the Temple &c. as in the opposite Column, only with this difference, that whereas in the *Appendix* cited in the opposite Column, it is suppos'd that *Christ* stay'd in *Galilee* only to the End of that Year; and then came from *Galilee* to *John* to be baptiz'd; I assert Pharisees

Pharisees having no Patience at this, Christ went out of their Reach, passing thro *Samarina* into *Galilee*. There he wrought Miracles till the End of that Year.

A. D. 30 From *Nazareth* in *Galilee* the blessed *Jesus* came to be Baptiz'd of *John* in *Jordan* &c.

This was *John's* last Act of Baptizing. Soon after which he was put in Prison by *Herod*.

*April 7.* was our blessed Lord's SECOND PASSOVER that he then kept at *Jerusalem* &c. as in the *Appendix* afore-cited.

it is more Reasonable to suppose that Christ *stay'd* in *Galilee*, till he came up to the ensuing *Passover* A. D. 30, and that he was Baptiz'd the Year before.

A. D. 30. Our blessed Saviour having *staid* in *Galilee* till the approach of the ensuing *Passover*, go's up to the said Feast.

Before Our Saviour was come up to the said Feast, *John* was put in Prison by *Herod*.

*April 7.* was our blessed Lords SECOND PASSOVER, that he then kept at *Jerusalem* &c. as in the *Appendix* afore-cited.

From comparing the foregoing two Columns together, the judicious Reader will clearly perceive, that altho' I defend the generally receiv'd Opinion ; that Christ's *Baptism* was before his entring upon any part of his *Ministry*, yet I do thereby leave no Void Space of a Year or two in the Life of our Saviour after his *Baptism*, and before he began his *Ministry*, (as Mr *Whiston's* foremention'd Disjunction and 3d Argument falsely asserts,) but that All the time between A. D. 28. when *John* began his *Ministry*, and the *Passover* in A. D. 30. (within which Space is contain'd the Difference between the Opinion asserted in the *Appendix* and by Mr *Whiston* and the generally receiv'd Opinion, defended by Me) is as well filled up according to the Opinion maintained by Me, as that maintained in the *Appendix* and by Mr *Whiston*.

As for what Mr *Whiston* adds under his 3d Argument, viz. that the words of St *Luke* IV. 13, 14. are these. And when the Devil had ended all the Temptation, he departed from



*from him for a Season. And Jesus return'd in the Power of the Spirit into Galilee, and there went out a Fame of Him thro' all the Region round about.* Between which two Verses, adds Mr. *Whiston*, to interpose a Space of more than two years, which we have little or no Account of in any of the Evangelists, is very Unreasonable. To which I reply, that it is indeed *very Unreasonable* in Mr *Whiston* to suppose that *any such Space is interpos'd* by those who defend the Opinion, which he vainly Endeavours to confute, since it clearly appears by comparing the foregoing two Columns, that *No such Space is interpos'd* by the Defenders of the said Opinion.

As for Mr. *Whiston's* fourth and last Argument, it being wholly founded on this Supposition, that such as maintain the Baptism of Christ to be *before* his *whole* Ministry, do *separate the Fifteenth of Tiberius from the Age of our Saviour at 30 Years*; Since I do not thus *separate* the said two Years, it makes nothing against Me, and therefore I need take no farther Notice of it.

Thus I have largely shown, not only that the Opinion that our Saviour's *Baptism* was *not till long after* the *Beginning* of his *Ministry*, is very preposterous or attended with great Absurdities, and consequently False; but also that the Arguments brought by Mr *Whiston* to support it, are All of them *inconclusive* or of *no Force*. And therefore that it is not without good Reason, that (as Mr. *Whiston* observes,) *it has hitherto been taken for Granted, that the Baptism of our Saviour was BEFORE the commencing of his Ministry.* I have dwelt the longer upon the Confutation of the contrary Opinion, partly because it is defended not only by Mr. *Whiston*, but also by the greater Authority of that learned Prelate, to whom, Mr. *Marshall* has acquainted us, we are indebted for the (otherwise) excellent *Appendix* to his *Chronological Tables*; and partly to shew how *very cautious* we ought to be in *departing* from a *generally receiv'd* Opinion, lest thereby we depart from the *Truth* also.

The Sum of his whole Dispute in reference to the *Table* representing the *Harmony of the four Gospels*, is this; That from what has been said, it appears clear beyond all

reasonable Exceptions, that those Passages of the Gospels which relate Christ's *Baptism* and *Temptation*, are Rightly placed in the said Table before Joh. II, III and IV, as well as V.

13.

How St  
John has in  
his Gospel sup-  
ply'd the De-  
fect of the o-  
ther Evange-  
lists, as to the  
History of our  
Saviour's Mi-  
nisty.

13. By what is observed in the Table out of *Jobn* V. namely, that our Blessed Saviour speaking of the Baptist to the Jews, says, v. 35. of him, *He WAS a burning and shining Light, and ye WERE willing for a Season to rejoice in his Light*, it is evident, that the Baptist's *Season* or Time allotted for Preaching and Baptizing was now Over, and he himself put into Prison. And the next Passage which *S. John* takes Notice of, being our Saviour's *passing over the Sea of Galilee*, and *feeding five Thousand with five Loaves and two Fishes*, wherewith *Job. VI.* begins; hereupon it is most highly reasonable, to place our Saviour's *Return into Galilee after S. John* Baptist's imprisonment, and All that ensued thereupon and is related by the other three Evangelists, till they come to the Relation of the same miraculous *Feeding of five Thousand with five Loaves and two Fishes*, between the End of *Job. V.* and Beginning of *Job. VI.* And this is exactly Agreeable to the Design of *St. John* in writing his Gospel, as has been above observ'd out of *Eusebius*. Namely, the Design of the said Evangelist being to supply the more material Parts of our Saviour's History, which were omitted by the former Evangelists; agreeably hereto, as He inserted into his Gospel from *Chap. V. 15* to the end of *Chap. V.* the History of the more remarkable Occurrences; between the End of Christ's *Temptation* and his *Return into Galilee after the Baptist's Imprisonment*, which is omitted by the other Evangelists; so on the other hand, the other Evangelists having already given a large Account of what pass'd between our Saviour's *Return into Galilee after the Baptist's Imprisonment*, and his *Feeding the 5000 with five Loaves and two Fishes*, *St. John* thought it needless for him to relate the same again, and therefore passes it all over in Silence. Hence the Right Reverend and Learn'd Compiler of the Appendix to *Mr. Marshall's Chronological Tables*, and *Mr. Whiston*, do Both agree with me in supposing, that

All

All in St. *Matthew's* Gospel from IV. 12. to XIV. 12; and All in St. *Mark's* Gospel from I. 14. to VI. 31; and All in St. *Luke's* Gospel from IV. 14 to IX. 9. did fall out or was transacted, and consequently is to be placed according to the true Order of Time, *between* what is related in *Job. V.* and in *Job. VI.* Indeed Mr. *Le Clerc* takes a different Method, and inserts a great Deal of the foremention'd parts of the three former Evangelists *before* the Beginning of *Job. V.* and so makes our Saviour to keep that Passover which is mention'd in *Job. V.* *after* that he had enter'd upon his *more publick* Ministry, *from which* the three former Evangelists, *date* or *begin* their Histories of Christ's Ministry. So that against this Method of Mr. *Le Clerc* there lies this obvious and strong Objection, that it is not reasonable to suppose, that, *if* the Passover mention'd *Job. V.* had been kept by our Saviour, *after* the Time *from which* the other Evangelists begin their Histories of our Saviour's Ministry, they would *None of them* have taken *any manner of Notice of any thing relating thereto.* And therefore it seems much more Reasonable to suppose, that the *Cause*, why *no Notice* is taken by the three former Evangelists of Christ's keeping the Passover mention'd *Job. V.* at *Jerusalem*, is truly this, because that Passover, tho' as it fell out *after* John the Baptist was imprison'd, so it fell out *before* our Saviour's *Return into Galilee* *after* the said imprisonment of the Baptist, and consequently *before* that Time, *from which* the three former Evangelists *date* or *begin* their Histories of our Saviour's Ministry.

It having been thus shewn *in general*, that all the parts of the three former Evangelists placed in the Table so, as to refer to the Time between *John V.* and *VI.* are *Rightly* placed; I proceed now to shew, that the several *Particulars* of the aforesaid parts of the three former Evangelists are placed *Rightly* with respect one to the other.

14. *Jesus* being return'd into *Galilee* after the imprisonment of the Baptist, *came to Nazareth*, as St *Luke* expressly informs us, IV. 16, and is imply'd by St. *Matthew's* saying that *Leaving Nazareth, He came and dwelt at Capernaum,*

14.  
The Call of  
Simon and  
Andrew,  
James and  
John, menti-

on'd Luk. V. 1 &c. the same with that mention'd by St Matthew and Mark.

*naum*, Matt. IV. 13. Now *Capernaum* was situated by the *Sea of Galilee*; and our Saviour walking by the Sea, saw *Simon and Andrew*, and *James*, and *John*, who being call'd by him, to be Fishers of Men, presently obey'd his Call. Thus far St. *Matthew* and *Mark* both agree in the Order of their Relation; whereas St. *Luke* differs a little therein, forasmuch as he *defers* taking notice of Christ's Calling the four Fishermen aforemention'd till Chap. V. 1--11; and having mention'd Christ's coming to *Capernaum* (IV. 29--32.) He presently goes on to his teaching there on the *Sabbath-days*, and to his Curing in the *Synagogue*, the Man that had an *Unclean Spirit*, &c.

Mr *Whiston* thinks the Call of *Simon* and *Andrew*, *James* and *John* mention'd Luk. V. 1--11. to be *different* from that mention'd by St *Matthew* and St *Mark*, partly because the Circumstances are different, and partly because he takes it for granted, that St *Luke* in his History keeps exactly to the Relation of Things according to their Order of Time, and agreeably to what he says in his Preface Ch. I. 3. *It seem'd good to me also—to write unto thee IN ORDER.* As to the *difference in Circumstances*, it is not so Great, but that the Account given by St *Luke* of the Call of the four Persons above-mentioned, may very well be *reconcil'd* with the Account given by St *Matthew* and St *Mark*; and consequently may most reasonably be esteem'd *one* and the *same Call*, it being Unreasonable to suppose them *different* without absolute Necessity. And then as to St *Luke's* saying in his Preface, that he design'd to *write in Order*, This may be truly said of any Author, that does *write so in the Main* or as to the *general Disposition* of his History; and it seems a straining St *Luke's* Words too Far, to understand thereby that he relates *no Particular*, but in its proper *Order of Time*; and agreeably hereto Mr *Whiston* himself acknowledges in another Instance, that it is somewhat *postpon'd*, or related *after* the due Place in St *Luke's* History, where it should have been related according to the strict Order of Time. As therefore nothing alledged by Mr *Whiston*, does amount to a good Proof, that the Call of *Simon* and his three Companions is not *misplaced* in St *Luke's* History; so there are  
not

not wanting Considerations to make good Proof, that it is *misplaced*, and that the *Order* wherein it is *placed* by St *Matthew* and *Mark*, is its *True Place* according to *Order of Time*.

For both St *Mark* and St *Luke* agree, that *when* Christ was *come out of the Synagogue*, where he had cured the Man with an unclean Spirit, he *entered into Simon's House*, and cured his Wives Mother : That the same Day *when the Sun was setting*, they brought unto Christ *All that were Diseased*, &c. that on the *Morrow when it was Day*, Christ *departed into a desert or solitary Place*. Hither St *Luke* observes that *the People came to him, and stay'd him, that he should not depart from them. But he said unto them, I must Preach—to OTHER Cities also*. Luk. IV. 42, 43. St *Mark* more particularly takes notice, that after our Saviour was *departed into the foremention'd solitary Place*, *SIMON and THER that were WITH HIM* (whereby without doubt are meant his Brother *ANDREW* together with *JAMES* and *JOHN*) *followed after him. And when they had found him, they said, All Men seek for thee*, (referring thereby to the People who sought him, and were come thither also to him, as St *Luke* observes.) *And he said unto them, let us go into the NEXT Towns—* Mark I. 36—38. Upon which, as St *Luke* observes, that *he Preach'd in the Synagogues of Galilee*, so St *Mark* observes more fully, that he *Preach'd in their Synagogues* (i. e. in the Synagogues of the *OTHER Towns* besides *Capernaum*, taking them as they lay *NEXT* one after the other) *throughout all Galilee*.

From the History of St *Mark* and *Luke* thus compar'd together, it appears, that our Saviour was now *departed from Capernaum*, and preaching in *OTHER Places of Galilee*; and not only so, but that also *SIMON and THER that were WITH HIM* (i. e. *ANDREW* his Brother, and *JAMES* and *JOHN* the Sons of *Zebedee*) were now accompanying our Blessed Saviour. From whence it clearly appears, that They were *call'd* by Christ *before* this, as the History of their Call is set down by St. *Matthew* and *Mark*; and *not after* this, as the History of their Call is set down by St *Luke*. For immediately, after that St *Luke* has observ'd in the last

Verse

## A Treatise concerning the

Verse of Chap. IV. that our Saviour being departed from *Capernaum*, preach'd in the *Synagogues* (of the other Cities) of *Galilee*, there follows in Chap. V. 1 &c. the Account of our Saviour's Calling *Simon* &c. at the *Sea of Galilee*, as if he had still been at *Capernaum*. Whence it is evident, that this Account of their Call is not placed by St *Luke* according to the Order of Time, wherein it fell out, supposing it to be the same Call with that mention'd by St *Matthew* and St *Mark*. And that it was the same, and not a different Call, appears not only from the Weakness of the Arguments alledg'd by Mr *Whiston* to prove the Contrary, but also from comparing what goes before and after the Call mention'd *Luke* V. with the parallel places of St *Mark*. For immediately BEFORE the said Call in St *Luke*'s Gospel, there is an account of our Saviour's departing from *Capernaum* to preach in other Cities or Towns of *Galilee*; and immediately AFTER the said Call follows the Account of our Saviour's Curing the *Leper*, by his barely saying, *I will, be thou Clean*.—Whereas in St *Mark* the Cure of the said *Leper* follows immediately AFTER the Account of our Saviour's departing from *Capernaum* to preach in Other Places of *Galilee*, as being at least the most remarkable Miracle done by our Saviour during this his Absence from *Capernaum*, and therefore particularly taken notice of by St *Matthew*, *Mark*, and *Luke*. Which last Evangelist plainly enough signifies, that this Cure of the *Leper* was perform'd not at *Capernaum*, but as our Saviour was preaching about in the other Cities or Towns of *Galilee*, by saying that it came to pass when He (i. e. Christ) was in a CERTAIN City (i. e. in One of the Cities, which he preach'd in after his aforesaid Departure from *Capernaum*) behold, a Man full of Leprosy &c. But now immediately after the Cure of the aforesaid *Leper*, St *Mark* expressly takes further Notice of Christ's Return to *Capernaum*, in these Words, Chap. II. 1, &c. And again he enter'd into *Capernaum*, after some Days,—and they came unto him, bringing one sick of the Palsy &c. Which Passage is likewise taken notice of by St *Luke*, presently after his Relation of the Cure of the *Leper*, but without taking notice of Christ's being now Return'd to *Capernaum*.

15. From whence may be justly made these following Observations, viz. 1<sup>st</sup>. that St Mark is *more Exact* in setting down the *particular Places*, where the foremention'd Occurrences fell out, than St Luke; and the like will hold good in other Instances. And therefore 2<sup>dly</sup>, since St Mark does so exactly and expressly take notice, both of our Saviour's *departing from Capernaum* Chap. I. 35. and of his *Return again to Capernaum* Chap. II. 1. it is but Rational to suppose, that our Saviour *was not at Capernaum, between the said Departure from and return to it*. Whence 3<sup>dly</sup> it will follow, that our Saviour's Calling of Simon &c. could not be *between* his said Departure and Return, as it is set down by St Luke; but *was before this* his Departure from Capernaum, and consequently was *no other than that* mention'd by St Matthew and Mark, upon Christ's first coming to Capernaum after that John the Baptist was cast into Prison; and therefore lastly, is *Rightly placed in the Table*, in one Line with the Call mention'd by the other two Evangelists.

15.  
St Mark  
more exact  
than St Luke  
(and conse-  
quently than  
St Matthew)  
in setting down  
the particular  
Places, where  
the Passages  
of the Gospel-  
History were  
transacted.

16. Now St Mark and Luke differ only in placing this Particular of the *aforesaid Call*, and agree in placing *All these other Particulars*, viz. Christ's coming out of the Synagogue at Capernaum, when he had cured the Man with an *Unclean Spirit*, and entring into Simon's House, and curing his *Wife's Mother*: All that were diseas'd being brought to him that same Day, *when the Sun was setting*: His Departing next Morning into a *solitary Place*: His going thence to *Preach* in the Synagogues of the *other Places* in Galilee: St Mark and St Luke, I say, agree in placing *all these Particulars* which in the foremention'd Order are set down by St Luke *immediately before* Chap. V. 1—11. (where he takes notice of the *Call of Simon &c.*) and not only so, but agree also in placing the *several Particulars*, which *follow immediately after* Luke V. 1—11. viz. Christ's curing the *Leper*; then the Man that had the *Palsy*; then calling *Levi* or St Matthew from the Receipt of Custom; then going through the *Corn-fields* on the Sabbath-Day; then healing the Man who had a *wither'd Hand*; then *going into a mountain to pray*, and *choosing the Twelve*; and lastly, the *Multitudes coming to him from Judea and Jerusalem &c.* Wherefore since St Mark

16.  
The Passa-  
ges of St Mat-  
thew from  
Chap IV. to  
XIV. why to  
be reduc'd in-  
to the same  
Order with  
the Passages  
of St Mark  
and Luke.

*Mark* and *St Luke* do thus agree in placing all these Particulars, (as may be seen by looking on the Table,) it is but Reasonable to suppose, that the said Particulars are placed or related by the said two Evangelists in their Gospels according to the true Order of Time wherein they came to pass; and consequently that so many of the said Particulars, as are related in *St Matthew's* Gospel in a different Order, are misplaced or not related there according to the Order of Time, wherein they came to pass; and therefore are to be reduced to their proper Place according to the said Order of Time, by placing them so in the Table, as to make them answer to the Order, wherein they are placed by *St Mark* and *St Luke*; which therefore is accordingly done in the Table. As for *St John* the Evangelist, He passes over all these Particulars in silence, for the Reason aforementioned.

17.

Luk. VI.  
20 - ult. only  
a shorter Ac-  
count of the  
same Sermon  
set down more  
fully *Matth.*  
V, VI, VII.

17. It is observable, that both *St Mark* and *St Luke* take express notice, that after Christ was come down from the Mountain, where he chose the twelve Apostles, a great Multitude of People from all Quarters came to him: Thus *Mark* III. 20, 21. The Multitude (viz. mention'd afore v. 7, 8, from Galilee and from Judea &c.) comes together again. And so *Luke* VI. 17, 18, 19. He came down and stood in the Plain—and a great Multitude out of all Judea &c. After which v. 20. *St Luke* begins to set down our Saviour's Sermon, in these Words: And he lift up his Eyes on his Disciples, and said, Blessed be the Poor, &c. In like manner *St Matthew* having observ'd Ch. IV. ult. that there follow'd Christ great Multitudes from Galilee, and Decapolis, and Jerusalem, &c. He proceeds in the next Place to set down our Saviour's Sermon, Chap. V. beginning thus: And seeing the Multitudes, he went up into a Mountain, and his Disciples came unto him, and he taught them saying, Blessed are the Poor in Spirit, &c. Now comparing the foremention'd Particulars taken notice of by *St Matthew* and *Luke*, and also the Subject-matter of the Sermon as related by Both Evangelists, it is not, I think, to be Reasonably doubted, but it was one and the same Sermon; and consequently *St Luke* having taken notice of it in its proper place, we know from him how to reduce *Matthew* V. VI. VII. (wherein the said Sermon



Sermon is contain'd more fully) likewise to its *proper Place*, by setting it in a *Line*, or as *even in Time*, with *Luk. VI. 20—ult.*

It is indeed thought by some, that our Saviour deliver'd the Sermon mention'd by St *Luke*, as he stood in the Plain; and therefore that it was *different*, or at least deliver'd at a *different time*, from that mention'd by St *Matthew*, and affirm'd expressly by him to be deliver'd on a *Mountain*. But it will quickly appear, that there are in reality no good Grounds for supposing any such *Difference*; forasmuch as there are no good Grounds for supposing the Sermon mention'd by St *Luke* to be deliver'd by our Saviour, while he stood in the Plain. All that St *Luke* says in reference to Christ's standing in the Plain, is this; that when he was come down with his Disciples from the Mountain, where he had chosen the Twelve, He stood in the Plain. After which he takes notice, how a great Multitude were come to him out of all Judea &c. to HEAR him, and to be HEALED of their Diseases,—and they were HEALED. *Luk. VI. 17—19.* Now if we call to mind, that the former part of this Day was taken up with Christ's calling up to him in the Mountain, (where he had pray'd all Night) whom he would of his Disciples, and of them choosing Twelve; and then that the Healing of so great a Number of infirm Persons must take up a great deal of Time; forasmuch as there is no ground for supposing Christ to heal them All at a word speaking; but on the contrary, that he heal'd them singly, as they could each get to him; and that he had some Discourse (more or less) with every one that openly apply'd to him, and were not cur'd by barely touching him: If further it be consider'd, that our Saviour and his Disciples must stand in need of some Respite from the thronging and importunity of the Multitude, and of some Refreshment; and that since St *Mark* presently, after Christ's choosing the Twelve, observes that they went into an House, (*Mark. III. 19.*) it may very Reasonably be suppos'd, that they went into the said House to refresh themselves, and consequently stay'd there for some time; insomuch that the Multitude being impatient, comes together again to them while they were there, so that they

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could

could not so much as get sufficient time to eat Bread, or refresh themselves as they should and wanted: On all these Considerations I think it is not improbable, that *that whole Day* was taken up with Healing &c. So that our Saviour did not deliver his Sermon till the *next Day*, when *He went up again into a Mountain*, (probably the very same where he had afore chosen the Twelve,) and being *sat down* there, *taught his Disciples*, &c. as St *Matthew* observes. However I lay no great stress upon the Sermon being delivered on the *next Day* after our Saviour is related by St *Luke* to *come down from it*, and to *stand in the Plain*, tho' I think it probable. It is sufficient to my purpose, that our Saviour's Refreshing himself in the House mention'd by St *Mark* (or at least going thither to refresh himself) and his Twelve Disciples, which he had newly chosen; and the Healing of so great a number of infirm Persons, must take up *several Hours* after our Saviour was come down from the Mountain. After which, when he had done *Healing*, he proceeded to *Teaching* (the Company coming to *bear*, as well as to be *heal'd*, as is expressly noted *Luk. VI. 17.*) and in order hereto *went up again into the same Mountain*; and there delivered his Divine Sermon. Sure I am, by either of the foremention'd Suppositions, St *Matthew* and St *Luke* are both *easily reconcil'd* as to the Circumstances mention'd by them relating to the said Sermon; and I dare leave it to any sober Person, whether such a *Solution* is not much to be *preferr'd* to the *groundless*, (not to say, *extravagant*) *Supposition* of St *Matthew's* Gospel being *writ, as to the several Parts or Periods of the former part of it, at first separately and upon several distinct Papers, as Mr Whiston fancies*, p. 108. of his Harmony.

18.

St Mat-  
thew's Chief  
Care was to  
set down more  
Fully our Sa-  
viour's Dis-  
course and In-  
structions.

18. And here is a proper place to observe; that St *Matthew's* Chief Care in penning his Gospel seems to have been this, *viz.* to set down more Fully our Saviour's *Discourses* or *Instructions*, during his more publick Ministry in *Galilee*, and afterwards in *Judea*, excepting only those private Discourses, which our Saviour made to his Apostles at his last Passover. On this Account, our Saviour's *Sermons on the Mount* being (as it is generally esteem'd) the *principal* of these his Dis-  
courses,

courses, and indeed no other than a *short System of Christianity*, St *Matthew* makes choice of This to place in the very Beginning of his History of our Saviour's Ministry, *without* any Regard to the *Order of Time* wherein our Saviour deliver'd this Sermon, this being not till nigh, if not quite, a *Year after* he had began his more publick Ministry in *Galilee*. In like manner St *Matthew* gives a very large Account of the *Parables* deliver'd by Jesus, in his Chap. XIII; whereas St *Mark* takes notice but of Three of them, and St *Luke* of None. So St *Matthew* is *much larger* Chap. XVIII. in setting down the Discourses of our Saviour, which follow'd upon the Dispute among his Apostles, *which should be the Greatest*, than either of the other two Evangelists aforementioned. So our Saviour's Parable concerning the *ten Virgins*, and that which follows concerning the *Talents*, and his Discourse concerning the *Day of Judgment*, All which were deliver'd after our Saviour was come out of *Galilee* into *Judea* and as he was sitting on the Mount of *Olives*) are taken notice only by St *Matthew* Chap XXV. tho' the Former part of our Saviour's Discourse at that time is taken notice of by St *Mark* Chap XIII. and by St *Luke* Chap. XXI. as well as by St *Matthew* Chap. XXIV. Now St *Matthew* having (as has been shewn) a special Regard to the recording of our Saviour's Instructions, and thereupon beginning his History of our Saviour's Ministry with our Saviour's Sermon on the Mount, as of *Principal Use to be known by all Christians*; and the giving this First place to the said Sermon, requiring the Evangelist not to observe the Order of Time wherein it was deliver'd; hence He seems to have judg'd it a matter *indifferent*, in *what Order* he related the Miracles done by our Saviour, and the other Events, that fell out *before* the Delivery of the Sermon on the Mount, and for some time *after* it, namely till He came to take notice of the *Baptist being beheaded by Herod*, or rather of what pass'd after the Return of the twelve Apostles, which he does Chap. XIV, and after which he observes the *Order of Time* in his *Relations*, as well as the other Evangelists do.

19. Now as St *Matthew* for the Reason aforementioned judg'd it a matter *indifferent* in *what Order* he related the Mira-

19.  
St Matthew  
never uses  
words, that

denote Order  
of Time,  
where he do's  
not observe  
Order of  
Time.

cles and Events mention'd by him, before Chap. XIV. of his Gospel, so He has taken Care so to *express* himself, as that his *Words* never *denote* Order of Time, where the *Things related* did not *succeed* in such Order of Time. For instance, after our Saviour's Sermon on the Mount, follows Chap. VIII. 1 &c. *When he was come down from the Mountain, great Multitudes follow'd him. And behold there came a Leper, &c.* Where it is vulgarly thought, that the *AND* do's so connect the coming of the Leper to Christ's coming down out of the Mountain, as if it *immediately follow'd after* Christ's coming down out of the Mountain; whereas in reality, the Lepers coming to Christ, was *a good while before* Christ's preaching the Sermon on the Mount, as will appear by consulting the Table.

Nor do's the *Words* used by the Evangelist signify the *Contrary*. For the only Word, that can relate to or denote the *Time when* the Leper came, is That which is render'd in our Bibles *And*. But now if St *Matthew* writ in *Hebrew*, then the Particle used by him here, which was *!*, signifies *Now* (as it is taken to signify, not any particular *Time*, but only the *Beginning* of a *New Subject* or *Passage*, or a *Note of Transition* or *Passing* from *one Subject* to *Another*) as well as *And*. Nor is the Case different, if St *Matthew* be suppos'd to write in *Greek*, forasmuch as it is well known by the Learned, that the Greek *καί* is used by the Hellenists (i. e. such *Jews* as write in *Greek*) in the same Extent of signification, as the *Hebrew*; and therefore is used by them to signify *! Now* in the Sense aforementioned, as well as *And*. This being so, it follows that *καί*, wherewith the coming of the Leper is introduced, do's not here signify any *such Connexion* between Christ's coming down from the Mountain, and the Lepers coming to him, as implies *This* to be *after That*; but only signifies the *Beginning* of a *new* and *different Subject*, or a *Transition* from what relates to the Sermon on the Mount, to somewhat else, which was done at a *certain Time*, whether *afore* or *after the Sermon* matters not, nor is at all denoted by the Word *καί*, according to the Intention of St *Matthew*, which may be thus express'd at large. *When Jesus was come down from the Mountain, great Multitudes follow'd him. NOW (I proceed to relate some Miracles perform'd*

*form'd by Jesus ; and the first which occurs to my Thoughts, is this :) Behold there came (at a certain time) a Leper to him &c.*

In like manner is to be understood the Passage of the *Centurion*, which is *related next* by St *Matthew*, tho' it was done a *long time after* ; namely the Cure of the Leper was done *before* the Sermon on the Mount a considerable time, whereas the Cure of the Centurion's Servant was done upon Christ's first coming into *Capernaum* *after* the said Sermon, as appears from comparing the Evangelists in the Table. Whereas then it is said according to our Translation, *Mat. VIII. 5, &c. And when Jesus was enter'd into Capernaum, there came unto him a Centurion &c.* It is thus to be understood ; *And* or *Now* the next Miracle which I shall relate, is this : *When Jesus was enter'd into Capernaum &c.* that is, the Particle *And* must be understood to denote, not *Connexion of Time*, as if the Cure of the Centurion's Servant follow'd *presently after* the Cure of the Leper ; but only *Connexion of Relation*. Besides it is here observable, that the Particle, which our Translators render *And*, is not  $\kappa\alpha\iota$  but  $\Delta\epsilon$ , which they frequently render *Now*, as particularly v. 18. of this Chapter ; and the Hebrew  $\text{ו}$  is promiscuously render'd by the seventy Interpreters  $\kappa\alpha\iota$  or  $\Delta\epsilon$ .

So again Chap. VIII. 14, 15. *And when Jesus was come into Peter's House &c.* is not so to be understood, as if this coming into *Peter's House* was *presently after* our Saviour's parting from the Centurion. For it is evident from Comparing the Evangelists St *Mark* and *Luke*, (as may be seen in the Table,) that this coming of Christ into *Peter's House*, and Curing his Wife's Mother, was *long before*, not only the Curing of the Centurion's Servant, but also the Sermon on the Mount, and the Cure of the Leper, *viz.* during Christ's *First* stay at *Capernaum* after the Imprisonment of the Baptist, and a little after he had call'd *Peter* and his Brother *Andrew &c.* from their Fishing-trade to follow him. Wherefore by *And*, v. 14. is to be understood (as is afore observ'd) not *Connexion* or *Order of Time*, but only *Connexion* or *Order of Relation* ; as if the Evangelist had said : *And the third Miracle which I shall relate, shall be*  
*This :*

*This: When Jesus (on another certain time during his Stay at Capernaum) was come into Peter's House, &c.*

But then the Case is quite different, v. 16. of this Chap. VIII. For as there St *Matthew* uses *Words* which express a particular Time, to That which is there related, did accordingly follow according to the Order of Time there specified, as appears by comparing the other Evangelists in the Table. Namely, *when the Evening* (of that Day, whereon our Saviour went into Peter's House) *was come, they brought unto him Many that were possess'd with Devils, &c.*

But then v. 18 again, as there is no *Word*, which denotes any particular Time, so what is there related, is not to be suppos'd to have fell out immediately, or in a short time after, what is related v. 16: Forasmuch as it appears by comparing the Evangelists in the Table, that it did not come to pass till a good Long time after. And therefore by Now v. 18. is to be understood thus much: *Now the next Particulars of Christ's History that occur to my Thoughts, are these: when (on a certain time) Jesus saw great Multitudes about him &c.*

20.

Texts seem-  
ingly repug-  
nant to the  
foregoing Asser-  
tion, consider'd  
and shewn not  
to be really re-  
pugnant.

20. It would be too long to go after this manner through All the Passages, which follow hence to the end of Chap. XIII. And indeed it is Needless to do it here, since I design (God willing) to do it in my *Paraphrase* on this Gospel. I shall therefore content my self here with taking notice only of two or three Passages, which may seem not to agree to the Observation I have above made, tho' the Instances already specify'd do agree thereto.

And the first Passage shall be that in *Matth. IX. 18. While he spake these things unto them, behold, there came a certain Ruler and worshipp'd him, saying, My Daughter is even now dead, &c.* Here the Expression, *While he spake these things*, do's specify a particular Time, and seem to imply that the Ruler came to Jesus, while Jesus was now speaking to the Disciples of John about the Question they put to him v. 14. And yet it appears from the other two Evangelists, St. Mark and St. Luke, that this Ruler did not come to Jesus, till long after that Discourse of Jesus with the Disciples of John Baptist. So that here it may be thought that St. Matthew does not only misplace the Ruler's coming, but give

give expressly a *false* Account as to the *Time* when the Ruler came. But Mr *le Clerc*'s Solution of this Difficulty, is I think very Natural and Easy, *viz.* That tho' it was a *long time* after Christ's Discourse then with the Disciples of the Baptist, that this Ruler (*Fairus*) came to Christ; yet at *That very time* the Ruler did come, upon the like Occasion again given, Christ hap'n'd to be *again* Discoursing upon the *same Subject* he had *formerly* Discours'd with the Baptist's Disciples, namely, the Proper Method to deal with the yet infirm Tempers of his own Disciples. Which he illustrated by the same Familiar Instances he had formerly used. *No Man puts a piece of New Cloth into an Old Garment; &c. Neither do Men put New Wine into Old Bottles, &c.* So that, altho' it was a long time after the Discourse mention'd *Matth. IX. 14—17*, that the Ruler came to Christ, yet this hinders not but that it is *most truly* said, *v. 18.* that *While he spake these things* (*viz.* at another time) the Ruler came. And thus not only St *Matthew* is, by a very Natural and so Easy supposition, clear'd from assigning a Matter of Fact to a *wrong* Time; but also there is good Ground given us to conjecture, how St *Matthew* came to relate this Matter of Fact in *this* Place; namely, as being put in mind thereof by the same sort of Discourse related just afore, and actually used by our Saviour again, when the Ruler came to him.

The next Instance I shall mention, shall be *Matth. XII. 1, &c.* At that time Jesus went on the Sabbath-day through the Corn, &c. Where the Expression, *at that time*, seems to denote, that the *Time when* Jesus went through the Corn, was *after* that the Baptist had sent two of his Disciples to Christ, as is related in the foregoing Chap. XI. Whereas in reality this Going of Christ through the Corn was some time *before* the Baptist sent his two Disciples to Christ, as appears from St *Luke*. So that supposing St *Matthew* to have writ his Gospel in the *same* Order wherein it *now* stands, (which is I think most rationally to be supposed,) it will follow that he here seems to assign Christ's going through the Corn to a *wrong* Time. But it will quickly appear, that He do's but *seem* so to do. For it is to be observ'd, that the Greek Word *και* do's signify, not only in general *Time*,  
but

but also and more properly *Season*; and accordingly our English Word *Time* is used, not only to signify a *shorter Time*, as a particular *Hour* or *Day*, or *Week*, or *Month*; but also a *longer Time*, viz. *two* or *three Months*, or *more*, even as many as are denoted by a *Season*. Wherefore tho' Christ's Going through the Corn was *some time Before* the Baptist sent his two Disciples to him, as is related *Matth. XI*, yet *St Matthew* might very truly begin his Chap. *XII*. with saying, *Ἐν ἐκείνῃ καιρῷ At or in that Time*, i. e. *Season* (viz. some few Weeks or Months before) *Jesus went through the Corn*.

In like manner it is said *Matth. XIV. 1. At that time Herod the Tetrarch heard of the Fame of Jesus*: And the Particular immediately related afore Chap. *XIII. 54.*—ult. is Christ's going *into his own Country*, i. e. to *Nazareth*, as appears from the other Evangelists; whereas both *St Mark* and *Luke* place *Christ's sending forth the twelve Apostles* to preach and work Miracles, immediately before their taking notice of *Herod the Tetrarch's hearing of Christ's Fame*. But now it can't be hence justly inferr'd, that *St Matthew* assigns *Herod's* hearing of the Fame of *Jesus* to a *Wrong Time*, forasmuch as the Expression, *At that time* or *Season*, refers to and includes in propriety of Speech, not only the Mission of the twelve Apostles which was done Last, but also Christ's Going into his Own Country, which was done sometime Afore.

Lastly, whereas it is said *Matth. XI. 25. At that Time Jesus answer'd and said, I thank thee, O Father, &c.* the Expression, *At that Time* do's by no means necessarily denote here, that Christ spoke these Words *at the very same Time*, (i. e. *Hour* or *Day*) *that* he spoke the foregoing, wherein he upbraided the Cities wherein most of his mighty Wordshad been done. It is evident that there was a *stop* put at *v. 24.* to the foregoing Discourse; and that our Saviour begins *anew* at *v. 25.* This I say is Evident, from its being expressly noted *v. 25. Jesus answer'd and said*, which plainly implies some *Interruption* between *v. 24.* and *25.* And there might be some Weeks or Months Space between the one and the other; and yet it might be properly said, *At that Time*, i. e. *Season*, *Jesus answer'd and said*, &c. as has been before shewn. 22. I



21. I have now mention'd All the instances I know of, which so much as *seem* to *disagree* to the Observation I above laid down, and have I think sufficiently shewn, that they do not *disagree* in reality. I shall now here lay together before the Reader in short, Mr *Whiston's* Hypothesis concerning the *Occasion*, *how* the Passages, recorded by St *Matthew* from the latter end of Chap. IV. to the end of Chap. XIII. came to be so very much *misplaced* and *confused* as to the *Order of Time*, wherein they fell out; and likewise *my* Hypothesis concerning the same: And so shall leave the Reader to judge, *which* is the *more probable*, and consequently to be *preferr'd*.

21.

*Mr Whiston's Opinion concerning the Occasion of the present Confusion as to Order of Time, that is to be observ'd in the Passages related from Matth. IV. to XIV.*

Mr *Whiston* then is of Opinion, that St *Matthew* originally observ'd the ORDER of TIME through his WHOLE Gospel, as well as the rest of the Evangelists, p. 100 of his Harmony: And then p. 103. he says thus, *I must here take it for GRANTED, that the several Parts or Periods of this former part of St Matthew's Gospel, (viz. from the fourth Chapter to the fourteenth) were written at first SEPARATELY, and upon several DISTINCT Papers. Which Papers (or whatever they were written upon) were PUT TOGETHER in their PRESENT ORDER, by THOSE who did NOT presently KNOW the true Series of the History.* This is the Way, whereby Mr *Whiston* supposes, that St *Matthew's* Gospel, which was Originally writ the whole of it according to Order of Time, came to be so *disordered* and *misplaced* as to Order of Time from the fourth to the fourteenth Chapter. But then, to do Mr *Whiston* Justice, in the very next Page but one, viz. p. 110. He seems not to be satisfy'd Himself, with his foremention'd Hypothesis, by his saying at the bottom of the last cited Page, *instead of offering any Conjectures, how so many of these Sections came to be so STRANGELY TRANSPOS'D, which I ONCE design'd to have attempted, I shall NOW ONLY first make an Observation or two, which MAY POSSIBLY give Light in that Matter to some future Inquiries: And then secondly, I shall say a Word or two in order to prevent such CENSURES, as the STRANGENESS of this Proposition might otherwise occasion against Me, &c.*

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The Au-  
thor's Opinion  
concerning the  
same.

22. But now I persuade myself, that *my* Opinion carries in it *no such Strangeness*, as to *occasion the Censures* of any Sober, Judicious, and Unprejudiced Person against Me. For it is no other than this, *viz.* that St *Matthew's principal* Design in penning the History of our Saviour's Ministry, was, to deliver down to Posterity an Account of his *Discourses and Doctrines*. And agreeably hereto Mr *Whiston* observes (p. 111. of his *Harmony*) that *it must be own'd that as to the most considerable part, the account of our Saviour's Doctrine and Discourses, St Matthew is more particular than either St Mark or Luke, who give us yet some History of the same things; and is therefore (notwithstanding the occasional Disorder of thirteen Chapters in point of Time,) even in that Translation we now have, One of the most Valuable, if I may so speak, of all the Evangelists*. Now as Mr *Whiston's* foregoing Observation is so far just in itself, and agreeable to the first part of *my Opinion*, *viz.* that St *Matthew's principal* Design was to give a *more particular and full* Account of our Saviour's *Doctrines and Discourses*; so the Other parts of *my Opinion* are very Agreeable to the first, and are these, *viz.* that St *Matthew* thought it *proper* to his *principal* Design aforementioned, to place in the Beginning of his History of Christ's Ministry, *the Sermon on the Mount*, as being the *principal* of all our Saviour's *Discourses*, and containing as it were a *Summary* of the Christian *Doctrine*. Now this *Sermon* being not deliver'd till a *long time* (near if not quite a *Year*) after Christ had *began* his more publick Ministry in *Galilee*; hence the Placing of it at the *Beginning* of the History of Christ's Ministry, tho' it was *agreeable* to St *Matthew's principal* Design in penning the said History, yet was *disagreeable* to the *Order of Time*, wherein the said *Sermon* was deliver'd. It being thus *Requisite* for St *Matthew*, *Not to observe Order of Time* for some part of his History, He seems to have pitch'd upon a certain and remarkable Period, after which He would *observe Order of Time* in his History; which Period was the Death of *John* the Baptist, or rather the Return of the Twelve Apostles to Christ after their first Mission. Having pitch'd upon this Period, as he *began that Part* of Christ's History which goes before

before this Period with the Divine Sermon on the Mount ; so he reserv'd for a like Conclusion of the said Part of Chriff's History, that excellent Discourse by way of Parables in Chap. XIII. concerning the Sower that went forth to sow, &c. and concerning the Tares, and the Mustard seed, and the Leaven, and the hidden Treasure, and the Pearl, and the Net. For after this excellent Discourse, St Matthew takes notice only of our Saviour's going unto Nazareth, where he had formerly liv'd, and how he was there despis'd by his said Townsmen ; and then proceeds to take Notice of the Death of the Baptist, Chap. XIV. 1. &c. and what was done after the Return of the Apostles, v. 13. compar'd with other Gospels ; after which he observes Order of Time in his Relation, as well as the other Evangelists. St Matthew being thus determin'd, to begin That part of his Gospel, in which he should not observe order of Time, with the Sermon on the Mount, and to end it with the foremention'd Discourse by way of Parables ; since He did not observe the exact Order of Time in this part of his Gospel, thought it of no Consequence, in what other Order he related the Particulars belonging to this part of his Gospel ; and therefore set them down as they hap'n'd to come into his Thoughts.

Such is my Opinion, which I think contains nothing in it, but what is either Evident, or Natural and Easy to suppose or infer from what is Evident. And yet according to this my Opinion, may all the Difficulties (relating to the Disorder and Confusion in point of Time to be found in the Passages contain'd) from Matth. IV. to the end of Matth. XIII. be as fully solv'd, as by Mr Whiston's Hypothesis, which according to his own Confession, carries Strangeness in it. In short, I suppose that St Matthew writ his Gospel at the first, in the very same Order it now stands in ; and the Reason, why he writ that part of his Gospel contain'd between Chap. IV. and XIV. in so confused or disorderly a manner in point of Time, is above explain'd after a very probable manner. However when any one shall impart to me a more probable manner, I shall readily embrace his Opinion, and give him my Thanks into the Bargain.

We are now to go on with the Passages of the Gospel-history after the Sermon on the Mount, as they stand in the *Table*, and to shew that they stand there in their *due Place* in respect to *Order of Time*. And since we are to be guided herein, (till we come to *Matth. XIV.*) only by St *Mark* and *Luke* singly or jointly, it follows that there is no Reason to doubt, but All from *Luk. VII. 1.* (which follows immediately after St *Luke's* account of the Sermon on the Mount,) to *Luk. VIII. 1—3.* is placed Right; there being Nothing of it taken Notice of by St *Mark*.

In the following part of *Luk. VIII.* there is a *disorderly* placing of Particulars in point of Time, as is confess'd by Mr *Whiston* himself, *pag. 99*, of his *Harmony*. For whereas St *Luke* relates the Parable of the Sower, *before* the Coming of Christ's Mother and his Brethren to him, it is evident from St *Mark*, (with whom also agrees St *Matthew*) that Christ's Mother and Brethren came to him, *before* he deliver'd the Parable of the Sower.

23. And here it is proper to observe, that the like Reason, that Mr *Whiston* assigns for St *Luke's* here not observing Order of Time, may also be assign'd for St *Luke's* not observing Order of Time, in setting down the Call of Simon and Andrew &c. Chap. V. 1. &c. Namely, St *Luke* having Chap. IV. 31. omitted taking Notice of the said Call, presently upon Christ's coming down to *Capernaum*, where it should have been related; and having after Christ's coming to *Capernaum* immediately taken notice of his teaching there on the Sabbath-day: He was thereby naturally led on orderly in the next Place, to relate the Cure of the Man which had a Spirit of an Unclean Devil, as being perform'd when he went on the Sabbath-days into the Synagogue to teach. After which the Evangelist was Orderly led to take notice of our Saviour's Curing Peter's Wife's Mother, after he was come out of the Synagogue, and then to take Notice of the Many Sick that were heal'd that same day at Evening; and then of Christ's departing into a Solitary Place, the next Morning when it was Day; and then of his going to Preach in the other Synagogues of *Galilee*: where the Thread of the several Passages, which immediately succeeded one the other, from

23.  
Another Observation in reference to Luk. V. 1.

from the mention (v. 31.) of Christ's *teaching on the Sabbath-days* at Capernaum, is first stopt and broken off. So that this was the *First proper* Place, where St Luke could take notice of the Call of Simon, &c. *after that* he had once omitted it in *that* Place, where it *should* have been related according to the *Order of Time*, (viz. in v. 31. *after* the mention of Christ's *coming to Capernaum*) and had mention'd Christ's *teaching on the Sabbath-Days* at Capernaum.

To proceed again now with the Order of the Passages of the Gospel-history, as set down in the *Table*. The Coming of Christ's Mother and his Brethren to him, as it is mention'd by St Luke Chap. VIII. 19—21, so is it also by St Matthew Chap. XII. 46—ult. and by St Mark Chap. III. 31—ult. And hereby we have good Light given us, whither to refer what is immediately before related by St Mark, concerning the Scribes ascribing Christ's *Power to cast out Devils*, to the *Prince of the Devils*, Chap. III. 22—30. Namely, it is hence evident, that *this* is no other than *that* Passage, which is related more fully, or with more particular Circumstances by St Matthew Chap. XII. 22—37. For *after* our Saviour's like Discourse there with the Scribes or Pharisees concerning the *Absurdity of their Notion*, that he cast out Devils by the Prince of the Devils; and also his Discourse with them upon their *Demanding a Sign* from him, (which is not taken notice of by St Mark) follows the like Account of *Christ's Mother and his Brethren coming to him*, &c.

St Matthew expressly observes Chap. XIII. 1. that *the same Day*, that Christ had the foregoing Discourse with the Scribes and Pharisees related Chap. XII. *went Jesus out of the House*, where he was when his Mother and Brethren came to him; *and sat by the Sea-side,—and spake in Parables, saying, Behold a Sower went forth to Sow* &c. So that it is hence evident, that this and the following Parables are rightly placed in the *Table*, *after* the Coming of Christ's Mother &c. to him.

And St Mark observes Chap. IV. 35. that *the same Day at Evening*, Christ says, *let us pass over unto the other side*, viz. of the Sea of Galilee. And then Chap. V. he proceeds to relate Christ's coming into the Country of the Gadarenes; and his *Return* again unto that side of the Sea, where he was  
afore,

afore, and of the Ruler *Jairus's* coming to him about his Daughter. Which all manifestly follows one the other in Order of Time as well as of Place in the Table. And accordingly All these Passages follow one the other in *St Luke* as well as *St Mark*; as they do also in *St Matthew*, except only the coming of *Jairus* the Ruler, which is misplaced in *St Matthew's* Gospel as to Order of Time, but is reduced to its proper Place in the Table, even in that respect likewise.

Presently after the account of Christ's raising *Jairus's* Daughter to Life, *St Mark* relates that *he went out from thence, viz.* where he had done the foresaid Miracle, *and came into his Own Country, Mark VI. 1.* And *St Matthew* relates Chap. IX. 27. &c. that *When Jesus departed thence, viz.* where he had raised *Jairus's* Daughter to Life, *Two Blind Men followed him, &c.* So that it is not to be doubted, but that this Passage of the two Blind Men, and also that other of the Dumb Man, *Matth. IX. 32.* hap'ned in Order of Time, as Christ *was departing* from the Place, where he had raised *Jairus's* Daughter, into his Own Country; and therefore are Rightly placed in the Table *before* Christ came into his Own Country. And by comparing the last cited Chapters and Passages of *St Matthew* and *Mark*, we learn that what is said *Matth. XIII. 54—ult.* of Christ's *coming into his own Country*, do's according to Order of Time come in between v. 34 and 35 of Ch. IX. of *St Matthew*. For as *St Mark* presently adjoins to the Relation of what hap'ned upon Christ's coming to *Nazareth*, that *he went round about the Villages Teaching, Mark. VI. 6.* so *St Matthew* observes the same Chap. IX. 35.

After this succeeds next both in *St Matthew* and *Mark*, Christ *sending forth his Apostles* to Preach, and to work Miracles. And this is also the next Particular taken notice of by *St Luke* after the Raising of *Jairus's* Daughter. So that All the said three Evangelists concur, in shewing us the true Place thereof to be That in the Table.

And now we are come to the Account of *Herod's beheading John the Baptist*, which as it is taken notice of by All the three former Evangelists; so after this, or at least after the  
Return

Return of the Apostles referr'd to v. 13. compar'd, with other Gospels in the Table, *St Matthew* (as has been afore observ'd) is as exact in relating Particulars according to Order of Time, as the other Evangelists are. So that the bare Agreement of the Evangelists, in relating the Passages they take notice of in the same Order, is sufficient Authority that the said Passages are related according to the true Order of Time wherein they succeeded one the other. And forasmuch as this Agreement may be seen by barely looking on the Table, therefore I need only take particular notice of those few Passages, wherein the Evangelists do not agree in relating them after the same Order; and of one other Material Point more, which is this.

*St Matthew*, Chap. 1. &c. takes notice of that Question put to Christ by his Disciples, *Who is the greatest in the Kingdom of Heaven?* And of our Saviour's Discourse on that Subject, and some others which were then offer'd to him. And this taking up all that Chapter, he observes Chap. XI. 1. that *when Jesus had finish'd these sayings, He DEPARTED from GALILEE, and CAME into the Coasts of JUDEA BEYOND JORDAN:* that there the Pharisees came to him, tempting him and saying, *Is it lawful for a Man to put away his Wife for every Cause,* v. 3. &c. that after this there were brought unto him LITTLE CHILDREN &c. v. 13—15.

In like manner *St Mark* Chap. IX. 33—37. takes notice of the Dispute among the Disciples, *who should be the Greatest*, which had occasion'd their putting that Question (aforemention'd out of *St Matthew*) to our Saviour, and of our Saviour's Answer thereto. But *St Mark* also observes, that at that time *John* the Apostle told our Saviour that they had seen one casting out Devils in his Name, and had forbid him; and also he sets down our Saviour's Reply thereto. (Now altho' *St Matthew* takes no notice of the Words of *St John*, yet it is evident by comparing these two Places of *St Matthew* and *Mark*, that *St Matthew* joins together our Saviour's Discourses, first in reference to the Dispute among the Disciples, and then in reference to what *St John* had told him, as if they were One continued Discourse.) After our Saviour's Discourse occasion'd by what *St John* had said, *St Mark* observes

serves also Chap. X. 1. that *Jesus arose from thence* (i. e. *GALILEE*) and *comes into the Coasts of JUDEA by the FARTHER side of JORDAN*. After which he mentions (as *St. Matthew* do's) the *Pharisees* coming to *Christ* with the *Question about Divorce*, (v. 2.) and then that *they brought YOUNG CHILDREN unto him*, &c. v. 13.

24. Now *St. Luke* also Chap. IX. 46. takes notice of the Reasoning (or Dispute) that arose among the Disciples, which should be Greatest. And v. 49. he takes notice also of *St. John's* acquainting *Christ*, how he had forbid one, whom they saw casting out Devils in his Name. Presently after which likewise *St. Luke* observes v. 51. that the Time being come that he should be receiv'd up, *Christ* stedfastly set his Face to go to *Jerusalem*, and sent Messengers before his Face, and they went and enter'd into a Village of the *SAMARITANS* &c. After which follows not only the remaining part of Chap. IX. but also all Chap. X, XI, XII, XIII, XIV, XV, XVI, XVII, and XVIII. so far as to v. 15. before *St. Luke* comes to take notice, that *they brought unto Christ INFANTS* &c. So that there being no fewer than eight Whole Chapters, besides parts of two more, between *Christ's* departing from *GALILEE*, and having the *INFANTS* brought unto him, in the Gospel of *St. Luke*, whereas there are but a very few Verses between these two Passages in the Gospels of *St. Matthew* and *Mark*; it is hence evident at first sight, that there must be here a considerable Gap in the History of our Saviour's Ministry, as it is related by *St. Matthew* and *Mark*. And if we look more closely and particularly into the Supplement here afforded us by *St. Luke*, it will appear further, that in this Supplement is contain'd, and evidently enough hinted, two distinct Journies of our Saviour's to *Jerusalem*, after his Departing from *Galilee*, and before he came into *Judea* beyond *Jordan*, that time which is taken notice of by *St. Matthew* and *Mark*, and which was not long before his last Passover. And this Account of *St. Luke* exactly agrees with, and so is confirm'd beyond all reasonable Exception by, the Gospel of *St. John*; who Chap. VII. acquaints us of *Christ's* being at *Jerusalem* at the Feast of *Tabernacles*; and again Chap. X. of *Christ's* being again at *Jerusalem*, at the Feast

24.  
A considerable Gap or Defect in the History of our Saviour's Ministry, as related by St. Matthew and Mark, is supply'd by St. Luke.



*Feast of the Dedication.* And then the next Feast mention'd by St *John* Chap. XI. is our Saviour's last Passover. So that by comparing St. *Luke* and St *John* together, we clearly see how the Gap in the Gospels of St *Matthew* and *Mark* are to be supply'd or fill'd up, according to the due Order of Time, wherein the Passage omitted by St *Matthew* and *Mark*, and mention'd by St *Luke* and *John*, did fall out and succeed one the other.

25. Namely, Our Saviour's *Departing from Galilee* mention'd *Matth.* XIX. 1. and *Mark* X. 1. is the same with that referr'd to *Luk.* IX. 51. and *Job.* VII. 10. in which last place it is said, *When his Brethren were gone up, then went He also up unto the Feast, not Openly, but as it were in secret.* Whereby together with the foregoing part of the Chapter it is evident, that the Feast of Tabernacles was so nigh, that our Saviour had not time to go round about through Judea beyond Jordan in order to come to Jerusalem to keep the Feast, but took the nearest Way, viz. through Samaria, as is particularly observ'd *Luk.* IX. 52, *And (he) sent Messengers before his Face, and they went and enter'd into a Village of the SAMARITANS to make ready for him; and they did not receive him, because his Face was as tho' he would go to Jerusalem.* And the Relation given by St *Luke* of this Journey, do's also agree very well with what St *John* observes of his coming up to the Feast of Tabernacles, viz. that he came up *Not Openly*, i. e. Not attended with great Multitudes as he came along, nor teaching and working Miracles, but *as it were in Secret*, i. e. in a more Secret manner than at other times.

Now St *John* do's not take notice of Christ's Departing from Jerusalem after the Feast of Tabernacles; but St *Luke* does sufficiently denote that he did so. For He not only observes Chap. X. 38. that he *went to a certain Village, and Martha receiv'd him into her House*; but Chap. XIII. 22. he informs us, that *he went through the Cities and Villages teaching and Journeying toward Jerusalem*; which plainly imply that he had departed again from Jerusalem after his passing through Samaria (to keep the Feast of Tabernacles at Jerusalem) mention'd Chap. IX. 51, &c. Nay v. 31 of Chap.

25.  
Matth.  
XIX. 1. and  
Mark. X. 1.  
how to be un-  
derstood.

XIII. we may gather, that he was then somewhere *in Herod's* the Tetrarch's *Jurisdiction* : Forasmuch as the Pharisees came saying unto him, *Get thee out and depart HENCE, for HEROD will kill thee.* So that the *going through the Cities and Villages* mention'd *Luk. XIII. 22.* can Reasonably be understood of no other Time, than that *between* the Feast of Tabernacles and the Feast of Dedication : And his *Journeying toward Jerusalem*, mention'd in the Text last cited, can Reasonably be understood of no other than his Journeying to *Jerusalem*, in order to be present at the *Feast of Dedication*, which he was, as we are inform'd *Joh. X. 22.*

The same Evangelist St *John* informs us also, that upon the *Jews seeking to take* our Saviour at the Feast of Dedication, he *escap'd out of their Hands, and went away again beyond Jordan, to the Place where John at first baptiz'd, and there he abode.* And many resorted unto him, and—believ'd on him there. *Joh. X. 39—ult.* During Christ's Abode here, it seems most probable that the Discourses and Miracles mention'd *Luk. XIV, XV, XVI, XVII. 10.* were deliver'd and perform'd ; and that the Sisters of *Lazarus* sent for Christ to cure *Lazarus* who was then Sick. *Lazarus* being dead, and afterwards rais'd again to Life by Christ, the *Jews take counsel to put Christ to Death.* Wherefore he walk'd no more openly among the *Jews, but went thence into a Country near the Wilderness, to a City call'd Ephraim,* and there continued with his Disciples, (*Joh. XI. 53, 54.*) namely, till he began his Last Journey to *Jerusalem.*

26. And this Last Journey of Christ to *Jerusalem* is most Reasonably suppos'd to be that mention'd *Luk. XVII. 11.*  
 11. explain'd. *And it came to pass, that, as He went to Jerusalem, he pass'd through the mids of Samaria and Galilee.* For there is no Room or Grounds for supposing any such other Journey of our Saviour's to *Jerusalem* after the Feast of Dedication, but his Last. And by St *Luke's* placing here *Samaria before Galilee,* He seems sufficiently to denote, that the Course of this Journey of our Saviour's was thus : Namely, Our Saviour being retir'd to *Ephraim*, and having stay'd there till He thought fit to begin this his last Journey ; as *Ephraim* stood at the South edge of *Samaria*, so our Saviour departing from  
*Ephraim,*

*Ephraim*, pass'd first *through Samaria* (as lying *between Ephraim and Galilee*) and then *through Galilee*; and thence pass'd over into *Judea beyond Jordan*, and so travelling the Length of it almost from North to South, he cross'd the River *Jordan* at *Bethabara*, and came to *Jericho*, as is observ'd by all the three former Evangelists, viz. *Matth. XX. 29. Mark X. 46. Luk. XVIII. 35.* 'Tis true that Christ's coming this time through (*Peræa* or) *Judea beyond Jordan* is not here mention'd by St *Luke* Chap. *XVII. 11.* But then his there mentioning the Course of Christ's Journey to be *through the mids of Samaria* First, and *then of Galilee*, and afterwards *through Jericho*, (Chap. *XVIII. 35.*) does plainly imply, that in passing from *Galilee* to *Jericho*, Christ came along *Judea beyond Jordan*. And since St *Luke's* Account does imply so much; and St *Matthew* and St *Mark* expressly mention Christ's coming from *Galilee* into *Judea beyond Jordan*, and thence to *Jericho*; it is not I think Reasonably to be doubted, but that such was the Course of our Saviour's Last Journey, when he left *Ephraim*, and before he came to his last Passover at *Jerusalem*.

From what has been said, we may infer how That which goes before, and that which comes after, the Gap in the Gospels of St *Matthew* and *Mark*, are to be connected with the Gospel of St *Luke*, and consequently of St *John*. Namely, St *Luke* (Chap. *IX. 51.*) having took notice of Christ's departing from *Galilee*, or (as he expresses it) *his setting his Face to go to Jerusalem*, observes how in order thereto, he then went the direct and nearest way, namely *through Samaria*, (v. 52 &c.) and thus he came (as we learn from *Joh. VII.*) to the *Feast of Tabernacles*. After which St *Luke* mentions our Saviour's coming to the *Village of Martha*, Chap. *X. 38.*) that is, *Bethany*; and then *going through the Cities and Villages, teaching and journeying again to Jerusalem*, Chap. *X. 22.*) namely to the *Feast of Dedication*, (*Joh. X. 22.*) After which St *Luke* mentions (Chap. *XVII. 11.*) Christ *passing through the mids of Samaria and Galilee, as he went to Jerusalem*; and then his coming (viz. through *Judea beyond Jordan*) unto *Jericho*, Whereas St *Matthew* and St *Mark*, having taken Notice of Christ's

*Departing from Galilee* (Matt. XIX. 1. and Mark. X. 1.) Omit our Saviour's going *directly through Samaria*, to keep the *Feast of Tabernacles* at *Jerusalem*; as also his going *through the Cities and Villages* teaching after the *Feast of Tabernacles*, and so *journeying towards Jerusalem* again, to keep there the *Feast of Dedication*; and lastly, they omit Christ's going from *Jerusalem* after the *Feast of Dedication* to *Judea beyond Jordan*, and thence to *Ephraim*, and thence *through the mids of Samaria and Galilee*. All these *Journeyings* They omit, and (after our Saviour's *Departure from Galilee*, when he had stay'd there *two Years*) they proceed to take notice next of our Saviour's coming *into the Coasts of Judea beyond Jordan*, which was in his last Journey, as he pass'd through the mids of *Samaria and Galilee* from *Ephraim*; and when he came from *Judea beyond Jordan* unto *Jericho*. So that these several Passages being set down in the Table according to the foregoing Observations, are I think in Reason to be esteem'd Rightly placed in the said Tables.

I proceed to observe, that from considering the large *Supplements* made by St *Luke* to the Gospels of St *Matthew* and *Mark*, (namely, first in the Beginning of his Gospels, concerning the Conception and Birth of *John* the Baptist and Christ, Chap. I. and II. and then again more largely here concerning the several Journeys of our Saviour from his First departing out of *Galilee*, after he had exercised his more publick Ministry there for two Years space, till his last Journey to *Jerusalem*; which last and large Supplement is contain'd Chap. IX. 51.—XVII. 11. From considering, I say, these great *Supplements*) it seems Reasonable to suppose, that St *Luke* had seen the Gospels of St *Matthew* and *Mark*, before he set about penning his Own; and that having Observ'd the *Defects* of the said two Gospels, He *Purposely* set himself to supply the said *Defects*: (As St *John* the Evangelist is said to have *purposely supply'd the Defects* of all the three former Evangelists:) And that this is the Reason, why St *Luke* is generally shorter than St *Matthew*, if not than St *Mark* also, in relating such Particulars as had *been afore taken notice of by them*; and so long and full in relating such other Particulars, as had *not been afore taken notice of by them*.

27. I am now to take notice of those *few* Places, wherein the Evangelists have *not*, in the remaining parts of their respective Gospels, *observ'd Order of Time* in their Relations; and they are I think no more than Two. And the first of them, which I shall mention shall be *Luk. XXII. 24--30.* Where the Evangelist takes notice, that *there was a strife among the Apostles, which of them should be accounted the Greatest*: Which notice of the said Strife, he *places after* that Christ had instituted the Lord's Supper, and had acquainted them, that One of them should betray him. Whereas it can't be Reasonably thought, that this Strife *was* actually *after* Christ had told them of his being to be Betray'd by One of them; nor does it seem so Probable, that Christ *then* took notice of their Strife, as that he did it *afore* he rose from Supper, and washed his Disciples Feet, (as is related *Joh. XIII.*) forasmuch as that very Act of Christ, as well as his Discourse thereon, were plainly design'd by our Saviour, as an excellent Antidote against such Ambitious Strife. And as a stronger Antidote against it, or rather as a sure Means quite to Extinguish such Ambitious Thoughts, our Saviour proceeds to inform them, not only that he should be so far from entering then on the Glorious State of his Kingdom, that on the contrary He should be *Betray'd* into the Hands of his Enemies, and that too by *One of themselves*. For thus Our Saviour's Acquainting them of his being to be Betray'd by One of them is *placed* by *St John*, *after* his Washing their Feet: Which seems the most natural Place for our Saviour to have given them such Information. Wherefore Our Saviour's Discourse to them concerning there foremention'd Strife, may Reasonably be suppos'd to be *misplaced* by *St Luke*, in *placing it after* our Saviour had inform'd them, that One of them should betray him.

27.  
Luk. XXII.  
24--30. mis-  
placed.

28. The other instance is *Mark XIV. 26, 27.* where it is said, *When they had sung an Hymn, they went out to the Mount of Olives. And Jesus says unto them, All ye shall be offended because of me this Night, &c.* And just after the same Order are these Particulars related by *St Matthew XXVI. 30, 31.* Whereas *St Luke* Places Our Saviour's foretelling *Peter's Denying* of him, (occasion'd by our Saviour's

28.  
Mark XIV.  
26, 27. mis-  
placed.

viour's saying, *All ye shall be offended &c. before his going to the Mount of Olives*, (Chap. XXII. 33—39.) as likewise does St *John* Chap. XIII. 36. &c. compar'd with Chap. XVIII.

1. And St *John* being most accurate in his Relating Particulars according to their due Order of Time, it seems most Reasonable to look on Christ's foretelling *Peter's* Denyal of him, to have been *before* Christ's coming out to the *Mount of Olives*; and Consequently to be *misplaced* by St *Matthew* and *Mark*.

29.

Joh. XV,  
XVI, XVII.  
deliver'd in  
the same  
House, tho'  
not in the same  
Room, where  
Joh. XIV. or  
where our Sa-  
viour eat the  
Passover.

29. Indeed I am of Opinion that *All* those Discourses mention'd by St *John* from Chap. XIII. to Chap. XVII. inclusively, were deliver'd, tho' *not* in the *same Room*, yet in the *same House*, where our Lord eat his last Passover. I know I differ herein from the Opinion receiv'd by several Learned Men, according to which the Discourses in *Job*. XV, XVI, XVII. are suppos'd to have been, *after* Christ was gone from the House, where he eat his last Passover. But then it is observable, that they are *not agreed where* the said Discourses were deliver'd. *Grotius* and *Dr Hammond* (who are follow'd in the Appendix to Mr *Marshall's* Tables) suppose them to have been deliver'd *on the way*, as Christ *was going* to the Mount of Olives; Mr *Le Clerc* supposes it to be done, when Christ was arriv'd *at the Mount of Olives*. And of the two Opinions, the latter seems the more preferable in it self. But what St *John* says Chap. XVIII. 1. seems not consistent with either of the aforesaid Opinions. His Words are, *When Jesus had spoken these Words, ἐξῆλθε, he went forth with his Disciples Over the Brook Cedron, where was a Garden, into which he enter'd and his Disciples. Now ἐξῆλθε, He went forth*, is very Properly said in respect of Christ's *going forth of the HOUSE* where he had eat his last Passover; whereas it is not so Properly said in respect of the *MOUNT of Olives*, that ἐξῆλθε, *He went forth* of it, but ἀπῆλθε, *He went from* it. Again, it may be Truly said, that Christ *went forth* of the HOUSE *Over the Brook Cedron, where was a Garden*, the City of *Jerusalem* being on one side of the Brook, and the Garden on the other: But it can Not truly be said, that Christ *went forth*, i. e. from the *MOUNT of Olives Over the Brook Cedron, where was a Garden*. For (if

(if he will but allow, that the said Place where the said Garden was, is still known by Tradition ; we must allow, that) the said Garden lay between the Foot of the said Mount, and the said Brook, and consequently was *on the same Side* of the Brook with the Mount. So that it hence follows, not only that there was *no Need* for Christ to go Over the Brook Cedron in order to go from Mount Olivet to the Garden of Gethsemane ; but also that it is altogether *Inconsistent* with the *Nature of Things* or *Situation of Places*, and consequently *with Truth*, to suppose that Christ *went forth* from Mount Olivet Over the Brook Cedron, to the Place where was the Garden of Gethsemane. And therefore the Words of St John, as they answer to the Situation of the House where Christ eat his last Passover, and of the Garden ; and may Truly be understood of going from the House to the Garden ; so in Reason ought to be understood thereof. As for those Words Job. XIV. ult. *Arise, let us go hence*, they do not necessarily imply, that Christ then *went from the House*, as they are by some understood ; but only that He *went out of the Room*, where they had eaten the Passover, and our Saviour had washed his Disciples Feet. Which they might do, only by Removing into *another Room*, not by quite Departing from the House ; which in all probability they did not, till Christ had *spoken these Words*, (i. e. what is contain'd Chap. XV. XVI, XVII.) when He *went forth* of the said House, Over the Brook Cedron, to the Place where was a Garden, into which He enter'd and his Disciples. Job. XVIII. 1. And thus I have laid together, what I judge requisite to say here, concerning the true Order of Time, wherein the several Passages of the Gospel-history were transacted ; what has been said, being sufficient to shew, that the Passages of the Gospel-history are placed in the Table according to the said Order of Time.

30. I shall next observe, that by the help of the said Table so compil'd, it is easy for to draw up the Whole Gospel-history, contain'd in All the four Gospels, into One continued Methodical History according to Order of Time. Namely, by transcribing out of the several Gospels the several Passages of the Gospel-history, and placing them one

30.  
The Useful-  
ness of the  
TABLE here-  
unto belonging,  
in drawing up  
a compleat  
History of the  
after Gospel.

after the other, according to the Order wherein they are placed in the Table; and where the same Passage is related by two or more of the Evangelists with different Circumstances, there all the said different Circumstances are to be taken notice of, and adjusted according to the Nature of them.

31.  
The Usefulness of knowing the Harmony of the Gospels, in finding out the true sense of Texts, exemplify'd.

31. Another Usefulness of the Table, or knowing the Harmony of the four Gospels, is this: That thereby we are enabled to know frequently the true meaning of an Expression, which is in itself capable of a double Meaning or More. And consequently we are hereby enabled, without any More ado, to remove some seemingly great Difficulties, or Contradictions, which seem to be in the several Gospels. For instance, St Matthew Chap. XX. 29. says, *As they departed from Jericho, two Blind Men, &c.* And so St Mark X. 46. *As he went out of Jericho, blind Bartimeus, &c.* Whereas in St Luke XVIII. 35. it is according to our Translation, *As he was come nigh unto Jericho, a certain blind Man, &c.* So that according to our Translation of this Passage in the said Evangelists, there is a manifest Contradiction in the Account thereof, St Matthew and Mark expressly saying, that it was *as he was Departing or Going out of Jericho*, and St Luke on the other Hand saying expressly, that it was *as he was Come nigh to Jericho*. But now this seeming Contradiction may be solv'd, by considering that the Word *εγγιζειν* which St Luke makes use of, may very well signify, not only to *come nigh*, but also simply to *be nigh*, whether Coming to or Going from Jericho. That, which induced our Translators to render it, *As he was Come nigh*, was doubtless what follows Luk. XIX. 1. where it is said, that *Jesus enter'd and pass'd through Jericho*; which seem'd plainly to imply, that the Cure of the Blind mention'd just afore, was perform'd *Before Jesus had enter'd Jericho*, and consequently *as he was Come nigh* to it. And to take off the Force of this Argument, which plainly favours our Common Translation of St Luke Chap. XVIII. 35, it is suppos'd by some, that the First Verse of Chap. XIX. is only a *Re-assuming* the Thread of the History. Whereby must be meant, that the *entring* into Jericho, there mention'd, was *before* the Cure of the Blind, tho' it be mention'd *after* it: Whereas I can't



can't see, to what manner of *Purpose* St *Luke* should *go back* (after he had related the Cure of the Blind) to take notice of the said *Entring* into *Jericho*, if it were really *before* the said Cure. I therefore am of Opinion, that to solve Fully and Clearly the foremention'd seeming Contradiction, the *Entring* into *Jericho*, as it is *mention'd* Luk. XIX. 1. *after* the Cure of the Blind, so is to be understood as really *in Fact* *after* the said Cure; And that not only ἐξίτη is improperly render'd Luk. XVIII. 35. by our Translators, but also ἐκπορεύσθαι Matth. XX. 29. For whereas in this last place ἐκπορεύσθαι αὐτῶν &c. is render'd, *As they DEPARTED from Jericho*, it should rather have been render'd, *As they went out of Jericho*, just as ἐκπορεύσθαι αὐτοῦ is Mark X. 46. For tho' to *depart* from a place, is to *go out* of it; yet to *go out* of it, is not Always to *depart* from it: Forasmuch as He is said to *depart* from a place, that *goes out* of it with a Design *Not to return* at least under a Considerable time; whereas a Man may *go out* of a place with a Design to *Return* into it in a very short time, within one single Hour's space. Upon the Whole therefore it seems Reasonable to suppose, that our Saviour being come to *Jericho*, made some *stay* there. Surely it seems very Improbable that he only *enter'd and pass'd through Jericho*, without making any *stay*, as Luk. XIX. 1. imports. Now during Christ's *stay* here, (tho' it were but for a Day, or part of a Day,) he might upon some Occasion *go out* of *Jericho*, of which is to be understood the ἐκπορεύσθαι αὐτοῦ of St *Matthew*, and the ἐκπορεύσθαι αὐτοῦ of St *Mark*. As he was thus going out, when he was got but a *little way* out of *Jericho*, He came where the two Blind Men (one of which was named *Bartimeus*, and was the most Known) sat by the Way side; and therefore as it is truly said by St *Matthew* and St *Mark*, that *as he WENT OUT from Jericho*; so it is no less truly said by St *Luke*, that *As he was NIGH unto Jericho, the Blind sat by the way side*. Our Saviour having done, what he *went out* of *Jericho* for, at That Time and that Way which led not to *Jerusalem*, Return'd from whence he went, and then, as St *Luke* observes XIX. 1. *enter'd again Jericho, and making Little or No stay now, pass'd through Jericho, taking the Way that led to Jerusalem*. Upon

the Whole therefore, as according to this *My Exposition* All Difficulty is quite taken away ; and not only *Matth. XX. 29.* and *Mark. X. 46.* is Reconcil'd entirely with *Luk. XVIII. 35* ; but also St *Luke* here is fairly and entirely Reconcil'd with *Himself*, Ch. *XIX. 1.* so from this single Instance or Passage it clearly appears, Of what *great Use* it is to have a Clear sight of the *Harmony* of the Gospels, in order to find out the *true* or *proper* Meaning of Words. And the Reason, that Little or No Notice of the *Difficulties* in the last cited Texts is taken by those Commentators or Expositors, which are of Most Repute among Us, seems to be chiefly Owing to their Not having so fully study'd the *Harmony* of the Gospel-history, as is Requisite to remove such Difficulties.

32.  
Of the Chronology of the Gospel-history.

32. Before I put an End to this Treatise, I think it Expedient to take some Notice here of the *Chronology* of the Gospel-history ; partly because Chronology serves to give a *Clearer* sight of the Harmony of the Gospels, in respect of the *Order of Time* wherein the several Passages of the Gospel succeeded one the other ; and partly because this Discourse will likely fall into the Hands of Many, that not having Ability to procure themselves Larger and so Dearer Treatises of this Nature, are Much, if not Altogether, in the Dark as to several Matters of Chronology relating to the Gospel-history, and taken Notice of here in the remaining part of this Treatise.

That the *Way of Reckoning Time* commonly used among us is from the *Nativity* or *Birth* of Christ, is what no one, that has had any liberal Education, can well be suppos'd Ignorant of. But then it may be Question'd, whether there be not several, that have been bred up not only at School but at the University too ; and yet have not in the Course of their Studies look'd so far into Chronology, as to know that the *Common Era from the Nativity of Christ*, (or which is the same) the *Common Reckoning by the Years of our Lord*, is not exactly *true*, or *agreeable* to the *real Time* of Christ's Birth. And yet this is to be known, in order to have a Right knowledge of the Gospel-history.

The

The Way of reckoning Time by the Years of our Lord was not used till after the Beginning of the *sixth* Century ; when it was First introduced and made use of by *Dionysius Exiguus*, who flourish'd about A. D. 533. But this otherwise Learned Person mistook in fixing the *Epoch* of the Christian *Æra*, or *Head* of our Vulgar Computation by the Years of our Lord, and placed it two or *three* Years too Low or too Late ; forasmuch as 'tis observable from History, that the Death of *Herod* the King was two or three Years before the Year, to which the Birth of Christ is referr'd by *Dionysius*, and from which we commonly reckon the Years of our Lord. But it being most evident from the History of the Gospels, that Christ was born in the days of *Herod the King*, hence it becomes absolutely necessary to place the real Birth of Christ two or three Years Sooner or Higher, than it was supposed to be by *Dionysius*, and consequently than we Commonly reckon it according to the Computation by the Years of our Lord.

33. Hence the *Christian Æra*, or Way of reckoning Time by the the Years of our Lord, is distinguish'd by Chronologers into the *True* and (*Vulgar* or) *Common*, this last being so call'd, because it is That, which is follow'd in our Common reckoning of Time by the Years of our Lord. I have allow'd Room for both these Accounts in the *Table*, the two Outer and lesser Columns being assign'd thereto, viz. the Outer Column on the left Hand contains the true Years of Christ's Life, and the Outer Column on the right Hand contains the Years of the *Common Æra*, or Way of reckoning by the Years of our Lord.

33.

The Æra (or Account by the Years) of Christ two-fold ; One true ; the other false or Common, i. e. Commonly used.

34. The Difference between the *true* and *common* Æra or Account is, as I have above observ'd, two or three Years. For the Learned in Chronology are not agreed in that Point, some making it two, others three Years. This last Opinion is follow'd in Mr *Marshall's* Chronological Tables, and by Mr *Whiston*. And I should have readily follow'd likewise the said Opinion, could I have but found any Way to make *Luk. III. 23.* agree to such a Computation. Such as suppose the Birth of Christ to have been Truly and Really three Years before the Year wherein He is suppos'd to have been born

34.

Difference between the two Æra's of Christ is, by some reckon'd three Years, by others more probable but two.

according to our Common Account, are *thereby forced* to understand ἀρχόμενος Luk. III. 23. of the *Beginning of Christ's Ministry*, viz. his *Whole* and more *Private* Ministry. Whereas I have largely shewn, that there is *no good or tolerable Ground at all* in the Writings of St *Luke* or of the New Testament, to understand the said Word in such a Sense in that Place. Nay, I have shewn that All the places cited by Mr *Whiston* (who may reasonably be suppos'd to cite All, or at least the Best, that made *for* his Opinion) do clearly make *against* the Opinion he defends, inasmuch as ἀρχόμενος in all the said Places is expressly limited by St *Luke* to the *Beginning*, not of Christ's *Whole* Ministry, but only of his more *Publick* Ministry, which he enter'd upon in *Galilee*, after the *Imprisonment of the Baptist*. To all which I here further add this Observation, that *None* of the *Primitive* Writers understood ἀρχόμενος Luk. III. 23. of the *Beginning* of Christ's *Ministry*, but of his *Beginning* to be then *about 30 Years of Age*, according to the Sense wherein our Translators have render'd the said Word; and that too most Rightly, as may be Reasonably inferr'd from the foregoing Considerations.

35.  
Luk. III.  
23. yet further  
consider'd.

35. As for the Objection drawn (by (\*) Mr *Whiston* and others) from the *Strangeness of the Greek Phrase*, if it be render'd according to our Common Translation, and not in reference to Christ's Ministry; in Answer thereto I say, it is much *more strange* to Me, that Any one that has learn'd his Greek Grammar, should not remember that Rule, *Verba incipiendi, desinendi, &c. genitivo gaudent*, ut ὅς ᾤν ἀπο λύπης ἀρχόμεθα. But to pass over a great deal more, that might be said upon this Criticism, it will be abundantly sufficient to observe, that it is very Unreasonable in our *Modern Criticks*, to pretend to know what *is* or *is not* true Greek, Better than the *Primitive Greek Writers* themselves. It is evident, that *Eusebius* thought the Expression ἀρχόμενος ἐτῶν φιδκοντα, to be True Greek, when he says (lib. 1. ch. 10. of his Eccles. History,) Ἰησοῦς ὁ Χριστὸς ὅς Θεὸς, ἀρχόμενος ὥσπερ ἐτῶν φιδκοντα, ὅτε τὸ Ἰωάννη βάπτισμα περιεγίνετο. For it is evident that ἀρχόμενος do's here refer to

(\*) See pag. 136. of his Harmony.

ἐτὼν φιλόνους, there being not here (as in *Luk. III. 23.*) ἢ, or any other Word, Verb or Participle, to which the Genitive ἐτὼν φιλόνους may be referr'd. And therefore it is also plain from hence, that *Eusebius* understood the Text in the same Sense, as it is render'd in our Bibles; as likewise it might be shewn, that the other Primitive Writers did; had not Enough been Already said, to shew the great Weakness of the foremention'd Objection.

Wherefore since the Birth of Christ can't be placed *THREE* Years before the Epoch or Beginning of our Common Account by the Years of our Lord, unless *Luk. III. 23.* be understood in *such* a Sense, as there is *no tolerable* Ground to *understand* it in, but *very good* Ground *not to understand* it so; I therefore cannot follow *such* an Opinion, but rather the *Other* Opinion, which places the Birth of Christ but *TWO* Years before the Common Æra or Account; forasmuch as *Luk. III. 23.* understood in its common and genuin Sense, do's very well agree thereto. Indeed, supposing there be Occasion, I can't see, why the *Dates of Time* in the Jewish Historian *Josephus*, or any other *Common* Author, should not be so understood, as to make them *comply* with a *Sacred Text* or else be accounted *false*, Rather than a *Sacred Text* should be *wrested* from the natural and common Meaning of it, only to make it *comply* with the *Dates of Time* in *Josephus* or some other *Common* Author.

And so I proceed to consider the Chronology of the Gospel-history, as to the particular Years thereof taken notice of in the two Outer and Lesser Columns of the Table. First then over against *Luk. II. 1—22.* is placed in the Outer Column to the left Hand the Figure (1,) as denoting that *then* truly began the *first* Year of Christ's Life; whereas in the Outer Column to the right Hand, there is placed over against *Luk. II. 1—22.* the Figure 2 under this Title, *Before the Common Æra*, as denoting that the Birth of Christ was really *two* Years *before* the Beginning of our Common Account by the Years of our Lord.

The next Year of our Lord's Life taken notice of in the Gospel history is the *Twelfth*; wherefore over against *Luk. II. 42.* where this Year of our Saviour's Life is mention'd,

I have placed the Number 12 in the Outer Column on the left Hand ; and over against it in the Outer Column on the right Hand, is placed the Number 10 under the Title, *Years of Christ according to the Common Æra*. For this Common Æra placing Christ's Birth *two* Years too late, hence there will be all along *two* Years Difference between the Numbers in the two Outer Columns ; which it may suffice to have observ'd here Once for All : So that as I go on, I shall take no Notice here of any but the *true* Years of Christ's Life, the correspondent Years of the *Common Æra* or Account being all along *less by two*.

36.

The same  
Text still  
further ex-  
plain'd.

36. There is but one Year more of our Saviour's Life expressly mention'd in the Gospels, and that is his *thirtieth* Year, concerning which St *Luke* observes in the Text so often cited above Chap. III. 23. that *Jesus began to be about Thirty Years of Age*, when he came to be Baptiz'd of *John* the Baptist, and a little after which he enter'd upon his Ministry, namely, That part of it which went before the Imprisonment of the Baptist, and which was more Private than the other part of his Ministry, which was after the Baptist's Imprisonment.

I have above largely shewn, that the *Common* Rendring of *Luk. III. 23.* is to be *preferr'd*, before that other Rendring which is follow'd in the Appendix to Mr *Marshal's* Tables and by Mr *Whiston*. I come now to shew, In what Sense I conceive the *Common* Rendring is to be understood, or *In what Sense* St *Luke* is to be understood, when he says, that *Jesus B E G A N to be ABOUT THIRTY Years of Age*, when he came to the Baptist to be baptiz'd of Him.

It is then to be Well observ'd, that there is a great deal of Difference, between *Beginning the thirtieth* Year of ones Life, and *Beginning to be About Thirty* Years of Age. A Man may be Truly and Properly said to *begin the thirtieth* Year of his Life, the very next Day or Hour after he is Full 29 Years Old ; but He cannot then Truly and Properly be said, to *Begin to be About Thirty* Years of Age. The Expression *About Thirty*, do's truly and properly denote Only so much Time as is *nearer* to 30 than to Any other number, more particularly than to 29 on one side, and 31 on the

the other side. So that a Man then *Begins to be About Thirty*, when he is full 29 Years and an Half Old; and then *Ceases to be About Thirty*, when He is Full 30 Years Old and an Half.

Again it is observable, that the word *Beginning* is seldom taken to denote one single *Point* in Time, but generally is understood in some *Latitude*. Thus by the *Beginning* of a Week is understood, not only the *first Hour* or *Day* of the Week, but so Much of it as is Nearer to the very Begin- or First Day of it than to the Middle; and consequently the *second* as well as *first Day* of the Week is usually comprehended under the *Beginning* of the Week. In like manner, not only the *first* or *second Day* of a Month, but the whole *first Week* is comprehended under the *Beginning* of a Month. And so, not only the *first* or *second Month*, but also the *three first Months* of a Year is comprehended under the *Beginning* of the Year. Wherefore by parity of Reason, not only the *first Day*, or *Week*, or *Month* After our Saviour was Full 29 Years Old and an Half, He might be Properly said to *Begin to be About Thirty*, but also for the *three Months* after, or till he was 29 and three Quarters.

And this will agree very Well with St Luke's saying, Chap. III. 23. that, when he came to be Baptiz'd, He *Began to be About thirty Years of Age*. For the Baptist (being Half a Year Elder than Christ,) was 30 Years Old at the foregoing *June 24*, and not long after began his Ministry: Namely St Luke, Chap. III. 1. &c. expressly informs us, that it was *in the Fifteenth Year of Tiberius*, that *John the Son of Zacharias came into all the Country about Jordan, preaching the Baptism of Repentance*. Now the Death of *Augustus* is assign'd in Mr *Marshall's Table*, to *A. D. 14. Aug. 19*. when consequently must begin the Reign of his Successor *Tiberius*. But *Tiberius 1*. beginning *A. D. 14. Aug. 19*. Therefore *Tiberius 15*. must begin *A. D. 28. Aug. 19*. And therefore since the Baptist did begin his Ministry, *in the 15th of Tiberius*, it follows that He could not begin it before *Aug 19. A. D. 28*. that is, before *Aug. 19*. of the 30th Year of the true *Æra* or *Life of Christ*. And if we suppose him to begin it presently after, there must be at least a Month's time allow'd for the Baptist's Fame to be so spread

spread over *Judea*, that *ἀπὸ πανταχῶς*, All sorts of People from All Quarters should be baptiz'd of him, as *Luk. III. 21.* was done *when Jesus was Baptiz'd, v. 23.* So that Jesus can't be Reasonably suppos'd to have been Baptiz'd but a very little before *Sept. 24* or *25* that Year.

37.  
Of the three  
Temptations  
of our Saviour  
by the Devil,  
particularly  
recorded by  
the Evange-  
lists.

37. According to this Supposition, the *forty Days* that Christ fasted in the Wilderness, will end about the latter end of *October*. Namely, supposing Christ to be Baptiz'd *Sept. 20.* and to have withdrawn that *same Day* into the Wilderness, the *forty Days* of his Fasting there would end *Oct. 30.* Now it is evident from the Gospel-history, that as Christ was tempted during the said *40 Days* of his Fasting, so he was also tempted of the Devil for some time after. For the Temptations recorded by the Evangelists are only Those, that the Devil made use of, *after* that Christ having already *fasted 40 Days and 40 Nights, Afterwards became Hungry, Matth. IV. 2.* And so *St Luke Chap. IV. 2, &c.* more expressly: *Being 40 Days tempted of the Devil, and in those Days he did eat nothing: and When they were ENDED, He afterward Hungred: And the Devil said unto him—Command this Stone that it be made Bread, &c.* Now there is nothing in the History of the Gospel, which makes it Necessary or Requisite to suppose, that the three Temptations mention'd by *St Matthew* and *Luke*, were experimented upon our Saviour, in *one* or *two* or *three Days*. For ought that appears in the Sacred History to the Contrary, the said Temptations might not be All made use of under the Space of *one* or *two* or *three Weeks*, or even More yet.

Indeed there are not wanting some Considerations, which make it but Reasonable to suppose, that the said three Temptations did not follow *immediately* one after the other, but that rather *some Time* came *between* them. For as it is Certain, that our Saviour's being Hungry, after his *40 Days and Nights Fasting*, was the *Occasion* of the Devil's tempting him, to *command the Stones to be made Bread*; so there seems to be Ground for making a good Conjecture, *What* it was that gave the Devil the *Hint* or *Occasion* to tempt our Saviour next (by the Authority of *Psal. 91. 11. He shall give his Angels Charge over Thee &c.*) to *cast Himself from the Pinnacle* or Battlement



*Battlement of the Temple.* Namely our Saviour having rejected the Temptation to *command the Stones to be made Bread* in order to satisfy his Hunger, the Devil thereupon left him for that time, as seems Probable to me, and *the Angels came and ministred unto him*, bringing him somewhat to satisfy his Hunger with, and to strengthen Himself thereby. The Devil observing that the *Angels* thus ministred unto Christ in this his Necessity, and remembring how Christ had rejected his former Temptation with a *Text of Scripture*, was by this *Ministry of the Angels to Christ* put in mind of *Psal. XCI. 11.* as a *proper Text* whereon to ground a New Temptation ; which therefore He accordingly made use of the next Time he came to Christ, *taking up Christ through the Air unto the Holy City or Jerusalem, and there setting him on a Pinnacle of the Temple ; and saying unto Him, If thou be the Son of God, cast thy self down : For it is written, He shall give his Angels charge over Thee, &c.*

But this Temptation of the Devil being grounded on a *Wrong Interpretation* or Application of the *Text* cited by him, was vanquish'd by our Saviour's Opposing thereto *another Text* in its *true Meaning*. Whereupon it seems Probable to me, that the Devil left our Saviour for the Present again to *shift for Himself*, and to *get down from the Pinnacle* as well as he could. This I say, seems much more probable to Me, than to suppose that the Devil would be so far *Obliging* to our Blessed Saviour, as to *Free him* from the Danger he had now put him in, by taking him *from the Pinnacle* in order to carry him immediately *to the exceeding high Mountain*. No, it seems much more Agreeable to the Nature and Malice of the Devil, to *leave* our Saviour in that *Dangerous* Place where he had *put* him ; and then it seems but Reasonable to suppose that Our Saviour was safely took down from thence by the help of the *Angels*, that now *ministred* unto or attended him, as there was Occasion. It can't be well suppos'd that our Saviour got down *any other way* ; forasmuch as it was Impracticable for him to *get down Himself* by any meer Humane Strength or Art of his Own ; and if he was *help'd down by Human means* afforded him by the *Jews* or Any about the Temple, without doubt He would have been ex-

amin'd, *How he came up thither* ; and this Matter would have made such a Noise in *Jerusalem*, that we should have had some Notice of it left upon Record in the Writings of the *Jews* themselves. Upon the Whole therefore, as it seems Reasonable to suppose, that the Devil *left* our Saviour upon the Pinnacle, and that the Angels *took him down* from thence ; so it seems Probable that the said Angels set our Saviour down upon the Ground, in the *nearest* Place that was convenient, or where our Saviour might walk away without any Notice taken of Him. This I say is more Probable, than to suppose that the Angels carried our Saviour through the Air back to the same Place, whence the Devil brought him, or to any other Place distant from *Jerusalem* ; forasmuch as the Wisdom of God never Works Miracles without just Cause ; or for the Doing of That which may be done by Natural Means. But now Our Saviour might go to any such Place, being Once set down upon the Ground, *without* the Angels miraculously *carrying* him thither, as the Devil had brought him.

It being thus most Probable, that our Saviour was *left at Jerusalem* upon his vanquishing the Devil's second Temptation, it will seem but Probable also, that our Saviour made *some stay there*, at least so long as was requisite to Refresh himself with the Necessaries of Life, and to enable him to go to the Place, whither He thought fit to retire from *Jerusalem*, and where the Devil came to him again, the *third* and *last* time mention'd by the Evangelists. So that it appears from what has been said, that *between* the *second* and *third* Temptation, there must in Reason be suppos'd at least the Space of two or three Days, if not More.

After Christ had vanquish'd the third and last Temptation of the Devil on the *exceeding high Mountain*, it is likely that the Devil *left* him there likewise to shift for himself, and to get down thence as he could. And forasmuch as such exceeding high Mountains are exceeding Dangerous also to go up, and rather more Dangerous to come down ; and it is altogether impossible by meer Humane Means to get up to or down from the very *Top* of such a Mountain, *where* our Saviour must be suppos'd to be placed by the Devil, agreeably  
to

to the Circumstances of this Temptation : On these Considerations it is most Probable, that our Saviour was taken down from the Top of the said Mountain by the Angels that Ministered unto him.

It may be objected, that it is only Once said, and that after the third or last Temptation aforementioned, *Then the Devil leaves him, and behold, Angels came and ministered unto him, Matth. IV. 11.* In Answer whereto it is to be observ'd, that St *Matthew's* mentioning only this One time of the Devil's leaving Christ, and the Angels coming and ministering unto him, can in Reason be no Better or Stronger Argument, that the Devil did not likewise leave Christ for some time after each of the two former Temptations and the Angels come and minister unto him, than St *Luke's* not mentioning at All the Angels Coming and ministering unto Christ is an Argument, that the Angels did not at All come and minister unto him. The Reason, why St *Matthew* and *Luke* mention the Devil's leaving Christ Only after the third Temptation, seems to be this, Because the Devil then left him for a Season, as it is expressed *Luk. IV. 13.* that is, for a longer Time by much, than he left Christ between each of the three foremention'd Temptations.

38. And as I have here a proper Opportunity to observe, so it seems not Unworthy to be observ'd, that from what has been aforesaid concerning the three Temptations of the Devil recorded by the Evangelists, We may Reasonably infer, Which was the real Order, wherein the Devil made use of the said Temptations ; namely, That wherein they are set down by St *Matthew*. Both St *Matthew* and St *Luke* agree in relating First the Temptation to turn the Stones into Bread ; which as it was without doubt the First in Order made use of by the Devil, so it was thus First made use of, as being Adapted to our Saviour's present Circumstances of Hunger. And for the like Reason the Temptation for Christ to cast himself down from the Pinnacle of the Temple, may be well esteem'd the Second in Order, as it is related Second by St *Matthew* ; forasmuch as this Temptation arose from, or was adapted to, what had pass'd during and since the First Temptation. Namely, Christ had rejected the First Temptation.

38.  
Of the Order of the said Temptations.

by citing a *Text of Scripture*, and therefore the Devil resolves to strengthen his Next or Second Temptation, by citing likewise a *Text of Scripture*: and having observ'd how the *Angels came and minister'd* unto Christ, in order to satisfy his Hunger, the Devil hereupon grounds his Second Temptation upon the Assurance Christ might have of the *Angels coming* in like manner and *ministering unto him*, in doing what he now propos'd to him, since the very Words of *Psal. 91. 11.* did literally suppose, or refer to, some such Case. So that to understand the full Force and great Subtlety of this Second Temptation, (as well as its Dependence on and Connexion to the First Temptation,) We must understand thus Much thereby: *You seem'd*, says the Devil to Christ upon his Coming to tempt Christ the Second time, *not to comply with my Former proposal to you, to prove your self to be the Son of God, by commanding the Stones to be made Bread, in order to satisfy your Hunger, Because there is a Text in Scripture (Deut. 8. 3.) which teaches you on one Hand, that you may be preserv'd Alive without Bread or any other Food; if God see fit; whereas there is no Text on the other Hand, which Authorizes you to take upon you to command Stones to become Bread, or to Expect that such a Miraculous Change should be wrought upon your Command. Well, I will therefore propose to you Another way, whereby you may give me Proof that you are the Son of God, and which is expressly AUTHORIZ'D by the VERY EXPRESS WORDS of a TEXT, viz. Psal. XCI. 11. He shall give his Angels Charge concerning Thee, and in their Hands they shall bear Thee up, lest at any time Thou dash thy Foot against a Stone. Now of whom can this be more Reasonably understood, than of the Son of God. If thou therefore be the Son of God, thou hast here EXPRESS AUTHORITY from a TEXT of Scripture, to Expect that the Angels will preserve thee from Hurting thy self, tho' thou shouldst cast thy self down from this Pinnacle where I have placed thee, as I would have thee to do in order to give me a Proof of Thy being the Son of God.* Such was the Force, and such the Subtlety of this Second Temptation. Notwithstanding which the Blessed Jesus presently baffled it, by shewing that the Text on which it was founded, was taken by the Tempter

in such a Sense, as was *repugnant* to another Text, and therefore in a Wrong Sense. However the Devil, upon Christ's thus Refusing a second time to give him a Proof of his being *the Son of God*, seems to have now concluded, that He was really *Not so*, but only some *Meer*, tho' *Extraordinary Man*. That the Devil made such a Conclusion, may be fairly inferr'd, from the Devil's not ushering in his Third Temptation with an, *If thou be the Son of GOD*, or grounding the said Temptation on Any thing that would give Proof of a *Divine Power*; but on the contrary *adapting* the said Third Temptation to the *Frail and Corrupt Nature* of *Meer Man*; namely, to the inordinate Desires of *Honour*, and therefore of *Riches* and *Dominion*: All which the Devil now promises to give Christ, *if* he would but *fall down and Worship Him*. But now they are much Mistaken as to the Natural Faculties of the Devil, who can imagin Him to be guilty of so gross an Absurdity, as to Think or Suspect, that Christ was the *Son of GOD*, and at the same time to tempt Christ to *Worship him*, by promising him the *Riches* and *Honour* and *Dominion of this World*. It is therefore not to be doubted with Reason, but that upon Christ's Refusal to give the Devil a Proof of his being the Son of God in the *two former* Temptations, He thence inferr'd that He was a *Meer Man*, and adapted to Him, as such, the *Temptation of Riches and Glory and Dominion*; which therefore must be in Reason the *third* and *last* Temptation, *as* related by St *Matthew*, tho' related in the second place by St *Luke*, Chap. IV. 5.

To go on now with the Account of our Saviour's Life set down in the Gospel-history. How long our Blessed Saviour continued in his Retirement, after the third Temptation, is not specify'd by Any of the Evangelists: No notice being taken of our Saviour's Transactions, after this by the three former Evangelists, till his Enttring upon his more Publick Ministry after the imprisonment of St *John* the Baptist. The Evangelist St *John* do's supply this Defect of the Gospel-history in the three other Evangelists; and what is related by him, Chap. I. 15--*ult.*, is I think to be understood of what was Transacted, *upon Christ's Returning* to the Baptist

## A Treatise concerning the

tist at *Bethabara* after his 40 Days Fast, and after that the *three* Temptations of the Devil had been vanquish'd by our Blessed Saviour. *How long time* pass'd between our Saviour's Conquering the *third* and *last* Temptation of the Devil, and his *Returning* to the Baptist at *Bethabara*, is not specify'd in the History of St *John's* Gospel: Nor yet *how long* our Saviour *was with the Baptist* at *Bethabara* after this his Return, before the Baptist made known, that the Blessed *Jesus was the Lamb of God, that takes away the Sins of the World*, and by *what Token* he knew Him to be so.

That he *was with* the Baptist for *some time before* the Baptist made him known, may be plainly inferr'd from Joh. I. 26, 27. *There stands one among you, whom ye know not, HE it is, who coming after Me, is preferr'd before Me &c.* For hence it is evident, that Christ was *Then standing among* those that were about the Baptist; whereas it was not till *the next Day* after, that the Baptist made known, that *Jesus was the Lamb of God*, &c. as appears from Joh. I. 29. 'Tis true, that the Word render'd by our Translators *stands*, is in the Original ἐστίν, which may be render'd, *Has stood*. But then it is observable, that the Perfect ἐστίν do's elsewhere in the Sacred Writings denote the Time *past*, not *exclusive* but *inclusive* also of the Time *present*. Thus Rom. V. 1. 2.—*Through our Lord Jesus Christ, by whom also We have access by Faith into this Grace wherein ἐστέμεν we stand*, as our Translators Rightly enough, since ἐστέμεν express'd Fully signifies here, wherein we both *have stood* hitherto, and yet *do stand*. So 1 Corinth. XV. 1. *I declare unto you the Gospel which I preached unto you, which also you have receiv'd, and wherein ἐστέμεν ye (have stood hitherto, and yet do) stand*. So that when it is said Joh. I. 26. *Εἷς ἐστιν One among you*, thereby may very well be understood thus Much, *viz. There has stood* several Days or Weeks, and at this very Present *do's stand One among you*. And consequently thereby may be denoted, that Christ had now been for *some considerable Time* with the Baptist, after that he had vanquish'd the Temptations of the Devil mention'd by the other Evangelists.

39. The Sum then of this Matter is this. It has been observ'd that the Baptist beginning his Ministry in the 15th Year of Tiberius, therefore could not begin it before Aug. 19. A. D. 28. according to the Computation follow'd in Mr. Marshall's Tables. It has also been observ'd, that supposing the Baptist to begin his Ministry Presently upon the beginning of the 15th Year of Tiberius, yet our Saviour must be reasonably suppos'd to be 29 Years Old and very nigh three Quarters, when he was baptiz'd; which must be about Sept. 24. at which time it might be properly said of our Saviour, that He began to be About Thirty Years of Age. It has been further observ'd, that reckoning the 40 Days of our Saviour's Fasting from the Time of his Baptism, suppose Sept. 20. they will end Octob. 30. Further yet it has been observ'd, that What relates to the three Temptations recorded by the Evangelists after the 40 Days Fast of our Saviour, may Reasonably be allow'd (upon due Consideration of all Circumstances) to take up about a Fortnights time, and so to end about the middle of November. Lastly, it has been observ'd, that it is not express'd in the Gospel-history, How long Time was between the End of all that relates to the aforesaid three Temptations, and Christ's Return to the Baptist at Bethabara; nor yet How long Time Christ was with the Baptist there, before the Baptist made known that Jesus was the Christ, or Lamb of God that takes away the Sins of the World: However that it may be probably infer'd from Job. I. 26. &c. that our Saviour was for some Time, even (for ought that appears to the Contrary) for some Weeks, with the Baptist, After his Return out of the Wilderness, where he had been Tempted, Before the Baptist made known that He was the Christ. So that upon the Whole, there is Nothing in the Gospel-history that hinders, but that the following Decemb. 25. was come, and so Christ was Full Thirty Years of Age, Before he enter'd upon his Ministry, even the more Private part of his Ministry, which began at Bethabara, namely, with Christ's there taking Andrew and the other Disciple of the Baptist's Home to his Own Lodgings, and there giving them such Instructions as convinced them of his being The Christ, and thereupon induced them

39  
Christ full  
thirty Years  
Old, when  
he enter'd up-  
on his Minis-  
try.

them to become *His Disciples*, from that time Forward, and as such (with *Peter* now likewise become *Christ's Disciple*) to attend *Christ* into *Galilee* the next Day after, as is related *Joh. I. 35. &c.* There, is I say, *Nothing* related in the Gospel-history that hinders but that *Christ* did thus enter into his Ministry after *Decemb. 25.* of the *15th Year of Tiberius*, that is, after He was *Full thirty Years Old*. On the other Hand it appears from what has been observ'd out of the Gospel-history, concerning the *several Circumstances* relating to the Beginning of the Baptist's Ministry in the *15th Year of Tiberius*, to our Saviour's *40 Days Fast*, to his three Temptations specify'd by the Evangelists, and to his Return Afterwards to and Abode with the Baptist; it appears I say from these *several Circumstances* in the Gospel-history, that *Christ must be within a Little of thirty Years Old*, namely, *within five or six Weeks of it*, Before he enter'd upon his Ministry. And if *Numb. IV. 3.* in the Old Testament is so to be understood, as that No one was to enter upon the Ministry till he was *Full thirty Years Old*; and if our Blessed Saviour thought fit to conform himself to the same Rule; then We may be entirely Assur'd, that our Blessed Saviour was *Full 30 Years of Age*, Before he enter'd upon Any part of his Ministry: This, I say, we may be entirely Assur'd of from the foregoing Considerations, *without* understanding *exactly* Luk. III. 23. in such a Sense, as is not Warranted in Scripture; or *altho'* *Christ* (according to the Plain and Common Meaning of the Words in *Luk. III. 23*) did but *Begin to be about thirty Years of Age*, when he was Baptiz'd.

40.  
There were  
five Passovers  
during our Sa-  
viour's Minis-  
try, or after  
his Baptism to  
his Death.

40. As for the remaining Years of *Christ's Life*, they are not mention'd expressly in the Gospel-history, but are to be inferr'd from the Mention made of the *several following Passovers*. For as it has been afore observ'd, that *Christ* was *Full thirty Years Old*, when he enter'd upon his Ministry, and consequently when He went from *Bethabara* with his New Disciples into *Galilee*, as is related *Joh. I. 43.* so it thence follows that the *Passover* mention'd *Joh. II. 13.* was in the *31st Year* of our Saviour's Life; and it fell on *April 18.* according to *Mr Marsh's Appendix*.

And



And hence it will follow, that the next *Passover* referr'd to *Job. V. 1.* was in the 32<sup>d</sup> Year of our Saviour's Life. The Words of *St John* in the forecited Text are these: *After these things there was a Feast of the Jews, and Jesus went up to Jerusalem.* Now 'tis true, that the Word *εσθν*, *Feast*, do's not of itself distinctly denote the *Passover* any more than *any other* of the Jewish Feasts. But then it is to be remember'd, that the said Common Word *εσθν*, *Feast*, thus put by itself is, according to the receiv'd Use of Words or Usual way of Speaking, to be understood by way of Eminence of the *principal Feast* of the *Jews*, which was the *Passover*. And agreeably hereto, the said Word is never used in any of the Evangelists by itself to signify, either the *Feast of Weeks*, or the *Feast of Tabernacles*; whereas it is so used more than Once to signify the *Feast of the Passover*, viz. *Mark XV. 6. Luk. XXIII. 17.* And therefore *Job. V. 1.* may more accurately be render'd thus: *After these things was* (Not *A*, but) *THE Feast of the Jews*, emphatically so call'd, i. e. *the Passover*. But our Translators chose rather to render it *A Feast*, because *some* do understand it *not* of the *Passover*, and therefore they would render the Word in its full Latitude, and not concern themselves in the Controversy, by restraining the Word to a particular Sense. However the Reasons for understanding it of the *Passover* are I think most Weighty; and therefore it is so understood by most Commentators; and as this therefore was the *Second Passover* after our Saviour's entry upon his Ministry, so it fell on *April 7.*

The *Third Passover* after our Saviour's entering into the Ministry was in the 33<sup>d</sup> Year of his Life, and was *March 26.* This *Passover* is not express'd in the Gospel-history by so much as the name of (*a*, or) *the Feast*; but is inferr'd from Circumstances mention'd in the Gospel-history: Namely, from Christ's walking through the *Corn Fields on the Morrow before Sabbath*, and his Disciples plucking the Ears of Corn, and eating, rubbing them in their Hands. *Luk. VI. 1. Mark II. 23. and Matth. XII. 1.* Now by the *Morrow before Sabbath* may be understood, either the *Second* (*First* or) *Great Sabbath*,

THE MORROW BEFORE THE GREAT SABBATH, OR THE MORROW BEFORE THE FIRST SABBATH.

*bath* (i. e. the Day of Pentecost or Whit-sunday, the Day of the Passover being the *First Great Sabbath* in the Jewish Year,) or else the *First Sabbath after the Second Day of the Paschal or Passover Solemnity*, namely the *First Sabbath of the Seven*, which were to be counted from the Day that the Sheaf of the Wave Offering was to be brought, (Levit. 23. 15.) that is, the *First Sabbath of the Seven*, that were to be from the Passover to Pentecost. Now the Learned are divided as to, Which of the foremention'd two Senses *δευτέρου σαββατου* is to be taken in. Some understand thereby *Pentecost* or *Whit-sunday* as being the *Second Great Sabbath* of the Year; and then the said *Pentecost* may be understood also, to be the *Next* to the *Passover* referr'd to *Joh. V. 1.* and so there will be but Four Passovers during our Saviour's Ministry. Wherefore others take the *δευτέρου σαββατου* Sabbath in the other Sense, namely, to signify the *first Sabbath after the Passover*; forasmuch as then it can't possibly refer to the *same Passover* that is mention'd *Joh. V. 1.* under the Name of the *Feast of the Jews*, because it was not Possible, that Christ should go from *Jerusalem*, where he was at that Feast or Passover in *Joh. V.* and do *All* that he is related by the Evangelists to do in *Galilee*, before the *next Sabbath* after the said Passover, i. e. in a Weeks or less Time: And therefore the *δευτέρου σαββατου* Sabbath must necessarily refer to the *following Passover* (after that in *Joh. V.*) and so there will be in All *Five* Passovers during our Saviour's Ministry, as will appear from what is to follow. And this Computation being most Agreeable not only to *Daniel's* Prophecy of the Seventy Weeks, but also to the Time of Harvest in *Judea*, I therefore prefer it to the other, which reckons but *four* Passovers during our Saviour's Ministry; and consequently I prefer that Acceptation of the *δευτέρου σαββατου* Sabbath, which agrees to the Computation of *Five* Passovers during our Saviour's Ministry.

Three of the said Passovers have already been taken notice of; the *Fourth* is expressly mention'd by St *John* in his account of the Miraculous Feeding of 5000 in the Desert, *Joh. VI. 4.* And the *Passover, a Feast of the Jews*, (or The i. e. The principal Feast of the Jews) was nigh. This Passover was April 14. in the 34th Year of our Saviour's Life. And it is observable

observable, that our Saviour staid *this Passover*, as he had also done the *last*, in *Galilee*.

The *fifth* and *last Passover* during our Saviour's Ministry was That, whereat he was Crucified: which was *April 2.* and in the *35th Year* of our Saviour's Life, that is in the *33d Year* of the *Common Æra* or Account by the Years of our Lord. Whence it comes to pass, that our Saviour is *Commonly*, but *erroneously*, suppos'd to have suffer'd in the *33d. Year of his Life*. And thus I have here laid together, what I thought Requisite to say concerning the *Harmony of the four Gospels*, and some other *incidental Matters*.

## F I N I S.

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### A B B R E V I A T I O N S made use of in the *Table* hereunto be longing.

<i>c.</i>	<i>came</i> or <i>come</i> , or the like.	<i>J̄s.</i>	<i>Jesus.</i>
<i>Capern.</i>	<i>Capernaum.</i>	<i>Jerusm.</i>	<i>Jerusalem.</i>
<i>Ch. Pr.</i>	<i>Chief Priests.</i>	<i>Mult.</i>	<i>Multitude</i> or <i>Multitudes</i>
<i>Comp.</i>	<i>Compassion.</i>	<i>Pbar.</i>	<i>Pharisees.</i>
<i>d.</i>	<i>day</i> or <i>days.</i>	<i>Pr.</i>	<i>Priests.</i>
<i>Disc.</i>	<i>Disciples.</i>	<i>Sabb.</i>	<i>Sabbath</i> or <i>Sabbath-days</i>
<i>b.</i>	<i>band.</i>	<i>Spt.</i>	<i>Spirit.</i>
		<i>Synag.</i>	<i>Synagogue.</i>
<i>Hn.</i>	<i>Heaven.</i>	<i>Wn.</i>	<i>When.</i>
		<i>Wilds.</i>	<i>Wilderness.</i>
		<i>Y.</i>	<i>Year</i> or <i>Years.</i>

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